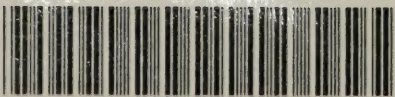


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THE AMERICAN
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DEVOTED TO

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VOLS. XXIX.



AND XXX.

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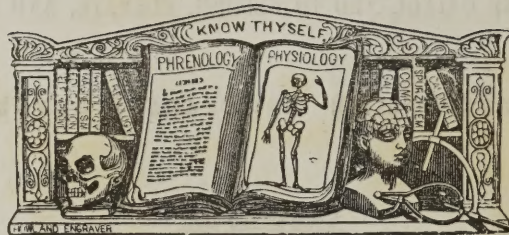
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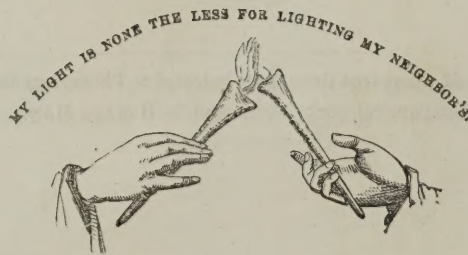
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facts; being that *alone* which is adequate to explain this phenomena of mind. This opinion, I am emboldened to pronounce, not merely as my own conviction, but as that which I have heard expressed by some of the most scientific men and best logicians of the day.—**RICH. D. EVANSON**, M.D., *Prof. Practice of Phys. R. C. S., Ireland.*



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Index to Volume 29, for 1859.

PAGE		PAGE		PAGE		PAGE	
Ambition and Pride	3	Elements of the English Tongue	48	Organization, Life and Mind - No. 1	68	Science of Human Life, Graham's	29
Arts of Beauty	20	Editorial Correspondence	70	Opinions, Formation of	80	Sunshine and Mildew	27
Ada Clifton	24	Fowler, L. N., in Kentucky	13	Pride and Ambition	8	Sprague, Major John T., Character and Biography	41
Advantages of Phrenology	26	Five Million Inhabitants in New York	21	Phrenology in Bradford Co., Pa.	6	Size of the Human Brain	52
Advice to Young Men	45	Fall of Man	38	Place of Skulls	11	Serious Injury of Brain	54
Answers to Correspondents	13	Free Love Reviewed	49	Physical Health	18	Superiority of the Brain in Man	54
	29, 45, 61, 76, 93	Favors Received	93	Phrenology in Pittsburg, Pa.	22	Schools, Ascending Series of	59
Art, Permanence of Works of	6	Gymnasiums in Schools	51	Power Over Ourselves	26	Saws, How Made	64
Alcott, Dr. Wm. A., Character and Biography	65	Geography	96	Pleasure at Home	26	Simmons, Dr. D. B., Character and Biography	71
Allyn, Robert, Character and Biography	73	Habit a Law of Mind	20	Phrenology, Advantages of	29	Self-Esteem. By Dr. Gall	75
Advice to a Young Man	85	Hereditary Influences	27	Physiological Fact	33	Self-Reliance	75
Burns, "Little Ella" Virginia	1	Hovey, Charles F., Character and Biography	89	Prescott, Wm. H., Character and Biography	48	Sleep, Importance of	80
Briggs, Geo. G., the Great Fruit Grower	39	Ignorance of Common Things	27	Pain	58	Serrell, Maj. Edward W., Character and Biography	88
Brain, Size of Human	52	Intellectual Processes	34	Phrenology, Lectures on, by O. S. Fowler	76	Saving a Cent	93
Brain, Serious Injury of	54	Inhabitiveness	36	Phrenology, Practical	84	Twelve Ways of Shortening Life	48
Brain, Superiority of, in Man	54	Injury of the Brain	54	Phrenology in the Pulpit—Beecher	86	Trance, Singular	64
Burns, Robert, Character and Biography	81	Jackson, Rev. John W., Character and Biography	56	Progress of Mind	80	Temperaments may be Changed	92
Combe, George, Tribute to	3	Knowledge Acquired in Childhood	11	Quakers, Longevity of	29	Tobacco, Amount of, on the Globe	96
Cousins, Marrying	18	Marrying Cousins	13	Resemblance to those we Live with	74	Unreal Wants	22
Continuity and Variety	19	Mrs. Weston's Two Daughters	27	Retribution, Remarkable	8	Wit, Men of	88
Clifton, Ada, Character and Biography	24	Men of Wit	38	Simonton, J. W., Character and Biography	17	Wonderful "One-Horse Shay"	44
Crime, Causes of	61	Mental Hygiene	54	Sedgwick, Charles Alfred, Character and Biography	26	Wellington's Opinion of Napoleon	48
Change of Temperament	92	My Son, What shall I Do with	55	Sexes, Separation of, in Schools	23	What shall I Do with my Son?	55
Definition of the Faculties	32	Mind, Progress of	86	Sleep, Philosophy of	29	Wiard, Norman, Character and Biography	55
Dyspeptic, Letter to a	66, 50	Mesmerism, Singular Case of	93	Singular Physiological Fact	29	Woman	96
Deer, Strange Instinct of	71	New Year	13	Snuff-Dipping	29	Yancey, W. L., Biography and Character	7
Education of Intellect, Remarks on	4	New Born and the Dead	59				
Employers and Employed, Relative Powers of	44	Ottarson, F. J., Character and Biography	23				

ILLUSTRATIONS FOR VOLUME 29.

Alcott, Dr. William A.	65, 66	Clifton, Ada	25	Prescott, William H.	33	Simmons, Dr. D. B.	72
Allyn, Prof. Robert	73	Hovey, Charles F.	89	Simonton, James W.	9	Serrell, Major Edward W.	88
Burns, Virginia, Little Ella	1	Jackson, Rev. John W.	57	Sedgwick, Charles Alfred	17	Wiard, Norman	56
Briggs, George G.	40	Little Ella	1	Symbolical Head	32	Yancey, William L.	8
Burns, Robert	81, 82	Ottarson, Franklin J.	24	Sprague, John T.	41		

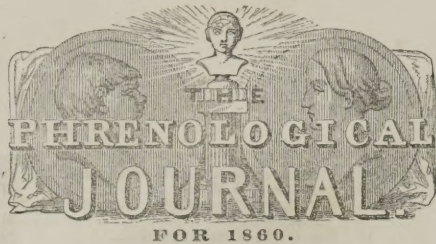
Index to Volume 30, for 1859.

Answers to Correspondents	13, 45, 61, 77	Compensation	92	Mason, Lowell, Character and Biography	54	Reporter's Directory	60
Approbativeness. By Dr. Gall	19	Dodge, Ossian E., Character and Biography	41	Men and Oaks	92	Religion and Beauty	83
Approbation, Love of	75	Discoveries of the Last Half Century	61	Mc Mother's Grave, Written at	96	Self-Instructor, Illustrated	1
Anatomical Museum	29	Drunkard's Brains	64	Nuggets from the Golden State	21	Self-Esteem. By Dr. Gall - No. 2	11
Autobiography	44	Dictionary as a School Book	74	Napoleon, Arthur, Biography and Character	87	Song, R-aims of	11
A Closing Word	81	Diseased Cautiousness	76	New Inducements	93	Sense of Sight in Birds	52
Art and Common Sense	83	Elgin, Lord, Character and Biography	49	Olmstead, Prof. Denison, Biography and Character	7	Self-Culture	52
Armed to the Teeth	51	Eloquence, Phrenological Analysis of	58, 67	Organization, Life and Mind - No. 2	27	Samuel Samuels, Capt., of Ship Dreadnaught	70
A Choice Library Gratis	93	Favors Received	6, 29	Phrenology and Hamilton	2	Trades for Young Men	85
A Remarkable Circumstance	96	Fruit and Health	52	Phrenology, What to Read in	6	Temperaments	43
Burns, Robert (continued)	4, 82, 37	Flying, The Art of	84	Provincialisms North and South	11	The Well-Being of All, the Interest of All	83
Bell, Dr. L. V., Character and Biography	18	Genius, What is it?	76	Phrenology in Boston	18	The Art of Flying	84
Be a Man	87	Hamilton Against Phrenology	2	Phrenology Tested: Blindfold Examinations in Boston	17	The Head of Oliver Cromwell	90
Bulkley, John W., Character and Biography	38	Humboldt, Character and Biography	8	Phrenology in Canada, Fowler's Lectures on	45	Things I have Seen	91
Brook's Monument	48	Helps and Hindrances	43, 51, 82	Phrenology in the Pulpit—Beecher	13, 36	The Twaddle of Business	92
Birds, Sense of Sight in	52	How Beauty is Destroyed	92	Phrenological Fact	29	Utility of Phrenology	62
Brains of the Drunkard	64	Instinct and Intelligence	25	Phrenology, Learning, at Home	29	What to Read in Philosophy	6
Bush, Rev. Dr. George, Character and Biography	73	Inhabitiveness	53	Phrenology, What to Read in	6	Watson, Henry C., Character and Biography	24
Binding Journals and Papers	91	Insanity, Causes of	54	Phrenology, Longevity of	29	Webster's Pictorial Dictionary	44
Concentrativeness and Continuity	12	Longevity in England	64	Phrenological Analysis of Eloquence	58, 67, 85	Who would be Famous?	53
Climbing Up	53	Live Not for Self Alone	96	Phrenology in Ottawa	61	Windship, Dr. Geo. B., the Strong Man	57
Causes of Insanity	53	Morphy, Paul, Character and Biography	22	Phrenological Almanac	61	Whitney, J. H., Character and Biography	88
Choice Library Gratis	64	Mann, Horace, Character and Biography	33	Pilsbury, Amos, Police Superintendent	65	What is Genius?	91
Cautiousness, Diseased	76	Marshall, Judge, and his Wife	44	Realms of Song	11	Written at My Mother's Grave	96
Cromwell, Oliver, The Head of	90	Man's Mental Development, Three Stages of	50				

ILLUSTRATIONS FOR VOLUME 30.

Burr, Aaron	1	Elgin, Lord	49	Morphy, Paul	24	Pilsbury, Amos	65
Black Hawk	1	Humboldt, Baron Alex. Von	9	Mann, Horace	33	Samuel Samuels	73
Bell, Dr. L. V.	18	Jaup, President of the First Peace Congress	1	Mason, Lowell	56	Watson, Henry C.	25
Bulkley, John W.	40	Morris, Gouverneur	1	Napoleon, Arthur	88	Windship, Dr. George B.	57
Bush, Prof. George	73	Meditation	1	Olmstead, Prof. Denison	8	Whitney, James H.	89
Dodge, Ossian E.	41			Platonic Lady	1		

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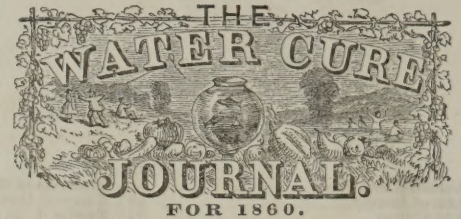
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Contents.

GENERAL ARTICLES:	PAGE		PAGE
Ella Virginia Burns.....	1	A Place of Skulls.....	11
Pride and Ambition.....	3	Knowledge acquired in Child-	11
Tribute to George Combe.....	3	hood.....	11
Seven Remarks on "Treatise		Physical Health.....	11
of Intellect".....	4	Desultory Study.....	12
Phrenology in Bradford Co.,		The New Year.....	13
Pa.....	6	Phrenology in Pittsburg.....	13
Wm. Lowndes Yancey, Biog-		Prof. Fowler in Kentucky.....	13
raphy and Phrenological		Literary Notices.....	13
Character.....	7	To Correspondents.....	13
J. W. Simonton, Phrenologic-		Advertisements.....	14
al Character and Biography.	8	Our Illustrated Family Jour-	
		nals.....	16

ELLA VIRGINIA BURNS. PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[The following character was dictated to our reporter from the head of the child while she was a total stranger to us, and before we had ever heard of her, and, indeed, just before she became known to the public.—Eds. PHR. JOUR.]

This child has a fine-grained organization. Her feelings are strong, active, and intense, and yet she has very great self-command. Her mind is steady, uniform, and self-possessed, more especially when the occasion demands it. She will be remarkable for her power to meet emergencies, and to carry herself with dignity, and determination, and coolness through them.

Her head is high from the eyes and ears upward, indicating a large amount of brain, and her brain is well sustained by a vigorous and compact organization.

Her vitality is first rate, and if you give her a plenty of exercise, and do not allow her to study very much, and induce her to sleep abundantly, she will grow up harmoniously developed, not weak in body, nor precocious in mind, as is true of many, nor yet with strong animal power without intelligence; but as she advances she will incline to study very much, and probably will strike out in some science, as mathematics, or music,



"LITTLE ELLA" VIRGINIA BURNS.

and make some of these points, or all of them, a hobby; in other words, she has body enough to support her brain if she have as much cultivation of body as of the brain. But the present system of education, especially of smart children, tends to give them brain-culture at the expense of everything else.

Her head is long from the ears to the upper part of the forehead, indicating more than or-

dinary thought-power, inquisitiveness, desire after knowledge, disposition to ferret out the truth—to go to the foundation, and know for herself.

She is remarkable for her talent to judge of character. She reads the disposition of strangers at first sight, and hence she has very strong prejudices. She will love a few, and will allow herself to be caressed by that few, but she will have few confidants. She will always have power to manage people, because she will know which key to touch to bring forth the tone she wants.

She has great Imitation. She will take on and act out anybody's character, and when she is advanced in age she will have a great fondness for the histrionic art, and also have decided talent for it. Even now, when she has a thought to utter, she will take on the spirit of the occasion, and will repeat what people say to her with the same tones and gestures.

She has large Spirituality, which gives a kind of prophecy and intuition. She seems to know what is coming—what people mean—what is true and false, and her intuitions are very reliable. She has respect for superiority, for virtue, for holiness, for God, for eminent persons, and at the same time she will conduct herself in their society with remarkable self-possession and equipoise.

Her Hope should be encouraged, to enable her to take life hopefully and joyfully; and if she is properly reared, there will be no trouble with despondency.

She has an excellent memory. She comprehends large thoughts, which children of her age rarely reach, and she will indicate a logical harmony and strength of intellect unusual for one of her age. For example, you can explain to her subjects beyond her years, and she will have a

just sense of them. She has good talking talent, though she is not remarkably wordy. She seems to select just the word for the thought, and each word is therefore very expressive.

Her musical organization appears to be large, so also the mechanical faculties, and if she has a fair opportunity, she will excel in employments requiring taste and skill, because her large Ideality will join with Constructiveness, Form, Size, and Order in producing this result, and her fine temperament will give to her mind an exalted tendency. In music she will also excel, with culture, and in the higher branches of learning.

She has large social organs, consequently she will always understand the social impulse in others, and be capable of response to these friendly qualities of character. She will always have friends, as many as she can well entertain, and she will love children intensely.

She has much in her nature which indicates the teacher as the teacher ought to be. She will have power to act on the character, and build up an individual in moral feeling and mental strength. She governs other children of her own age; she thinks farther and faster, and exerts a kind of magnetic force over them. Children are willing to do what she requires, and hence she has the power of persuasion, and of rendering herself agreeable, strongly marked.

She is truthful, frank, open-hearted, and transparent in the action of her mind, and appears to have fewer of the faults that grow out of animalism in children than we ordinarily find. She is not bad in disposition—not difficult to manage in this respect. It is sufficient to address her higher faculties, and in her training she can be talked to as a girl of twelve. Altogether she is a most remarkable child, having a first-rate constitution, exquisite susceptibilities joined with great power of endurance, an uncommonly clear, mature, and strong intellect, a retentive memory, high moral and religious feelings, artistic taste, power of imitation, and great force of character.

BIOGRAPHY.

ELLA VIRGINIA BURNS, better known as "Little Ella," the wonderful child reader and elocutionist, who has recently astonished and delighted the most select and appreciative audiences, both in public and private, in New York, was born in December, 1854, and is now just four years old. Her father, now dead, was a lawyer of fair talents, and her mother, Mrs. Martha Burns, who accompanies her, is a woman of fine organization, and possessed of a well-balanced mind.

"Little Ella" is a native of Cincinnati, Ohio, and was, with her mother, at the time of her father's death, left with some property, which has been, and is still, entangled in the meshes of the law, thus, meanwhile, leaving them to earn their living as best they may.

The following extract from an editorial in the *Christian Advocate and Journal* will give Dr. Stevens' impression of this wonderful child:

"Little Ella, with her mother, called on us, one morning last week, and gave several of her recitations and readings before a number of our ministers and attachés of the Book Room. These recitations excited a high degree of surprise and admiration.

"This remarkable child is a natural reader, and

before two years of age she learned to read without learning her letters, and could read poetry and dramatic scenes with fine effect, apparently apprehending and appreciating the meaning and proper expression of the various authors, whether she had ever read them before or not. Little Ella is about three and a half years old, a fine, healthy child, with a cloud of soft brown curls about her little face, which becomes grave and animated by turns, as she reads and recites. Her voice is strong, and admirable in quality and modulation. Her recitation of General Morris' celebrated poem, entitled 'My Mother's Bible,' brought tears to eyes 'all unused to the melting mood,' as did her recitation of Mrs. Hemans' poetic gem, 'Bring Flowers.'

Little Ella, unlike most remarkable children, possesses a robust constitution, and exercises her wonderful faculty as the wild birds sing, apparently unconscious of the effect she produces, and regardless of who or what may be her audience. She seems to read because she "can't help it," and is often found reading to her cat, the chairs, or her doll.

She is remarkable for her sense of obedience and truthfulness. Her mother often leaves her sitting on her couch or a chair for hours, with the request that she shall not, on any account, leave the same until her return. Under such circumstances, it has always been found impossible to induce her to disobey her mother, either by reason or hope of reward; nothing short of force could effect this result. She is very kind, considerate, and intensely fond of children. She never fails to produce a profound impression on all who come into her presence, even as strangers without knowing her.

She gave two private readings, last spring, in Washington, under the auspices of Senator Hale and the accomplished ladies of Senators Brown and Crittenden, with brilliant results. She has given a number of private readings in this city, at the houses of several of our distinguished citizens. She also gave a reading in Rev. Dr. S. A. Corey's church, in Eighteenth Street, which was largely attended. Her last reading in this city was given at the residence of Dr. J. Marion Sims, on Madison Avenue. Hon. S. S. Randall, Edward Everett, Mayor Tiemann, Peter Cooper, J. H. Wardwell, H. L. Stuart, Mrs. E. F. Ellett, Mrs. H. S. Degrove, Miss L. F. Wadleigh, and many others, have taken a lively interest in her success.

Nothing can be imagined more exquisitely beautiful than her repetition of the Lord's Prayer, as is her invariable custom on retiring to rest. To see her as she kneels on the white counterpane by her pillow, her sweet little face upturned and all aglow with the very sentiment of devotional fervor, her little hands clasped, and her voice softened to the intensity of tender entreaty, is a feast of the soul not to be often enjoyed this side the pearly gates of Paradise.

The editor of the *Musical World*, in speaking of her, says: "She is all that she has been represented. Her readings are among the marvels which a journalist is called to note in making up his record. Some of our philanthropic and wealthy citizens could not do a wiser thing than to look after the education of this gifted child. Little Ella recites and reads poetry with wonder-

ful delicacy, force, and appreciation, without the least apparent effort, her voice being sustained and modulated to the sentiment in a manner rarely excelled by the most accomplished readers. She is withal a perfect child, full of life and impulsiveness."

N. P. Willis, in one of his *Idlewild Papers*, in a recent number of the *Home Journal*, speaking of her, says:

"I was in at Brady's, in Broadway, looking at his new Gallery of the Full and Fair—the distinguished women, that is to say, whose development both of form and destiny is complete—and, with my mind thus turned upon the beauty that is so strangely undervalued in our country, that of fullness in the female proportions, I was struck suddenly by an exceedingly fine type of the promise of it, in a child playing about the room. She was apparently three or four years old, and most exquisitely beautiful, but plump and glowing, to her fullest natural model, in every pore. The profuse brown ringlets had the gold tinge which the Italian painters so value, the eyelashes were prodigally long, the eyes deep-colored and most expressive, the teeth even and perfect, the lips ripe and rosy, the forehead and features ample and noble. Then the dimpled shoulders of the little creature, the flat back and swelling chest, were wonderfully fine, and her movements, her voice, her laugh, her countenance, her manners, were all strikingly expressive of completeness—the lovely and budding infancy of the ripe ideal I was pondering upon.

"While I stood watching her movements, and marveling how all Art was outdone by so simple and easy a work of Nature as a little child, Brady touched me on the shoulder, and told me I was looking at a famous wonder—no less a personage than 'Little Ella,' as she is called, the wonderfully precocious child who is now running a race of celebrity, which Heaven grant may lead to fortune. Without ever having been taught spelling or the alphabet, but having herself picked up a knowledge of words by intuitive quickness of eye, she takes any book of poetry presented to her and reads verses she has never before seen, with a cadence and a pronunciation which do the fullest justice to the sense and rhythm. She recites, also, humorous passages from comedies, acting the fun most astonishingly. I have not time to describe to you the half hour that I afterward passed in listening to her. Brady presented me to her mother (Mrs. Burns), and gave us a room where the little prodigy could be called upon for her recitations. Poetry could scarce be better read or delivered by an elocutionist than what she there recited to us; and the beauty of it is, that, the moment it is over, she frolics off as unembarrassed as a bird, or runs to give you the expected kiss, or scampers away to play, as absolute a child again as if she had never been a wonder! How either parents or children could be more delighted than by witnessing one of the performances of this little beauty, I can not conceive. Still, it is difficult to look on her without tears. She is a flower of heaven that has chanced to blossom too soon—opening the sweet petals of angelic wisdom amid the snows of this cold world—and may God watch over and shelter her, till the safe Summer, beyond Death's tardy Spring, when such bloom is in season for eternity!"

PRIDE AND AMBITION.

THERE are two mental faculties from which spring the feelings of pride and ambition. One is Self-Esteem; the other is called Approbativeness. The first gives personal self-valuation, feeling of individual consequence, or pride; the other induces a strong desire in the individual to be favorably regarded by his fellows; it produces a love of approbation, desire for fame, distinction, praise.

The standard of pride and ambition varies with different nations and different classes of people, from the highest to the very lowest. Persons who are mainly developed in the base of the brain will pride themselves on their excellences in the mere physical faculties, such as strength, ability to excel others in wrestling, jumping, running, or fighting. We suppose that nowhere are pride and ambition more intensely excited than in the prize ring. Morrissey glories in his might, and Heenan in the power of hard hitting. We knew a man who boasted he could out-eat anybody; and we have heard men boast of their power as mere animals in the manifestation of sensuality. The strifes for the mastery, for distinction in the various games and races—whether it be Morphy in the game of chess, pugilists in the ring, gymnasts, gladiators, or the men of the turf, directors of ocean steamships, or the more modern style of balloon racing—are, and all have their foundation in, the faculties under consideration.

If we rise to the higher planes of mentality, we find men proud of their skill in workmanship in metal or wood, in music, in languages, in composition, in oratory, in logic, or in mathematics; others, again, value themselves on their moral integrity, or on their religious or spiritual elevation. This, perhaps, may be called spiritual pride; but many who suppose humility and self-abasement to be the highest of virtues, would regard Approbativeness, or the sense of reputation, as utterly out of place in connection with the moral virtues and religious susceptibilities. But, pray, in what may a man glory and value himself, if not in integrity, kindness, and spirituality? May a man be proud of his horses, his crops, his ships, his merchandise, his skill of handicraft, and ashamed of integrity, philanthropy, and the higher virtues generally?

The faculties which produce pride are valuable in their influence in proportion as they act with man's higher nature. To be proud of gluttony is base and debasing. To be proud of mere brute force, brutally exercised, is also base and demoralizing. The fault, however, is not in the tendency to value oneself for his power of success in material things, but it is in the fact that his great strength lies in his lower nature; that his moral and intellectual powers have not a leading position in his mind, and hence his ambition seeks a channel of manifestation through these lower elements, instead of, as it should do, through the higher faculties.

It is amusing to listen to the conversation of people, to ascertain in what they pride themselves, and thus to discover "wherein their great strength lieth." You shall hear one say of a friend that "he is a very respectable man, is worth a hundred thousand dollars;" or that "the young lady has married well, and her husband is worth so much." Acquisitiveness, in these cases, seems to be the

governing power. Another will say of a friend that "he is a splendid scholar;" another will say a person "has refinement;" another will say his friend is "moral and religious;" another will speak of a friend as "occupying an influential position;" he has office and honor, and is valued for his ambition to be in high places, and for his successful achievement in that direction.

It is also amusing to observe people with a view to ascertain in what they pride themselves *personally*. Some glory in their hair, and therefore they frizzle it and comb it with dexterous ingenuity and exquisite care, and put their hat on in such a way as not to disturb it. One is proud of his mustache or his whiskers, as evinced not only in wearing them in a particular way, so as to display them ostentatiously or uniquely, but in handling and petting them continually when sitting at rest, or even when walking the streets. Ladies having this tendency will either dress their hair in curls over their shoulders, and take particular pains to flirt them about and display them, or they will braid, and comb, and otherwise display their tresses with elaborate care. Another has a handsome neck or fine bust, a pretty arm and a beautiful hand, or an elegant foot. A moment's attention will enable one to see what it is in which a person takes pride. You will frequently see at a lecture, at church, or at the opera, persons leaning on the ring hand, and the rings or bracelet specially displayed. One man is proud of his hat, another of his boots; another wants two dozen vests of fancy pattern, and if he can have a nice vest he cares little for the boots, nothing for the hair, and less for the hat; another has great pride in his linen, and will neglect other garments in order to have a splendid shirt-bosom and handsome wristbands.

A friend of ours is called crazy on canes. He has dozens of curiously and elegantly mounted walking sticks. He has on them all strange devices and most elaborate carvings. This is his weakness. Another friend of ours has the amiable weakness of devoting much study on shirt-studs. He never wears two days in succession the same set, and he has enough to last him for a week. One set is in imitation of a beautiful fly, with all its gorgeous colors; another is in imitation of a rose; others are the heads of animals; and so on through the chapter.

Dispositions so influential should be properly cultivated and rightly directed. They are certainly right in their normal action; they also minister to virtue among those who rise to the medium position in morals, more than they minister to vice among the baser sort who glory in their strength, their lust, their avarice, their courage, or their cruelty.

These faculties sometimes lead to crime and sin; still, we would not blot them out even from the lower classes, because they would then become inert and comparatively incapable of being elevated above their low position. We would blot out this faculty from the base no quicker than we would blot out their physical power, merely because they abuse it, but would seek to direct, not only their physical power, but their ambition in the right channel.

When the higher sentiments prevail, ambition and pride minister to virtue, and to the development, improvement, and happiness of mankind.

When a man's ambition is smothered he is comparatively valueless. Ambition is a spur to action, as the steam-power is the source of propulsion in a steamship. We would guide the ambition in the human mind as we would employ the rudder to give proper direction to the steamship; then the ambition will minister to the benefit of the individual, as the steam-power on ship-board will minister to a successful voyage when the helm is in skillful hands.

TRIBUTE TO GEORGE COMBE.

In his introductory to the medical class of the Hygieio-Therapeutic College, Nov. 22, 1858, the president, R. T. Trall, M.D., paid the following eloquent tribute to the late George Combe:

"One thought more occurs, in this connection, to which I can not forbear to give a brief expression.

"A bright, particular star has recently disappeared from the galaxy of great and good names, to rise, perhaps, brighter and better in a higher sphere. You are aware that I allude to the late George Combe.

"Among the luminaries of science he was, indeed, a 'star of the first magnitude.' In the dark and benighted ways of earth he was a lamp to guide, a brother to counsel, a father to direct. No man has, within the last century, made a deeper, a wider, or a better impression on human society. Of him it may well be said, 'he breathed his spirit into the institutions of his country, and stamped his character on the pillars of the age.'

"The great work of his life was to harmonize the human being with the divine, and both with the universe and all that it contains. In his 'Constitution of Man Considered in its Relations to External Objects,' he has opened up the way for man to 'see through nature up to nature's God,' and to understand *how* it is, that 'whatever is, is right.'

"And let us not lose the lesson of his life. What was the secret of his immense power and vast usefulness? Was it wealth? honor? the world's applause? No, none of these. He had opposition in high places. The great and the powerful denounced his writings and proscribed his books. Though gentle and unassuming; though charitable toward the errors and prejudices of others, he and his noble compeers were branded as 'bigots in intellect,' and as 'fiends in society.' The ablest and most popular periodicals of Europe vilified them as 'grossly ignorant,' 'absolutely insane,' 'incoherent rhapsodists,' 'brazen quacks,' 'crazy sciolists,' and 'infernal idiots.' But, like the chamomile plant, which, the more it is trodden on, the greener it grows, his influence was only extended by controversy. He had no extraordinary advantages. His educational facilities were limited. His parents, ignorant of what he afterward taught so well, gave him a frail and sickly constitution.

"But he never misused his time. He never abused his talents. He was always true to his convictions. In all his teachings he adhered rigidly to first principles. He always lived the truth he believed. His ruling motive was to do good. *He never compromised a truth.* And he slept the last sleep like one who 'wraps the man-

tle of his couch about him, and lies down to pleasant dreams."

"Perhaps none of us have ever seen his face; but we are all, more or less, familiar with his fame. We have all communed, more or less, with his spirit.

"But George Combe is not dead! We shall continue to feel the ennobling influences of his mind, and not the less because its earthly tenement lies cold and motionless in the narrow house. We may, with interior vision, see him, even now; not pale and prostrate beneath the cloud of the valley, but, moving on yon sacred height, more resplendent than immortal can appear in mortal habiliments; with the 'rose of heaven upon his cheek,' the fire of philanthropy in his eye, and the radiance of benevolence around his brow, like a diadem of glory!"

SEVEN REMARKS

TO ARTICLE IV. (OCTOBER, 1858) OF THE TREATISE: EDUCATION OF THE INTELLECT—THE SCHOOL-BOOK ON A NEW METHOD. BY LEVI REUBEN, M.D.

1. MR. REUBEN is in an error if he believes himself to be the discoverer of a *new* method, "*the method of discovery*."

2. This method was known long ago in Europe; excellent school-books are composed, and, what is more, excellent teachers are formed after it in seminaries.

3. Mr. Reuben is only acquainted with Basedow and Pestalozzi, and that, as it seems, very superficially. The long series of modern eminent German and Swiss school-men, Salzmann, Benecke, Diesterweg, Denzel, Girard, Fellenberg, Scherr, and many others, seem to have escaped his investigation.

4. So Mr. Reuben can have no title to a school-man of "historical education."

5. But a man announcing to the world a "*new*" method, and laying "claim" upon it (what in my eyes is a vain and unworthy action), must reach with a "*so far as I can learn*," beyond the limits of his country and mother language, or else the "claim" becomes ridiculous and presumptuous.

6. Mr. Reuben's sample of a new text-book is a *failure*. If it be intended for the teacher, so as to give him an idea of a good method, then it may pass! but in that case it is not a "school-book"—it is then a "manual for teachers." If, on the contrary, it is designed to be given into the hands of the pupils, then it is to be rejected as a "school-book" for good schools, and the future will prove this true. As long as such a text-book will do well in our schools, so long we shall have the proof of the incapacity of the teachers and the low state of our schools. And why that? A good text-book can not contain remarks, explanations, questions, etc., in form of an oral lesson. This is the task of the teacher; he has to make them orally; he must personally be the guide to the young discoverers. A school-book, containing the teacher's task, renders superfluous the teacher, because it reduces him to a "straw-man" and to a mere "machine;" instruction loses all its life and freshness, and becomes a dead mechanism, instead of a life-giving work. If "recitation" is the *ne plus ultra* to a teacher, then it would be

better to drive such a one out of the school-room.

7. What we want are not school-books—nay, rather give us teachers—*thinking, reasonable, and truly educated teachers!*

On this chapter perhaps at another time.

T. K. BAER.

REPLY.

Through the kindness of the editors of this JOURNAL, I append the following remarks in reply to the "Seven Remarks" above.

1. MR. BAER is very positive in his assertion that my thoughts have not led me to the discovery of a new and better method, so far as books and recitations are concerned, in education. But unfortunately his readers can not be equally positive, for the good reason that Mr. B. has not given them the facts. He starts by enunciating a *conclusion*, not by giving us the facts from which we may correctly and satisfactorily draw our own conclusions. In this particular I think he might have drawn for himself a useful practical lesson from a theory which he first violates in his own style of logic—secondly, in his second paragraph, declares to be *good, but nothing new*—thirdly, in Rem. 6, *condemns*, where he says, "A good text-book can not contain, etc." If I am really not the discoverer of the uses of a truly logical, inductive, and deductive method of presenting school studies other than the mathematics—for in the last the method has been partially applied by Euclid, and by nearly or quite all succeeding authors—then be it so; but by all means let us have the proofs. The readers of this JOURNAL may not be ready to abide the *dictum* of any man on such a point, especially if it be one whom, as in the case of Mr. Baer, very few of them can know.

2. MR. BAER, it is true, follows up his first assertion by a second. The method, he thinks, has long been "known in Europe"—we are truly a very benighted people on this side the Atlantic!—and there are both "excellent books and teachers" formed in accordance with it. But a book on the plan of the specimen I presented through the October number of this JOURNAL could only be "rejected as a school-book" because it makes a "straw man" of the teacher. Now, the larger part of that specimen is made up of strict and logically-obtained inductions and deductions, interspersed with questions which the learner is to answer out of his own intellectual resources and activities. The one object running through the whole method I have proposed, is to both oblige and aid the pupil to acquire his conclusions in the only rational, and hence the only natural way, namely, by first, in all cases, collecting and examining his facts, and from them arriving at inductions, from which again the proper deductive consequences and applications can be made to follow; while the incidental benefits of keeping his mind in an active instead of a passive attitude, of leading him to become an intelligent observer of nature, of drilling him in the steps of reasoning, and making him in a higher degree than our extant systems do, a correct reasoner, are secured as necessary concomitant results. Now, if a book be not made systematically inductive and deductive in its method, none of these advantages can be in any considerable degree attained. We have no English school-books, outside of the

mathematics, that in any marked or successful degree follow this plan. If Mr. Baer knows of Swiss or German school-books that do, then their plan must be, in the essentials, identical with that I have claimed as my own. How, then, can he condemn my plan, which is inductive and deductive in form, the aim being to use each of these modes of reasoning in its appropriate place, and yet uphold the "system of discovery," which is identically that I have proposed, and that which the specimen chapter exemplified? Here is obvious self-contradiction. And by it we are led to suspect that Mr. B. has not so much at heart the good of pupils, or the truth in relation to education, as he has the pride, or rather vanity, of "father-land," and the cherished assumption of Germany as the country standing first in the educational progress of the world. He is touched to the quick at the mention of any good thing as coming originally "out of Nazareth," especially when he perceives it is a thought which his own country, to maintain her assumed position, *ought* to have produced!

3. But there is a short way in which to set any controversy of this kind at rest. It is to produce a prior statement, or carrying out, of the method I have indicated, and which in one breath Mr. B. indorses (whatever he may do in the next) as found in the writings or books of German school-book makers—the date being of course previous to August, 1858, in which my article on the system under consideration was published in the New York Teacher. It is a question, perhaps, of no great moment what may be the extent of my acquaintance with the German writers. Certain it is, however, that neither Basedow, Pestalozzi, Salzmann, nor Benecke ever announced to the world the fundamental principle of education—believed by me, that is, to be such—that was stated in the article in the Teacher to which I have referred. If either of them had done so, the educational world would ere this have rung with the declaration, as did the philosophical world when Francis Bacon enunciated the same grand truth for the guidance, not of children in their discoveries, but of the philosophers in theirs. The concentrated essence of the attainments of Diesterweg, Hintze, Fellenberg, Abendrode, Honcamp, and some others of the modern German pedagogists in this direction, I have read; and certainly no statement or conception of any such SINGLE, UNIVERSAL GUIDING LAW OF EDUCATION appears in any of their works that have come under my notice.

In order, however, to set at rest all controversy, which can easily be done, if Mr. B.'s statements above are correct, will he now name the German, Swiss, Dutch, or French pedagogist who has laid down, elucidated, and insisted on the principle to which, he alleges, I have erroneously laid claim? Will he, secondly, translate and furnish to your readers the chapter or passages in which a clear exposition of this principle occurs? It will hardly be conclusive, indeed, for him to point out *where* and by *whom* this work is, in his opinion, done; because it would be but too easy for enthusiasm and patriotism to magnify, even unknowingly, the achievements they might wish to bring upon the witness's stand; so that it will be better to let the world have the substance, rather than a friend's estimation of it. Thirdly;

will Mr. B. name the school-books in which the method pointed out by me has been previously carried into practice? or better still, will he translate and furnish to the readers of the JOURNAL specimens of the application and use of such method?

I urge these points the more strongly for two reasons: first, no valuable truth or discovery has ever been announced that did not have to run the gauntlet of rival claims; secondly, justice to discoverers and inventors is a great right, now universally admitted and looked after by civilized peoples; and very rightfully, too, so long as, often, the credit of things of this sort is the only reward accorded to their originator. Mr. B. may err in respect to the extent of the generalization, or rather induction, which I have tried to set forth. Even should he show individual cases of adoption of an inductive method in school-books, he has then another task to perform: let him inform us who has insisted upon this method as the universal and only true one in education; or else let him prove that, in so asserting it, I have been led into error. The idea of *gravity* was in the world before Newton; what if, after he had extended it, by a grand generalization, from the earth's surface to the entire solar system, Kepler, Hooke, or some other injured cotemporary had stepped forward and informed him, "Sir, you have stolen my thunder; the idea of universal gravitation is mine." Is it probable that such a claim would stand?

4. As the statement contained in this paragraph does not precisely touch the point at issue, I must beg leave to pass it over without remark.

5. In regard to the vanity and unworthiness of the claim which I have made, Mr. Baer may be enlightened when he learns that, for myself, I consider a desire of approval or commendation to be one of the natural, God-given, rightful, serviceable, and even admirable motors which have been wisely implanted in human nature with a view to overcome its otherwise hopeless inertia, and spur it on to useful and beneficent exertion; and hence, that the exercise and guidance of this sentiment are things of which no right-minded man will be ashamed. If, as Mr. B. seems to imply, there be anything of value in the idea broached, would not *he* be pleased with the honor of its parentage? Yes, indeed; for Mr. B. is a man; but then he informs us, by implication, that he would be more *cunning* about it—he would not be guilty of a "vain" action. That is, if he had a tree to shake, he might shake it, never so lustily; but then he would stand behind it at the same time, or at least until the bystanders had passed on the quality of the fruit. That is all the difference between us! As to inserting the qualification, "as far as I can learn," my reading of German as well as English authors convinced me, before my statement was made, that such limitation was not called for; and even the authoritative and dictatorial manner in which Mr. B. handles the subject leaves me as far as ever from concluding to the contrary. But suppose it should be otherwise? Did not the French philosopher, Fresnel, demonstrate at great length, in 1815, principles relative to the undulatory theory of light, which the English philosopher, Young, had fully and satisfactorily proven in 1801, or

fourteen years previously? Did not Fresnel believe himself the original discoverer, until Young's solutions were shown him, and that although the two lived in countries separated only by a narrow channel, and dealt with scientific discoveries which were of marked interest at the time? And does not Fresnel, to this day, equally with Young, receive the credit of the discovery of the principles referred to, in spite of what Mr. B. would esteem an inexcusable ignorance? All this, and multitudes of similar instances, are facts of history.

6. To the assertion that the specimen I offered would be a failure, I have already referred indirectly. But a word as to the utter *annihilation* of the school-teacher by this method, which so horrifies Mr. B. Let me ask him whether Euclid and Legendre, Bourdon's Algebra, and Colburn's Mental Arithmetic are "proofs of the incapacity of teachers, and of the low state of schools?" whether these are the books that reduce the teacher to a "straw-man," and cause instruction to "become a dead mechanism, instead of a life-giving work?" Who does not know the contrary of all this? Who does not know that, both for pupils and for teachers, these are among the very best school-books that ever received expression through the English or any other language? Now I assert, and am ready to prove, that whatever merit these books have, they owe to the very fact, and to no other than this, that they approach to an exemplification of what I have called the Natural Method, in Education, or in books—the Method of Discovery—that is, they begin with the observation, analysis, and generalization of such facts in nature relating to *number* and *measure* as must be observed before the pupil can proceed successfully to reason in regard to these entities, and they then proceed by induction and deduction—the inductions required being few and simple, and the deductions voluminous and grand—to develop each its whole subject, one thing at a time, and each thing in its natural order and sequence. Further, the fault of these books, so far as they are faulty, is chiefly in the very fact that they do not come nearer to the demands of the method of discovery—that their preliminary principles are not caused to be *more obviously* drawn forth by the observation and generalization of the pupil's own mind, rather than being doled out to him as the fruits of another's thinking. Mr. B. has learned, through experience of the Prussian system, in which the teacher usually stands up before his class, without a book, and goes through the exposition of some subject taken in course or at random—and no doubt at all that, for that kind of instruction, the Prussian teacher plays his part admirably—to have a great horror of finding "*remarks, explanations, questions,*" etc., in a school-book (in the name of sense, will his pattern school-book have only blank pages?), and of making "*recitation*" the great business of the school. Is there not a higher ideal than that of the Prussian system? an ideal which in this country, we are coming to, however faulty our essays at any system at present? We recognize already the claims of *completeness* and *symmetry* in knowledge of any subject as being, in themselves, higher than any advantage even of activity and scho-

lastic fervor in the recipient. And as Mr. B. loves to vaticinate, let me also do the same: *time will show* that in this American teachers are right. There are no other defects in individual knowledge so serious as incompleteness and disconnection; there are no other qualities of our attainments that work so disastrously to us in business and practical life. Only as we can generalize, link together, and systematize, in fact, do our acquisitions become true and practical knowledge. Now, the fault of the oral system, of the banishing of books as guides in recitation, is that it inevitably causes the subjects to be presented (in the case of far more than half the teachers, I might say of more than three fourths) in a sketchy, disconnected, illogical manner, and incompletely both as to fundamental principles and details. This can not be otherwise. The quiet thought of the writer's chamber is necessary to give a clear and consecutive evolution to the subject; the enthusiasm and animation of the recitation is something for the teacher to superinduce upon this, not to put in place of it.

Hence, then, we must have the book as a guide for both teacher and pupil. If so, it can not be in itself too complete, too logically or thoroughly prepared. But as the elements of vivacity and enthusiasm are excellent, let the teacher set apart for each class, or for his whole school, an hour of one or two days in each week, on which the Prussian system of teaching orally and from natural objects, taken in the hand and held before the eye, shall be followed out. Then we may secure both lively interest and systematic education; but the latter is, after all, the only thing that can be rightly dignified with the name of education. If Mr. B. and the Prussian system be the *ne plus ultra* of educational improvement, why do we not see some more tangible fruits in the life, progress, manhood, moral and intellectual elevation, and general taste for literature and science (for a Goethe and a Humboldt do not make a literary and scientific nation, just as "one swallow does not make a summer") of the Prussian and of the whole German people? We look in vain for evidence that German men, taken in the lump, are a whit better or better educated than men of New England, New York, and Ohio. Like an estimable and very successful teacher whom I know, Mr. B. and the Prussian educators "would rather carry a *brickbat* before a class than a *score of books*." Our friends, however, would surely find, as the upshot of such teaching, that the world would be more of *brickbat* to the graduates who should go out from their teaching to life's thousand-fold responsibilities, than it would be of complete, symmetrical, law-penetrated, and law-comprehended world! The grand mistake is in supposing, because some books—a majority of school-books—have proved dreadful bores, and have locked up instead of developing thousands of young intellects, that therefore it is books that do the mischief, when all the while it is not books, but the bad system that has obtained thus far in the greater number of them, that is at fault. Your oral teacher is wholly right in supposing that the first thing a child needs is to use his eyes, all his senses; and that he can only begin to learn by observing the facts which nature presents before him. But your oral teacher's fatal mistake is in

supposing that his is the best method for forming habits of observation, and in never having conceived the idea that *a book may be so framed as to send the pupil to the observation of nature with all the avidity that oral teaching can beget in him*, but with, at the same time, a degree of method, and a completeness and consecutiveness of research and of reasoning, of which oral teaching—unless all our teachers can be impromptu Newtons or Laplaces—can never lead him to the possession!

7. Allow me, then, in conclusion, to amend Mr. B.'s summing up by bringing it into the following form: What we want is "teachers, thinking, reasonable, and truly educated teachers"—AIDED BY books methodical, philosophical, prepared in accordance with the intellect's own method of originally and successfully evolving science from disconnected facts. If the child's mind do not actually perform just this work, there is, inevitably, no true education received by it. Our present school-books oftener obstruct than expedite or direct the natural intellectual movements of the child pursuing a course of study. Let us then have a change. And if the style of book deemed to afford the most rational and natural intellectual exercise happen to make for the pupil's benefit scores of "remarks," can not the live teacher make another score of remarks of his own for each one of them? If it give "explanations," may not the active teacher still do his best to replace some of them with better? If it ask hundreds of questions, can not a truly educated and thinking teacher ask new questions and start new trains of thought without end? Let us then have, as soon as may be, books prepared upon a method requiring constant thinking and true discovery on the part of every learner, and we shall find that far other than "straw-men" will be required to instruct from them, and far other than "straw-men" will be the product formed by their use.

LEVI REUBEN, M.D.

NEW YORK, Dec. 8th, 1858.

PHRENOLOGY IN BRADFORD CO., PA.

PHRENOLOGY has had quite an overhauling in this county during the past year, much to the advancement of the science. The first public examination of the subject was had before the "County Teachers' Association," when the writer of this article introduced the following resolution:

Resolved, That a knowledge of the fundamental principles of Phrenology is an important qualification for a successful school teacher.

The mover of the resolution proceeded to show what Phrenology was, and to point out its distinctive and distinguishing features; introduced some proofs of its truth, and then proceeded to show its importance and practicability in teaching. He said the fact that the mind is composed of a plurality of separate and distinct faculties, and that each faculty manifests itself through a separate and corresponding portion of the brain, ought of itself to be sufficient to correct many of the evils so prevalent in our common schools—it ought to suggest to the teacher the impropriety of confining the mind of his scholar to one distinct study for a long period of time. He showed that *overwork* of any function of the system, whether

physical or mental, lessened its power, and tended to dwarf it, if not entirely destroy it. Especially was that true of young and tender minds. The study of arithmetic, for instance, when pursued diligently for an hour or two, so fatigues the arithmetical faculty, and so exhausts the portion of the brain through which that mental labor is performed, that its further pursuit becomes laborious and extremely irksome, and might result in injury to the faculty itself. At this point, a different mental labor, or a study which would call into requisition a different faculty or class of faculties might be introduced with safety and pursued with fresh vigor; and so, in turn, that study exchanged for some other. He pointed to many evils that have resulted from attempts on the part of parents and teachers to *force* a development of some particular talent with which the child seemed remarkably endowed, laboring under the mistaken idea that all the powers of the mind may as well be directed to one subject as to a number of diverse subjects; premising, also, as their philosophy seems to warrant, that the mind would suffer no more injury from six hours' study upon one subject, than upon six diverse subjects of one hour each. Had such persons known that neither the whole mind nor the whole brain necessarily acts at once, and that one faculty and its corresponding organ may rest, while another is laboring, such evils undoubtedly would have been averted.

He also referred to the importance of harmoniously educating and developing all the mental and moral powers. The one-faculty theory had resulted in developing very unevenly the human mind; for the theory supposes that any education whatever is an education *so far of the whole mind*. With as much propriety might the musician attempt to put his instrument in perfect music-making order by tuning but one of its strings. Many start out in the world with very unevenly constituted minds. Phrenology enables the teacher to correct many of those constitutional inequalities—first, by learning in what they consist, and, secondly, by applying a judicious system of mental and moral education and training. Without that science we could do but little toward curing the evils, while we necessarily would do much to aggravate them.

In conclusion, he showed the advantage the phrenologist had over the man ignorant of the subject in school discipline and government. The efforts heretofore made to govern schools by a uniform system of penalties—to train all children alike, regardless of their peculiar mental and moral organizations—had signally failed, and given rise to acrimonious discussions upon the subject of school government. Appealing to the Love of Approbation of all scholars, regardless of its effects upon them for good or ill—resorting to the fear of bodily pain in the same indiscriminate manner—he regarded as unphilosophical, and productive of much evil to the pupil and confusion among teachers. He appealed to them to inform themselves upon this subject—to embrace the true system of mental philosophy—as such knowledge was of vital importance to those whose business it is to deal with and develop the human mind.

He was replied to by an M.D. of the "straitest sect," who at once took issue upon the *truth* of Phrenology. As a matter of logical curiosity I

will here introduce a few of his arguments. He said his profession had led him to the dissection of brains, and he had been unable to find those mental faculties and organs of which phrenologists boast. (Wonderful anatomist! Did he find anything of the mind at all?) He said if *a lump of brain thinks*, he thought it mattered not whereabouts in the cranium that lump was located. (Who ever before heard that a lump of brain thinks?) He concluded by saying, that from years of close self-examination he was, as yet, unable to determine whether he thought with his head or his heels. Neither could the doctor, by the closest *self-examination*, have learned the office of the stomach, liver, spleen, or kidneys. When these organs are in health, we are not conscious that we have them at all.

At the next meeting of the Association the subject came up again. The supporters of the resolution, finding the truth of the science called in question, introduced many substantial proofs of Phrenology. The man who thought with his *heels* did not appear, but a gentleman, then recently from New Orleans, whose brains apparently lay a little higher up, pitched into the subject as into a "free fight." He did not, of course, so much as refer to the proofs offered in support of the resolution, but, after the usual amount of sharp ridicule, introduced an argument purely his own. It was that a short time previous he sat for an examination, and the phrenologist did not correctly describe his mental and moral character.

Another gentleman, an M.D., who been known for years as a believer in, and supporter of, Phrenology, *took the floor*, and, strange to say, *took nothing else*. In consequence of the position he then occupied, or, rather, desired to occupy, before the public, he was neither one thing nor the other. He was anxious to exhibit himself as a public speaker, and show forth his knowledge upon metaphysical subjects, yet he dare not give the lie to his former professions by taking sides against Phrenology; and still, so fearful was he that he might compromise himself before the public, that he dare not speak the honest convictions of his mind. What moral courage! He did, however, say, that the strongest objection to the science, in his mind, was that it did not commend itself to great minds, and that the masses did not receive it as *truth*. How *very erroneous* the position that Phrenology does not commend itself to great minds, and how *very ridiculous* the objection that the masses do not receive it as *truth*! Such an argument is worthy only of the fogism of darker ages. The subject was again laid over but partially examined.

At the next meeting of the Association the anti-phrenologists had it all their own way (the friends of the science being unable to attend), and with a moral courage highly commendable, *laid the resolution on the table*. Thus the matter seems to have ended before the Teachers' Association. That good has grown out of this imperfect examination of the subject, no one can doubt. It is again to be discussed soon before the County Lyceum, in the following form: "Resolved, that Phrenology is a science"—Dr. Mason taking the affirmative, and Dr. Turner the negative. I may give you the result at a future day.

Yours, O. H. P. K.

WM. LOWNDES YANCEY.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

WM. LOWNDES YANCEY was born in the State of Georgia—Shoals of Ogeechee—on the 10th day of August, 1814, and is consequently now in his 45th year. He was born at the home of Colonel Bird, his grandfather. His parents resided at the time in Abbeville, S. C. His father, Benj. C. Yancey, was a lawyer of the first order of talents and the highest integrity, ranking justly as a compeer of the late John C. Calhoun, whose friend and supporter he was in the memorable and decisive conflicts which linked his name honorably with the war of 1812. The elder Mr. Yancey died in the year 1817, leaving but two children, the subject of this sketch and B. C. Yancey, U. S. Minister to the Argentine Confederation, South America.

Wm. L. Yancey received his earlier education while between eight and nineteen years of age, in New York and New England—which, perhaps, imparted to his manners an apparent *reserve*, and stamped him a *puritan* in his morals, without a taint of superstition or phariseism. He is an earnest Christian, aspiring after unostentatious spiritual graces, and so walking with little of profession as an exemplary and devout member of the Presbyterian Church.

While yet a child, his mother—a woman of exalted sensibilities, uncommon talents, tireless energy, and indomitable will—would assign him a particular position on the floor, and while she employed herself with her knitting, require him to declaim the grand old hymn of Stennett, beginning:

"On Jordan's stormy bank I stand."

Whether the world is more greatly indebted to the maternal pride and prophetic painstaking which prompted and gave color and informing power to these early exercises, than to the more elaborate training of Dr. Griffin, the President of Williams College, a finished rhetorician to whose care he was subsequently committed, for the grace, strength, and splendor of Mr. Yancey's mighty appeals to his countrymen of the South, which for searching power, senatorial dignity, and imperial grandeur of genius are not surpassed in the annals of eloquence, ancient or modern, neither he nor the world will ever know.

He read law in the office of Nathan Sayre, Esq., in Sparta, Ga., and completed his studies in Greenville, S. C., under the direction of B. F. Perry, Esq.

Having attained his majority, he married Sarah Caroline Earle, an estimable and accomplished lady, who is the third daughter of Geo. W. Earle, Esq., of Greenville, S. C.

In 1837 he removed to Cahaba, Ala., and until 1840 divided his time between the cares of a small planting interest and the editorial conduct of the *Cahaba Democrat*.

In 1840 he removed to Wetumpka, and in conjunction with his brother, the Hon. B. C. Yancey, he purchased and edited the *Argus*.

In that year he took an active part in the great Presidential campaign; and it is doubtful whether he has ever since surpassed the powerful popular speeches he then made in debate with some of the ablest men who ever graced the platform in the

State. During the late Southern Commercial Convention, one of its members expressed to Johnson J. Hooper, Esq., well known as a brilliant author, and who was neither a political or personal friend of Mr. Yancey's, his surprise at the reach, depth, and power of one of Mr. Yancey's rejoinders in that body—saying that "he had come to the convention solely to hear him, but that the half had not been told him." Mr. Hooper's reply was that "the effort had never been equaled, unless, indeed, by Mr. Yancey himself in 1840." In 1841 Mr. Yancey was elected to represent the county of Coosa in the Legislature. He declined a re-election, and in 1843 he was elected to the Senate of the State.

In 1844 the Hon. Dixon H. Lewis was transferred from the House of Representatives in Congress to a seat in the Senate; and Mr. Yancey was unanimously nominated by the Democratic District Convention to fill his seat, and was re-elected without opposition in 1845.

In Congress he made his *début* on the question of the annexation of Texas. The speech made a marked impression upon all who heard it. The venerable editor of the *Richmond Enquirer* said of it—"We are not at all surprised by the impression he produced, and the reputation he has acquired. It is one of the ablest and most eloquent speeches we have seen, upon this or upon any other subject. His introductory strictures upon the Whig representatives from North Carolina are very dignified in manner, but tremendous in their effect. It strikes like the lightning from heaven, and withers the sapling upon which it falls. Mr. Yancey is a new member, and a young man, and if he be not paralyzed by the admiration he has already excited, nor his head become turned by the incense of praise, he is destined to attain a very high distinction in the public councils."

Judge Bagby, who followed Mr. Yancey in that debate, in his opening remarks pronounced it "the ablest effort he had ever heard on the floor of Congress."

A difficulty grew out of this speech, between Mr. Clingman and Mr. Yancey, which resulted in a duel. There was one fire, and then an honorable adjustment. It was known to the late Judge Huger, then a senator from South Carolina, whom Mr. Yancey consulted as a friend, that he did not attempt the life of Mr. Clingman—he threw away his fire. He was not at that time a member of the Christian Church.

During his brief Congressional career he also made able and elaborate speeches on the Oregon notice question, and upon the internal improvement issue.

His speech upon the Oregon question was listened to with profound attention by the members—a large majority of whom differed with the speaker. Mr. Yancey opposed the notice to Great Britain as a war measure. The press everywhere received it with delight, it being delivered some time before Mr. Calhoun took ground in the Senate upon the same side.

One of the Baltimore correspondents thus described the scene: "When it was announced that he had the floor, crowds of fashionable men and women flocked to hear him. During the time he was speaking there was a breathless silence. The

enthusiastic admiration of all who heard him amounts almost to adoration."

The correspondent of the *New York Herald* commented thus upon the position of the speaker and of the power of Mr. Y.'s effort:

"It is gratifying to see a fearless spirit of patriotism in a single man, in the midst of a strong and almost universal opposing current, tending, like the stream of Niagara, to the abyss of war. It is particularly gratifying when such an individual, assuming such a stand in such a crisis, is a young man, 'ardent as a southern sun can make him,' full of patriotism, jealous of his personal and his country's honor—jealous of the 'cavilling upon of the ninth part of a hair,' upon that honor's invasion or encroachment—coming out, bold as a mountain stream, in contest with the clamor of war."

"Such was the man—such was his position, and such the current against which he put forth his strong arm to-day."

The *Gazette* (Ala.), in reviewing the speech, declared that Mr. Yancey "occupied, at this time, a higher stand in public estimation, than any man of his age; and is destined to wield an influence commensurate with that of the mightiest spirits of the age."

In August, 1856, Mr. Yancey resigned his seat in Congress—too poor to keep it or to continue in politics. The claims of an increasing family were heavy upon him, and he retired from a position of power and public admiration such as no man in the State could boast at that time—a position won by his courage—his sterling virtues—his reliability—his devotion to principle—his laborious and self-sacrificing zeal for the truth, and his matchless eloquence.

He removed to the city of Montgomery, where he now resides, and formed a law partnership with Col. John A. Elmore, and has, since that time, laboriously prosecuted his profession.

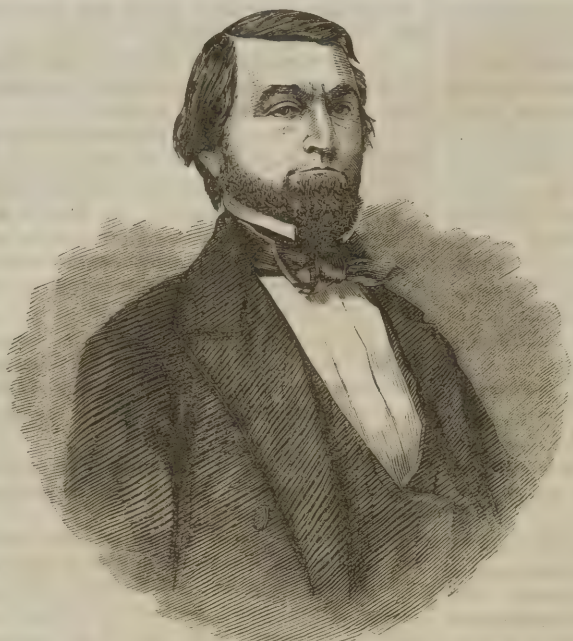
As a lawyer he takes rank among the first in that State.

Mr. Yancey's party awarded to him the first place in their ranks. Twice nominated for Congress, twice he felt it to be his duty to decline—though once he was nominated unanimously in convention, after his letter was read absolutely declining the proffered position. His duty to his family, in his opinion, required the devotion of his time to his profession.

In 1848 Mr. Yancey was a member of the National Democratic Convention which nominated General Cass for the Presidency, though he opposed his nomination, and afterward refused to support him.

He never at any time united with the opposition to the Democracy, though sometimes compelled by his sense of duty and consistency as a Southern Rights man to withhold his active support of the men and measures of the Democratic party. Indeed, Mr. Yancey is, in no sense, a *mere party man*. He soars into a higher atmosphere of patriotism and personal independence, and hence has been the mark for much unjust and illiberal criticism by men whose statesmanship and patriotism know no expansion beyond the "pent-up Utica" of party.

In 1856 the National Democratic Convention at Cincinnati freely adopted the great principle of



PORTRAIT OF WILLIAM L. YANCEY.

with all the vital organs well developed. You have also a high degree of the nervous temperament, indicating intensity and susceptibility of mind.

Your phrenological developments are very distinctly marked. The brain, as a whole, is large, and being sustained by such a vigorous general organization it gives all the vim and resolution necessary to meet any emergency in which you may be placed. You are a man of great courage, energy, and power of will, never stopping at trifles, nor hesitating where there is a difficult task to be performed. You are comparatively peaceable and quiet until aroused; then you are more executive and daring in your feelings than most men.

Your social organs appear to be large, which give you strong friendship, great love for home, and strong affection, especially

as developed in your love for a wife, and power to appreciate woman.

You have great ambition, and few men possess more desire to excel and gain distinction than yourself. You are not so proud and haughty as you are sensitive and desirous of gaining approbation. You are most remarkable for your will-power, the organ of Firmness being one of the largest you possess. You can hold to your plans and carry out your purposes with a tenacity and determination which are not dampened by delay nor lessened by difficulty or opposition. You have great power over other minds, and you are recognized as a leading spirit, even among strangers. You are never more in your element than when acting a bold and independent part against a vigorous opposition. But you must feel an assurance that you are in the right; that your position will stand the test of time and experience, and that your honor will not be compromised; then you do not hesitate to dash into the thickest of the conflict, single-handed, if need be.

Your intellect is specially practical, and your plans not only appear perfectly feasible to your own mind, but you are able to make them appear so to others; but having more boldness and courage than most men, your views are liable to be considered radical and too strong for the times. You have an active imagination, giving breadth and scope to your mind, but the clearness, force, and practical direction of your intellect, joined to a frank, courageous, and independent spirit, serve to make you a commanding orator, if not in all respects a polished speaker.

You can comprehend the details of a subject or of business; have ability to gather information rapidly, and having a retentive memory, you accumulate knowledge on all subjects which fall under the line of your experience and observation, and you are able to use it as occasion requires. You have reverence for things sacred, and for eminent and honorable persons, and have really more religious feeling than your independent

and energetic characteristics would lead a casual observer to suppose. You readily sympathize with those who suffer, and use your means freely for their benefit. You value money merely as a means of comfort and respectability, and should pay more attention to the accumulation of property.

You are sensitive to the claims of duty and moral obligation, and value your word of honor highly. As a friend, you are steady and reliable, as well as cordial and self-sacrificing; as an opponent, open, manly, untiring, bold, and unflinching; and as a citizen, patriotic.

J. W. SIMONTON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[Mr. Simonton was brought to our office by a friend for examination, and we had no knowledge of his name or deeds until the close of the *verbatim* report which follows. —EDS. PHREN. JOURN.]

You have a very compact organization, and in body you are remarkably well balanced. The physical functions have the conditions of harmony and balance, and facility of action. Your motions are distinct and easy, but your body is more under the control of your mind than is the fact in most persons; hence your brain is rather large for your body; and although your constitution indicates toughness and endurance, still there is a liability to exhaustion of vitality through mental activity. You require more care, therefore, in the management of your constitution than most men do; you need more sleep, more recreation, more rest, and more physical exercise to keep your system in good condition and health.

Your brain is high, rather than broad, indicating aspiration, ambition, determination, power of will, and elevation of mind, rather than strength of animal feeling or of selfishness. Your Combativeness is fully developed, but it seems to take the direction of intellect, rather than a tendency to struggle physically. You have more courage to meet opposition, or to oppose argument against argument, than force against force. Your Destructiveness is not large, hence you are not inclined to the employment of severity and cruelty; and if you were a warrior you would inflict no more chastisement on the enemy, and scatter no more "firebrands, arrows, and death" than was necessary to fulfill your mission; and when the first indication of submission was manifested, you would sheath the blade and then exercise your humanity in ministering to the distressed and wounded of the enemy as well as your own army.

You should be engaged in something scientific. You have natural talent for mathematics, mechanics, and natural philosophy; and with your fervid imagination and originality of mind, you can hardly fail to be an inventor and originator, or pioneer in some sphere of life. You have fair talent for public speaking, but you can reason, invent, imagine, and feel more than you can express; consequently, your strong point is not in power of expression, at least orally; and you would get a higher reputation as a writer than as a speaker. Your style of expression is compact, clear, and forcible, not voluminous nor affluent. There is more beauty and strength in your thought than there is gorgeousness of diction.

non-intervention by Congress, and popular sovereignty, which the National Democratic Convention at Baltimore rejected, when proposed by Mr. Yancey in 1848!

The Democracy of Alabama having long previously felt that injustice had been done by them to Mr. Yancey, in 1848, entertained for him the highest admiration. They had found that he was a man of principle, and had the sagacity to see it, far in advance of the masses, and the firmness to bear injustice and persecution with dignity and moderation. The State Convention, without his seeking, made him an elector for the State at large.

A distinguished Alabamian, who has filled high judicial station, has remarked that he did more for Buchanan in Alabama than any other hundred men in it.

Mr. Yancey took a leading part in the late Southern Convention—was, indeed, the most prominent and imposing figure in it. We have no space to introduce his views, even, much less to vindicate them. If they are somewhat in advance of the public opinion, it is none the less probable that they will ultimately triumph. His speeches were full of zeal, argument, and eloquence, and not surpassed on the floor of that assembly.

At this moment Wm. L. Yancey stands up before the people of the United States a great *tribune of the people*—an unsurpassed orator—a far-seeing statesman, and a true-hearted Southern Rights leader.

He has no aspirations for federal honors, and the newspapers in the South which have run up his name for the Presidency in 1860, have done so simply in compliment to his ability, independence, and patriotism. His friends are not pressing his claims for that distinction.

PHRENOLOGICAL CHARACTER.

You possess a very powerful organization, both mentally and physically—are remarkable for force, energy, strength, endurance, and determination to carry your point. You have a very strong constitution, compact and solid in build,

The organs which give practical talent are fairly developed. You are a quick observer, You remember places, faces, association of ideas, and the relative bearing of facts and principles. You reason from facts up to principles, and are not satisfied until you have reached the full depth and scope of your reasoning power

You appreciate wit and beauty, music and poetry. You are a natural humanitarian; you like to do good, and your plans aim to save labor and cost, to lengthen life, or to mitigate pain, or to do good to the race in some manner. Pecuniary profit is not the great thought for which you work. You are not wanting in the sense of value, pecuniarily considered, but it is a subordinate thought with you.

You ought to be known for integrity, love of truth, general prudence, dignity, force of mind, and for general scope of ambition as joined with moral feeling, or new ideas with scientific discoveries, or in some way with the new and better ways in which men can be developed; and you are willing to trust your reputation and your pecuniary success to such measures as are calculated to benefit mankind. You are not sordid; you do not follow selfish ends merely for pecuniary profit, but would be interested in the development of magnetic telegraphs, better systems of ventilation, methods of saving life and labor for man or beast. You are disposed to leap upon the car of progress with the rest of the passengers, and are willing to share their responsibilities and fortunes.

You have respect for things sacred, venerable, and ancient, and evince a devout and reverential cast of feeling.

Intellectually you are an original thinker. You incline to enlarge the area of thought, and seize upon the progressive forms of thinking and acting; so that, if not a pioneer of thought, you are among the sympathizers with that class of men.

BIOGRAPHY.

JAMES W. SIMONTON, the able and well-known Washington correspondent of the *New York Times*, was born in 1824, in Columbia Co., N. Y., and is now in his thirty-fifth year. When he was only two years of age, his parents removed to New York city, which has since been his home. His early educational advantages were limited to the simplest elements taught in the public primary schools of that day, chiefly before he was nine years of age.

When ten years old, having attracted the attention and friendship of Dr. Z. H. Harris, he, by the advice of that gentleman, commenced the study of Latin, Greek, and geometry, under his private tuition. He continued to pursue these studies for several months. This was the only scholastic training of any consequence he ever received. Subsequently he entered a down-town establishment, passing a year as an office-boy, after which he attended the Wooster Street public school during part of a year, where he became rapidly proficient in grammar and mathematics. Although making remarkable progress in his studies, at the age of thirteen it became indispensable for him to leave school to commence in earnest the hard struggle for self-support. An opportunity for learning a trade presenting itself, he accepted it at once, and passed over five years as an apprentice. The occupation



PORTRAIT OF JAMES W. SIMONTON

Photographed on wood from life, and engraved by WATERS & Co.

into which adverse circumstances had thus forced him proved injurious to his health and uncongenial to his tastes. He finally decided to abandon it, when he was thrown upon the world again without business or pecuniary means. His physician advising a change of air and robust exercise, he did not hesitate to secure both by finding employment for a brief period on board a North River sloop, this being the only way to do so consistent with his means and his own manly and independent spirit. A few weeks' service on board the good sloop *Clarissa*, Captain Macallister, restored him to health and vigor, when he immediately procured a clerkship in the grocery business, where he remained until twenty-one years of age. Yet, notwithstanding the receipt of a handsome salary, with much to make his situation agreeable, he felt constantly dissatisfied with his limited sphere of action, with a longing desire to enter some field more favorable to intellectual advancement and the exercise of greater mental activity. His attention being specially directed to the press as affording opportunity for the development he sought, with the true philosophic spirit he determined to begin at a point where he could discharge his duties efficiently, and from thence work his way, by unyielding endeavor, up to the highest position within his reach. At this time he had no experience in writing, not even to the inditing of compositions at school. The copy-book and letters to friends embraced all his efforts in this direction. In May, 1844, he obtained a situation as reporter on the *American Republican* newspaper, then published by Leavitt & Trow. The following paragraph, in his own words, select-

ed from a private note addressed to a personal friend, will admirably serve to introduce him to the public, which has since learned to know and respect him as one of the most promising of the rising journalists of the country:

"The difficulty I had in writing my first paragraph, and putting it in shape to suit my literary taste, which was unusually exacting and correct under the circumstances, has often since furnished occasion for humorous remark and comparison. I was at least six hours in suiting myself with a paragraph of six lines. This desperate effort, however, broke the ice, and a determined ambition led me to persevere, in the confident hope of improvement and success."

In the succeeding fall, he eagerly embraced an opportunity which offered to go to Washington as a reporter in the Congressional corps for the *Union*, as he was exceedingly anxious to avail himself of the numerous opportunities for improvement incident to the speeches made and discussions conducted by Clay, Calhoun, Webster, and other distinguished statesmen of that day. He continued in this capacity for several years, and has passed every subsequent session, except two, 1850-51 and 1851-52, at Washington, in some capacity. During this time he was employed for a considerable period as assistant editor of the *Courier and Enquirer* during the recess of Congress, where he was associated with Hon. Henry J. Raymond, now the editor of the *New York Times*.

In the fall of 1850 he went to California, taking a power press and material for a complete newspaper establishment, intending to start a paper

at the seat of government, if a good opportunity offered. On his arrival he found the field occupied, and the newspaper business so overdone, that prudence forbade any effort to add to the number of presses, and he sold out his material and press to the concerns already established. After this, for three months, he edited the San Francisco *Courier* with eminent success.

In the spring of 1851 he returned to New York, and resumed his connection with the New York *Courier and Enquirer*. In the succeeding September the New York *Daily Times* was started by Mr. Raymond and his associates. Mr. Simonton commenced with this journal as an assistant editor, and subsequently became interested in it as one of its proprietors, and has been continuously connected with it since. In the fall of 1852 he went to Washington to undertake the difficult and responsible duties of Washington editor and correspondent for the *Times*—a position he has continued to occupy up to the present time, and in which he has won an enviable reputation for himself as a manly and vigorous writer, while adding largely to the character, popularity, and power of the *Times*. The Washington correspondence of the New York *Times*, bearing the signature "S," displays his distinguishing peculiarities, quickness of perception, untiring energy, industry, vigilance, and tact, a comprehensive and statesmanlike grasp of the various questions continually arising in Congress, and on the political and diplomatic horizon. The *Times* has often been indebted to him for exclusive intelligence in advance of its wide-awake and enterprising rivals.

He is never satisfied with a superficial glance at passing topics, but discusses them so that they may be thoroughly understood by his reader, yet without the straining effort and stiffness so common and tedious.

Mr. Simonton has always been distinguished for great liberality, and a manly regard for the rights of others, in every relation in which he has been placed. His attachment to principle, and his fearless readiness to assert and defend his positions when conscientiously taken, have repeatedly been put to severe and trying tests. His devotion to the great principle of human freedom is based rather upon the broad principle of natural right than upon sympathy with individual cases of its violation, yet his readiness to aid the poor or any good cause with his pen or other means at his command is proverbial. His social qualities have won him troops of friends from all ranks. It would be difficult to name a man of his age who can count so many distinguished names among his private and confidential correspondents. Mr. Simonton takes a lively interest in every new enterprise promising substantial improvement, and often gives the weight of his powerful influence to a cause he deems meritorious, from a chivalrous desire to help those who need help. He can be, however, exceedingly sarcastic and severe when the occasion justifies the use of heroic remedies, yet the voice of bitterness is generally softened by a kindly and forbearing spirit.

During the session of Congress in 1856-7 it had become notorious that corruption was prevailing to an enormous extent at the seat of the national government. Everybody was satisfied of it, though nobody was ready to risk an attempt to prove it—

for so wide-spread was the evil, so great and powerful the combination of those who profited by it, that it seemed almost certain that they would overwhelm and crush any one who should attempt to stay it. Public journals denounced the infamy daily in general terms, but their fulminations effected nothing, because never specific enough to compel attention. At this juncture, Mr. Simonton determined to assume the responsibility, and, if possible, to individualize the crime, and force Congress and the world to trace it direct to the criminal. Selecting a particular bill—"Minnesota Land Bill"—he pointed out the specific objections in its form, and showed conclusively that it had been framed with special reference to securing facility of public theft, and pointed to this fact as evidence to sustain the general conviction that corruption was rife. In the same connection he pointed out the *mode* in which these official rascalities were carried on, so as to screen from the public eye the guilty members of Congress, whose votes were bought and sold day after day.

The boldness of the attack challenged universal attention. The very rascals in the House of Representatives saw at once that investigation was inevitable, and so, from the start, began to lay plans to cover up their own tracks, and to break down, and ruin, if possible, the man who had dared to interfere with their iniquities. The grand result was an almost unanimous sentiment in the House in favor of the expulsion of several of their own members for corrupt practices, exposed chiefly by witnesses indicated by him. This was unavoidable; and if the committee had done their duty, it is believed many more would have been implicated. As it was, his charges were thoroughly vindicated.

In the course of the investigation the committee succeeded in raising a false issue with him by asking a question, which he told them that in his opinion they had "no right to ask, and the answer to which could serve no good purpose, but would do injury and involve him in a violation of his word."

This raised a great storm, and he was brought before the House on a charge of contempt, on which occasion he made an impromptu speech before that body in vindication of his course, which was listened to with great interest, and surprised his best friends by its clearness, force, boldness, and intrepidity. He told the House, in quiet and strictly decorous language, that they "*knew*" that corruption existed, and rebuked them for an attempt to crush a citizen who sought only to do his duty in the way most consistent with the preservation of his own honor. Panic, however, had seized upon the House; each member seemed to fear that he was or might be suspected at home, and thus nearly all of them, apparently to save themselves, joined in the hue-and-cry against our subject because he would not tell the names of persons whom he suspected of corruption, but against whom he had no proofs. He persisted in his refusal to answer, and reiterated his determination not to yield his convictions of duty, for which he was ordered into close custody, and so kept for three weeks. Every sort of influence was brought to bear to break down his determination. Persuasion and menace alike failed to

move him. Congress rushed through in hot haste a most extraordinary law to subject him to a year's imprisonment, with a heavy fine, should he persist in refusing to answer. Personal friends, alarmed for his future, besought him to throw the responsibility of results upon Congress, and answer the question.

His uniform response was that his self-respect, dependent on conscientious discharge of his own obligations, was in his own keeping, and could not be intrusted to others; that when the storm should have passed over he would stand right before the world; that the *result* would vindicate him, and show the correctness of his positions. The realization of these anticipations was thorough, and may be presented in two simple statements: first, that the House justified his charges of corruption by its almost unanimous action against several of its members; and, second, that he was discharged from custody, upon recommendation of the Committee of Investigation, without having yielded the point in controversy, and without any attempt to enforce against him the penalty of the extra constitutional law passed for his especial benefit. This latter fact is the best possible evidence that the committee were satisfied at last that he had the moral and legal right on his side from the beginning.

Few men, singly and alone, could have withstood such a storm without yielding—all Congress against him, and no inconsiderable portion of the public press also against him in consequence of the partial, incomplete, and therefore unjust statement of facts published by the Investigating Committee pending the controversy.

Mr. Simonton was the first private citizen who ever was permitted to address the House of Representatives in his own behalf and on a subject in which its acts were under consideration. Lafayette and Kossuth made a few complimentary remarks on the occasion of their first visit to the House, as national guests, and a legal argument was once read before that body by counsel employed in a case.

In the spring of 1858, the Kansas troubles and the threatened Mormon war having made those points the great center of interest, Mr. Simonton was selected by the "New York *Times*" management to act as its Utah correspondent. He made his preparations, and early in April started for his new field of effort, which promised a rich crop of stirring incident and wild adventure. A brief sojourn in Kansas, during which he rapidly traveled over the settled portions of the Territory, sufficed to give him a clear idea of public sentiment in that distracted theater of action. His spirited analysis of the true condition of affairs there, together with his conclusions as to the remedy applicable to the case, were conveyed to the public in a series of letters to the *Times*; and subsequent events have sustained his views and predictions in a remarkable degree.

Leaving Kansas, Mr. Simonton, on the 1st of May last, started from the Missouri River for Utah, over the Plains, by the way of Forts Kearney and Laramie, the Great South Pass of the Rocky Mountains, and Bridger's Fort. His letters by the way, from Camp Scott and from Great Salt Lake City, were so recently before the public that we need scarcely do more than refer to

them. They certainly did not disappoint his associates and friends. Their graphic descriptions of the scenery of the journey, of life in camp and especially of the inner life of Mormonism, in its mountain home, have been accepted everywhere as the most truthful and interesting depictions of the subjects treated which have appeared in print.

The "Mormon War" having ended, and peace being proclaimed, Mr. Simonton remained in the Salt Lake settlements only long enough to exhaust the prominent topics of newspaper interest in that region, before resuming his journey still over the Plains toward the Pacific, by the way of the Humboldt River, Carson Valley, and across the Sierra Nevadas. Arrived at San Francisco, he proceeded up the coast of California, and penetrated the Territories of Oregon and Washington by the Great Columbia and the Willamette rivers. Thence he continued his journey northward to the British Possessions and Fraser River—just then attracting a large share of public attention—made a personal examination of the new gold fields, and was thus enabled to furnish his readers with the first authentic description of it which had been published in the East. Returning by the way of the Panama Isthmus, he arrived in New York in October, having, in less than seven months, made a journey of nearly thirteen thousand miles—a feat of enterprise highly creditable, and, we doubt not, very remunerative as well, to the journal with which he is associated.

Mr. Simonton's career, thus far, has been illustrated by a continued succession of brilliant successes, won by intelligent and unremitting effort in the difficult field of political and higher journalism.

To the young men of our city and country he furnishes an admirable example of the possibilities of self-culture, individual enterprise, self-sustained, in achieving an enviable position of respectability, usefulness, and power. Judging from the past, we have no hesitation in predicting that James W. Simonton will take rank, should his life be spared, with the foremost journalists of our country.

A PLACE OF SKULLS.

WHEN the reader finds himself in the city of New York, with an hour to spare, let him not fail to take a look at Fowler and Wells' collection of skulls and busts, at 308 Broadway. The place is open gratuitously to visitors, and a more instructive exhibition can not be witnessed. All tribes, and kindreds, and nations, and tongues, and peoples—all races, colors, and religions—are represented in the mute eloquence of a thousand crania arranged and labeled along the walls of the building. The various professions, arts, and callings are there, the representative men and women of each being more truthfully pictured than when walking the streets like ourselves. There stands the bust of Walter Scott, two inches higher than the common run of mankind. This extraordinary development of Veneration was the cause of that unwonted interest which he took in collecting the traditionary lore of his native glens and hills, and which is found running over in all his poems and novels. There stands Aaron Burr, a riddle to humanity while living, but with a character

transparent as sunshine to the experienced phrenologist. What a ridge in the region of Amativeness! What full Secretiveness, Firmness, and powers of observation! But we shall not attempt to sketch the individual characters of saint, of savage, and of sage to be seen in that museum. The reader must call and examine for himself. If he is not fully satisfied with this, let him drop into the room where examinations are made by Fowler or Sizer. In nineteen cases out of twenty the picture is accurately drawn, and the subject carefully warned against the rock on which he is likely to be wrecked, or advised in the choice of a profession. The writer has spent many an hour there, and always with much profit and fresh interest.—*Paterson Guardian*.

KNOWLEDGE ACQUIRED IN CHILDHOOD.

SOME people appear to carry the idea that a child acquires more knowledge during the first five years of life than in any subsequent period of equal length. We confess to some doubts as to the truth of this, that is, as a principle, although in particular instances it may be true. It is too often the case that adults, considering their education finished, almost cease in their endeavors to improve themselves, or to acquire knowledge. There are other instances in which business or the practical duties or pursuits of life render it necessary to keep the mind constantly employed and to make frequent additions to its stores of knowledge. As the circumstances of these more nearly resemble the circumstances in which children are placed (both finding it necessary to acquire knowledge in order to practice it), they are the class with whom children should be compared.

It is true that a child learns much during the first few years of life. The question now arises, why is this so? what enables it to learn in so short a time, and with such feeble powers both of body and mind?

Knowledge that is constantly applied to practice soon becomes so thoroughly impressed upon the mind that it seems to become a part of it. Now the first knowledge acquired by a child is rigidly practical. The forms, names, and facts which first appeal to its undeveloped mind are ever afterward familiar, being constantly put in practice from infancy to old age.

The smattering of language which a child soon acquires is always necessary, is in fact inadequate for the ordinary business of life without increasing the stock by subsequent additions; and the same is true of all its infantile attainments. Necessity and practice are good teachers, and these act a prominent part in the early education of a child. It is necessary that the child should learn. It frequently suffers for the want of knowledge which it many times obtains at the expense of some thump, cut, or burn, which makes an impression upon the mind not likely to be soon effaced. The first knowledge which the child acquires is merely rudimental, involving no profound reasoning, and consequently requiring no deep reasoning powers, but consisting mainly of facts, forms, colors, sounds, and simple words.

Philosophical thought, together with soundness

of reason, pertain to a more mature age, when the mind has collected a foundation of facts from which to manufacture thought and philosophy. The child has been called a young philosopher, and this epithet may be to some extent correct, yet it is undoubtedly true that the reasoning powers which trace out the philosophy of things do not attain their maximum early in life, but probably at an age far remote from childhood. Hence, while the child may acquire more knowledge of simple, rudimental, practical facts during the first few years of life, than the adult in the same length of time, it acquires less knowledge of a complicated and philosophical character.

I. D. M.

PHYSICAL HEALTH.

THE New-Englanders set too little value on physical health. They do not prize a strong body. Men in cities always decay in vigor; they are smaller in size, feebler in strength. The average age at death, in Boston, is not quite twenty. In Dukes County it is over forty-five. So twenty men in Dukes County will live nine hundred years; in Boston only four hundred. There are great odds in the healthiness of towns. In Lowell twenty-one die out of one thousand each year; in Boston, twenty-four; in Baltimore, twenty-five; in Philadelphia, twenty-six; in Savannah, forty-one; in New Orleans, eighty-one. Out of one thousand men in New Orleans, sixty more will die in the year than at Lowell. There are similar odds in different parts of the city. Men take little notice of these things, and try to live where they are sure to die. They attend much to money, and little to man; and so, in getting the means of living, they lose life itself. Farmers die at sixty-four; shoemakers at forty-three; printers at thirty-six. So thirty-six farmers will live as long as forty-three shoemakers, or sixty-four printers. Why? The farmer breathes air; the shoemaker, wax and leather; the printer, ink and type-metal. In schools great stress is laid on training the mind; always the mind, nothing but the mind. The most excessive stimulants are applied to make little girls learn the maximum of books in the minimum of time. We forget that God also made the body; and, if this "earthen vessel" be cracked, that all the spiritual "treasure" runs out, and perishes from the earth. For success in life there is needed a good brain and a good body. One is worth little without the other. What God has joined we are everlastingly putting asunder. But most of the eminent men in America have tough bodies; what power of work is in them! Look at the rich merchants, at our great lawyers and judges; men of science, politics, letters. They are men of vigorous health, who can eat dinners, and sleep o' nights, and work also days long; they live to a decent and respectable age. A venerable doctor of medicine, more than eighty years old, may be seen every day in Boston walking his rounds; at that great age manfully representing not only the science but also the charity of that healing art he has done so much to improve as well as to apply: we never look at Dr. James Jackson without reverent thankfulness for the wise and temperate vigor which has kept him useful so long. Mr. Quin-

cy has a national reputation, not only for integrity, which never forsook him in times of trial, but also for that strength of body which holds nobly out in his eighty-seventh year. The happy old age of these two venerable and well-known men is due to their inheritance less than to their active, regular, and temperate habits; because wise, their life is also long.

The fashionable idea of what a woman should be is nearly as pernicious as the theological conception of what God is; almost as unnatural. She must be as feeble as a ghost. Hardly can she bear the burden of her ill-supported clothes. Steady and continuous toil is impossible to such a doll. She glories in her shame; and is as proud of weakness as Hercules and Sampson are supposed to have been of their legs and great burly shoulders. But we doubt if it be natural that a "cultivated woman" should be a cross between a ghost and a London doll. Charlemagne's daughter, on her shoulder carrying home her lover through the treacherous and new-fallen snow, is a little nearer the natural type of the animal woman. "In the sweat of thy face shalt thou eat bread," though reported as a curse for man alone, is a blessing which the Infinite pronounces also on woman: the second benediction recorded in Genesis.

A certain amount of work is necessary to keep the body sound. Our life is the dying of old particles, and their replacement by new ones. Part of the effete matter must be got rid of by perspiration, through the pores of the skin. The natural work of earning food, shelter, raiment is also the natural means for health. If this be not done, there is an accumulation of dead matter; and the delicate woman, too proud to cook her dinner or to wash her clothes, at length comes to this vile drudgery—the menial work of dragging about all day a piece of "a slovenly, unhandsome corpse." Heaven save us from the righteous sentence to such hard labor for life! No court of doctors can reverse the decision of that Infinite Chief Justice whose law is the constitution of the universe. Let us suppose an average New England woman at her marriageable age weighs 120 pounds, and a man 140 pounds. Suppose two idle lovers of this bulk has so lived that ten per cent. of their bodies is thus effete—dead, but not buried. When they stand up and join hands in wedlock, there is a marriage of 234 pounds of live man and woman; and also of twenty-six pounds of male and female corpse. We know a family where one mother bore fourteen children; none of them died under seventy-five years of age. A woman who bears and brings up a dozen, or half that number, of healthy, hardy, long-lived sons and daughters, is a mother worth being proud of. Had such a generation of women as now fill up our great towns lived in New England a hundred years ago, the Revolution would have been impossible. Puny women may become dry nurses to a coward, not mothers to great, brave, burly-bodied men. If we look into the Church registers of the country towns, for the last one hundred and fifty years, we find from eight to twelve births to a marriage. The children grew up, the parents did not think "a large family is a great curse." We know a man whose six male ancestors, now sleeping in New England soil, will average about seventy-seven years;

while the six female come to about eighty. The first and the last of these women each bore her eleven children—one of them had but seven, and she became a widow at forty—and one had fourteen.

In Boston, this year, five thousand eight hundred will be born; of these more than one thousand will die before the first of January, 1860. Part of this monstrous mortality will come from bad management, bad air, bad food, from poverty. Want still prowls about the cradle, and clutches at the baby's throat, this ugly hyena of civilization; but much of it also from the lack of vitality in the mother; yet more of it from the bad habits of men, debauched by intemperance of various kinds, visiting the iniquity of the father upon the children, to the third and fourth generations.

It is rather a puny set of men who grow up in our great towns—spindle-legged ("without visible means of support"), ashamed of their bodies (not wholly without reason), yet pampering them with luxuries. We have left off manly games to our hurt; but it was refreshing to see men and women rejoice in skates last winter. The members of engine companies are the only men who can go faster than a walk; but for the frequent fires we fear running would become one of the "lost arts." Military trainings are getting out of fashion, for war is deservedly hateful; and the intemperance which has always been the attendant, if not of military, at least of militia glory, has made the public a little fearful of that common sort of manly pastime. Our few soldiers have fine uniforms, they march well—on a smooth road, a mile at a time—and perform their evolutions with the precision of clockwork; such regular uniformity we have never seen in the armies of France, Austria, or Prussia, or even England. But the city soldiers lack bodily power. In the time of Shay's rebellion, in the winter of 1786-87, a company of Boston light infantry had twelve hours' notice that they must march to Springfield. They started at daylight next morning; there were about ninety in rank and file. We had the story from one them, a young carpenter then, an old merchant when he told the tale. Each man had his weapons, his blanket, and three days' provisions on his back. By the roadside they ate their rough, cold dinner at Framingham, twenty-six miles off; they slept at Worcester, eighteen miles farther on. The next day it stormed; and through snow eight inches deep they marched forty-six miles more. They stopped their music—only a fife and drum—ten miles from their journey's end; and when at eight o'clock in the evening they wheeled into Springfield, the solid tread of the men was the first tidings the insurgents got that the troops had left Boston. If the "Tigers" of 1858 were to march ninety miles in two days, there would be nothing left of them but a bearskin! * * *

It appears that 20,734 persons died in Massachusetts in 1856; that is, about 2 out of 109. It is not extravagant to suppose that two persons are sick all the time for one that dies; thus 41,468 persons in Massachusetts are continually sick; that is, 1,132,000 persons endure 41,000 years of sickness in each twelvemonth. If this evil were distributed uniformly over the community, it would give a little more than thirteen days' sick-

ness to each man, woman, and child. How many are continually ailing with one malady or another! What an army of doctors—allopathic, homeopathic, hydropathic, sudoripathic, mixopathic, and pneumatopathic—are waging war on disease! What ammunition and medical weapons, terrible to look upon, are stored up in the great arsenals of this human warfare, this really creative fight, tended by diligent apothecaries! The amount of invalidism is frightful to contemplate.

Look a moment at the consequences of sickness. There is a positive pain borne directly by the sick, and indirectly by their companions and friends. What a monstrous evil that is! It changes life from a delight to a torment; the natural functions of the body are ill performed, and this frame is found to be not only "wonderfully" made, but also "fearfully." In their normal state all the senses are inlets of delight; but sickness shuts gladness out from all these five doors of the human house, and fills it full of "shrieks, and shapes, and sights unholy."

Taken as a whole, the indirect pain of such a stand and wait, looking on with eyes of sympathy, and folding their unavailing hands, is more than the sick man directly encounters himself. What a vast amount of suffering from this direct and this reflected pain!

Then there is the pecuniary cost of sickness. The man's power of productive industry has gone from him. The mechanic's right hand has lost its cunning now; the faithful mother would, but can not, care for husband or for child; the great, nice brain of genius is like the soft *encephalon* of the fool. Let us estimate the cost as light as possible. Of the 41,468 perennial sick, suppose that 21,468 are persons whose power of productive industry is worth nothing to the country, even in their health; that they only earn their living; that 10,000 are men who, in health, would earn each \$300 a year more than it costs to feed, clothe, house, comfort, and amuse them; and 10,000 more are women who, if well, would earn \$150 apiece, besides their similar keep; then the simple cessation of this industry costs the State \$4,500,000 a year. If we should double these figures, and say \$9,000,000, we think we should still be within the mark. Suppose that it costs but a dollar a day to nurse, diet, and doctor each of these 41,468 invalids—a quite moderate calculation—that amounts to \$15,135,820. We may safely say that sickness costs the people of Massachusetts, directly, \$20,000,000 a year, in these two items alone. In other words, if all the people were healthy, except the twenty thousand who die, Massachusetts would add \$20,000,000 more to her annual increase of honest wealth, to her means of use and beauty.—*Christian Examiner*.

DESULTORY STUDY.—A person enamored by the charms of universal knowledge, and flying from the pursuit of one science to another, is like a child gathering shells on the sea-shore. He first loads himself indiscriminately with as many as he can carry; but when tempted by others of a gayer appearance, he throws the former away; thus he continues throwing and rejecting till, fatigued and bewildered in his choice, he throws all away, and returns home without a single shell. Such is reading and study without some definite object.

THE NEW YEAR.

No event to editors seems more important than the opening of a new volume and entering upon a new year of communion with readers. No persons, out of the privacy of the family circle, hold such intimate communion, such free yet enduring commerce of thought as editors and readers; and what editors come really so near their readers as those of the PHRENOLOGICAL JOURNAL? The political editor has to do with questions which, though important, are exterior to our real life; and the mechanical, the scientific, the agricultural, the educational, and the religious journals, respectively, act upon one class of the faculties; and though in these faculties a deep interest may be awakened, yet the entire mind and character is reached and acted on by the PHRENOLOGICAL JOURNAL. This covers, in its course of discussion, the whole man, physically, socially, morally, and intellectually.

We hail our readers, therefore, on this joyous occasion as we hail our best friends, and most cordially wish them joy in all their relations and abundant success in all their interests. We desire that the coming year may not only shower around your pathway the plenitude of its fruits, and that your basket and your store may be running over and bursting out with the rewards of efficient and well-directed industry; but more and better than this, we wish you in the department of your educational or intellectual culture, in your moral and religious prosperity, and especially in your social and domestic life, that efflorescent joy which a hearty and loving obedience to our Divine Father everywhere and always brings.

That these blessings may redound to our readers, the editors of the PHRENOLOGICAL JOURNAL will labor, in every issue and in every article. For twenty-one years the JOURNAL has been sustained by the efforts of its readers and friends in the most generous and cordial manner, while its editors have "grown gray in their service." Since this JOURNAL was sent forth a pioneer in this noble work, an entire generation has grown up to become its readers and to teach and practice those man-reforming laws which its pages expound. To thousands of families has it been an educator, and to hundreds of thousands who have set forth on life's surging waves it is a guiding star, a monitor, and friend.

These persons work for the wide circulation of the JOURNAL, not only by taking it themselves, but by forming clubs among their neighbors. Those who with us have grown gray in the cause, are with us still; but "young men for war," is a fact suggestive that to the sons of our old friends must we look for active, persistent labor in this good work. From these we expect much. To these we appeal for that efficient aid, now, at the beginning of the New Year, which the JOURNAL needs to insure it a year of prosperity and of wide and beneficent influence. Reader, shall we have it?

SPECIAL NOTICES.

THE JANUARY NUMBER commenced the 29th Volume of the AMERICAN PHRENOLOGICAL JOURNAL.

SUBSCRIBERS, POSTMASTERS, and others, are respectfully solicited to act as AGENTS for this JOURNAL. A liberal commission will be given. See Club Rates.

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PRESENT SUBSCRIBERS are our main reliance. Those who know the utility of the Journal will work for it, and recommend it to their friends and neighbors, that they too may participate in the benefits of its teachings.

HAVING BEEN a member of a club at some previous time *does not* entitle persons to renew their subscriptions at club rates, except a new club is formed. Our terms are: for 10 copies (ordered at once) one year, \$5; 5 copies, \$3; single copy, \$1.

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OUR terms are, PAYMENT IN ADVANCE. No Journal sent before or longer than paid for.

CORRESPONDENTS will please be particular to give the name of the Post-Office, County, and State.

PHRENOLOGY IN PITTSBURG.

It gives us pleasure to announce that we have arranged with Mr. R. M. CARGO, No. 21 Fifth Street, Pittsburg, Pa., to receive subscriptions for the PHRENOLOGICAL JOURNAL, and to act as agent for our publications generally.

PROF. FOWLER IN KENTUCKY.

On his return to New York, after his late visit to Newfoundland, Nova Scotia, and New Brunswick, Mr. Fowler was met with invitations from some of the leading citizens of Louisville, Lexington, and Frankfort, to lecture to them on his favorite science—Phrenology—during the present winter. He has accepted them. After concluding his lectures in Pittsburg and Wheeling, he will proceed at once to Kentucky. His lectures last winter in Montgomery and Mobile, Ala., New Orleans and Baton Rouge, La., in Natchez, Vicksburg, and Jackson, Miss., in Memphis and in St. Louis were eminently successful, and highly satisfactory to all. We predict for him an equally kind reception in Old Kentucky.

Literary Notices.

CONTINENTAL HARMONY: A collection of the most celebrated Psalm Tunes, Anthems, and favorite pieces, designed particularly for "Old-Folks' Concerts" and the Social Circle. Boston: Oliver, Ditson & Co. New York: S. T. Gordon. Philadelphia: Beck & Lawton. Cincinnati: Traux & Baldwin. Price 75 cents.

This is a work of about 350 pages, in the usual style of works of Church Psalmody. There are no two parts written on the same staff, as is the case with most modern publications, which fact will be regarded as an important one, especially to the "old folks," and to not a few young ones. In this collection we find the "old tunes" our parents and grandparents loved so well, such as Bridgewater, Concord, Delight, Exhortation, Freedom, Heavenly Vision, Invitation, Judgment Hymn, Lenox, Majestic, New Durham, Ocean, Pleyel's Hymn, Rainbow, Sherburne, Tunbridge, Unveil Thy Bosom, Vesper Hymn, Windsor, and Yarmouth. These dear "old pieces," rendered sacred by long use, and hallowed by so many blessed home recollections, must be in the highest degree acceptable to all whose memory runs back to the musical fireside where grandparents took a part and sung the tunes which were in vogue in 76. The single pieces we have named alphabetically are worth to us twice the price of the volume, and we expect to revive many an early association by singing them again; and if our little folks don't receive from them an inheritance that shall keep the old tunes fresh for the next half century, then blame us—that is all.

To Correspondents.

W. E.—1st. Our full written descriptions of character we do not print except by special order, and at considerable expense.

2d. We define the kind of occupation one is best fitted to follow, if there be any special or leading talent.

3d. Many persons will not employ a person whose mental organization has not been examined and favorably certified to by a competent phrenologist. Others, of course, care nothing for Phrenology or its teachings.

N. J. H.—Would a person be likely to succeed in literature as a profession with Causality, Comparison, Human Nature, Language, Eventuality, Individuality, Form, Size, Weight, Order, Locality, Imitation, Firmness, Approbation, Hope, Combativeness, and Amativeness, 6, or some of them perhaps a little larger; and Self-Esteem, Ideality, Sublimity, Time, Tune, Mirthfulness, Continuity, Constructiveness, and Destructiveness, only 3; with Spirituality 3 to 4, on a scale of 7, united to a great taste and inclination for that career?

Ans. Yes.

What department or branch of literature would you recommend to be pursued with the above intellect?

Ans. Follow the taste or the opening of circumstances.

Would he succeed in Geology?

Ans. Yes.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to that in which they are to appear. Announcements for the next number should be sent in at once.

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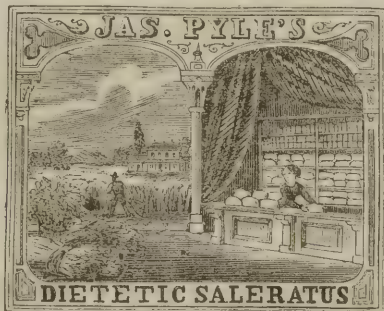
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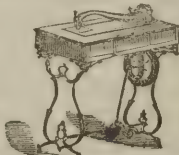


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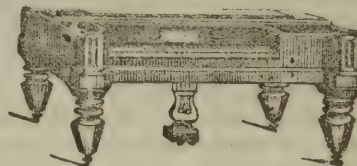
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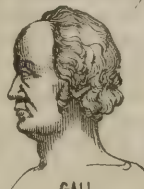
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Contents.

GENERAL ARTICLES:	PAGE	PAGE
Charles Alfred Sedgwick, Phrenological Character and Biography.....	17	ological Character and Biography..... 23
Marrying Cousins.....	18	Ada Clifton, Phrenological Character and Biography... 24
Continuity and Variety....	19	Separating Sexes in School... 26
The Arts of Beauty.....	20	Advantages of Phrenology... 26
Habit, a Law of Mind.....	20	Pleasure at Home..... 26
Five Million Inhabitants in New York City.....	21	Ignorance of Common Things 27
Power over Ourselves.....	22	Mrs. Weston's Two Daughters 27
Unreal Wants.....	23	The Philosophy of Sleep.... 28
Franklin J. Ottarson, Phren-		Singular Physiological Fact. 29
		Graham's "Science of Human Life"..... 29

CHARLES ALFRED SEDGWICK.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[Master Sedgwick was brought to our office by his friends for a written examination, which was given through our reporter as follows. When we were informed who he was we requested his portrait and biography for publication.—EDS. PHREN. JOUR.]

This lad has a head measuring 21 inches, which is large for one of his size. He needs an abundance of sleep, in order to allow his brain to rest and his body to recuperate. He also needs exercise, in order to give growth and strength to his body, and to keep him in a vigorous physical condition.

He has a very active nervous system, and a strong tendency to work off his vital power through the brain. Hence anything in the way of mind, character, scholarship he will accomplish with remarkable ease and readiness. We seldom find so well balanced a forehead or intellectual region. He grasps knowledge from hearing and seeing very quickly. He has large reasoning organs, which enable him to understand very clearly what he learns. Hence his mind is ripe, clear, and vigorous for a lad of his years.

He has great natural ingenuity; he could excel in almost any difficult manual effort. He can



CHARLES ALFRED SEDGWICK.

unravel complications, and comprehend whatever is complex, as complicated machinery, and would show more than ordinary taste and talent for art, and mechanism requiring skill.

He has very large Ideality, which renders him very fond of the beautiful, and gives him a vivid imagination, and power to enjoy or produce that which appertains to the domain of taste. His Language is unusually large, and his memory of words, and his power to converse fluently, remarkable. He would excel as a linguist. He has an excellent memory of forms, distances, propor-

tions, places, and events. His musical talent is indicated by large Time, Order, Calculation, and Tune. We rarely find so large a development of the organs which give sense of harmony, melody, and musical composition; and he would, if properly educated, excel as a composer. He has all that literary taste, and also that power of combination that large Constructiveness gives, which would qualify him for the most comprehensive and complicated efforts in that direction.

He has a great amount of character as well as talent. He has unconquerable Firmness, and when he starts to accomplish anything, he feels that he must overcome all obstacles and triumph. He has the power of fixing and continuing the mind in a given direction; is not easily diverted; has a patient, plodding, continuous disposition, as well as sharp perception to open the way; hence his Firmness is greatly aided by a disposition to be patient, constant, and active. He has a great amount of self-reliance; is very independent in his feelings, and is balanced on his own center of gravity. He seldom looks to others for help, but trusts to what he can do himself. Hence he gets the advantage of all the power he possesses, having so much self-possession and self-command that he does not undervalue his own abilities and doubt his capacity to accomplish. In addition to this, he has great ambition and desire to excel, and to gain the good-will of others. We have rarely seen a child of his age with so much natural self-reliance. He does not bear the marks of being impudent, still he has no lack of Firmness, Combativeness, and Self-Esteem.

He is comparatively cautious, watchful, and guarded, but this never deprives him of confidence in his own ability, or in the final success of what he does and wishes to do. He is very executive and forcible when he becomes interested in an object; his whole life seems to be swallowed up in it; and he can evince more positiveness, joined with self-possession, than most well-balanced men with large experience and superior talent.

He is naturally upright; loves the truth; is just; generally respectful; and naturally dis-

posed to be kind. His temper is high when aroused; and he will be able, when fully developed, to control the minds of men much better than persons generally. He has naturally a governing power; he understands the motives and dispositions of strangers, and will generally be able to adapt himself to society, and to read character, so that he will avoid being deceived, and at the same time be able to exert a favorable influence upon all with whom he comes in contact.

He is strong in his affections, but somewhat inclined to be special rather than general in his attachments. He values property, and will evince a desire to get rich. He has business talent, which is not ordinarily found in persons so fond of art, and with so much literary taste as he possesses. He is naturally neat and particular. He acquires knowledge very rapidly, and is very well balanced in his judgment in respect to the knowledge which he acquires. He has a keen sense of the witty, and if he were thrown into society where it was called into action, he would become brilliant as a conversationalist. He has remarkable powers of description, and with his retentiveness of memory and clearness of judgment, joined to large language, he can hardly fail to distinguish himself as a conversationalist, and in any department of social life.

BIOGRAPHY.

MASTER CHARLES ALFRED SEDGWICK, the remarkable boy-performer on the novel and extraordinary instrument, the concertina, was born in London in 1850, and for the last four years has resided with his father in New York and Brooklyn, during which time he has frequently given musical entertainments, accompanied by his father, who is also a master of the concertina, and a fine musical composer, which have received the highest commendation of musical critics and journals.

Mrs. Sedgwick, the mother of Charles, yielded up her life in giving him birth, and her only son inherited her high-wrought temperament, and many artistic and intellectual graces, together with the decided musical talents of his father.

The paternal grandmother of little Charles, Mrs. Margaret Sedgwick, was of a literary turn of mind, and an occasional contributor to the old *London Magazine*, and other serials, published twenty-five years ago, and was for many years an intimate friend of John Hamilton Reynolds and Thomas Hood. The maiden name of our subject's mother was Newton, and her father's family trace their descent in a direct line from Sir Isaac Newton. His paternal grandfather, Mr. John Sedgwick, was inclined to philosophical and scientific pursuits. He expended a great portion of his income in chemical, electrical, and other experiments and apparatus. He was the friend and patron of Charles Wheatstone (now Professor of Natural Philosophy at Queen's College, London, and one of the inventors of Electric Telegraphy), in his younger days; and at his death Mr. Wheatstone bought his electrical machine, etc., from his widow, the grandmother of Charles, for \$500. Previous to his death, he and Mr. Wheatstone were closeted together, evening after evening, for a considerable period of time, in the laboratory of Mr. S.; and it is more than probable that some

of the knowledge that Prof. Wheatstone has imparted to the world in later years emanated originally from the grandfather of our subject, Mr. John Sedgwick. Thus, it will be seen that our musical prodigy owes his origin to a paternity quite likely to entail upon him many of the elements of intellectual and artistic greatness.

Charles has received his musical instruction chiefly from his father, Mr. Alfred Sedgwick; and, in addition to his wonderful mastery of the concertina, has made considerable proficiency on the violin and piano-forte. It is the intention of his father to have Charles make the violin his chief study hereafter. It is an interesting sight to see this tiny, yet dignified, refined, and gentlemanly boy, as he gives lessons to bearded men and eminent musicians on his concertina, as he is entirely competent to do, and often does. His last public appearance was at a private benefit reading, given by "Little Ella," at Mr. Curtis' music-rooms, on Broadway, some weeks since; on which occasion he repeatedly called down the house by his masterly performance.

The concertina is the invention of Prof. Wheatstone; and, owing to the happy arrangement of the fingering, which places all the keys immediately, yet not inconveniently, under the hands, and also from the tones being already formed, thereby doing away with the drudgery of acquiring an *embouchure*, or learning to stop in tune, the student may almost at once acquire a command of the scales, and with a very moderate degree of practice will speedily arrive at such a degree of proficiency as will enable him to play with ease to himself and amusement to others.

This instrument is but little known in America. In fact, many persons form the idea that "*concertina*" is only another word for "*accordeon*," than which nothing can be more erroneous; for although the tones are produced on the same principle, viz., the pressure of air on metallic springs, it differs from that and other instruments of the same family in most other points. One of the most essential being the production of the *same sound* from each key, whether the bellows be opened or close. The concertina is, in fact, a perfect instrument, capable of being made to produce and modulate any known combination of harmony within its compass, and possessing an equal brilliancy and rapidity of execution with the violin or flute, while the most difficult music written for these instruments may be performed on it. That its power for expression is equal to most other instruments, and superior to many, will be readily understood, when we reflect that, after the voice, the hand ranks highest as a means of expressing the sentiments of the mind; and as the bellows is so flexible, that the slightest pressure is immediately communicated to the note, a performer has the power of graduating the tone from a perfect whisper to the loudest sound of which the instrument is capable. The bellows of the concertina may, in some measure, be compared to the bow of a violin, as not only the quality of tone, but the reading and style of execution, is most essentially dependent on its careful and judicious use. As compared with other instruments, it is very easy of acquirement. In speaking of the violin, undoubtedly the finest of all mechanical contrivances for the production

of musical sound, Dr. Johnson has remarked, "that there is nothing in which the power of art is shown as much as in playing on the fiddle. In all other things," continued he, "we can do something at first. Any man will forge a bar of iron, if you give him a hammer. Not so well as a smith, perhaps, but tolerably. He will saw a piece of wood, and make a box, though a clumsy one; but, give him a fiddle and fiddlestick, and he can do nothing." Next to the violin, the piano-forte is most generally in use, owing to its immense range of notes and the power of its harmonies enabling the performer to assimilate the effects of the orchestra upon it; but here, as in most other branches of art at the present day, a moderate player will generally pass unnoticed. The difficulties to be overcome before he can compete with the generality of modern pianists is a trial even to the most courageous. A great portion of the fashionable performances on the piano, now-a-days, consists of a series of notes striking upon the ear in quick succession, and pleasing chiefly from their mere rapidity. To use the words of a modern author on this subject, the hand, and not the head, is the fortune of your modern pianist; and true musical feeling often ranks second to long fingers. Other instruments present similar difficulties, only to be overcome by labor and continuous study. There is no *royal* road to music; and however rich a man may be, his dollars can not purchase a practical knowledge of "sweet sounds" off-hand.

MARRYING COUSINS.

THIS question has been discussed by physiologists and observed by the common people, until a general conclusion seems to prevail that the marriage of cousins, or mere blood relations, is unfavorable to the health or mental soundness of the progeny. We know this fact, the union of blood relations, obtains in relation to the lower animals; and "crossing the breed" is studied and understood to be successful and profitable by the most ignorant boors.

This law holds good in the vegetable as well as in the animal world. Corn planted many years on the same soil will dwindle and almost run out, but change the seed with a neighbor occasionally, and it is maintained in quality, and often much improved. Soil and climate modify mankind and animals in quality and appearance, and doubtless, to a great extent, change the constitutional peculiarities of persons. The Englishman of the third generation in India, in Jamaica, and in Canada would be so changed that the relatives in England would see but little resemblance, though all came from the same pair. The mere fact, however, of persons being cousins, does not prove that they are in constitution very similar, though they are much more likely to be similar, or to be nearly alike in consanguinity than persons who bear no near relationship. It sometimes happens that cousins are much more nearly of one stock or alike than some who are own brothers. Suppose two daughters resemble their father very strongly; they marry men very unlike themselves, and each has a child strongly resembling herself. These cousins marrying, would bring together that likeness of consan-

guinity which would be disastrous to their progeny. Now suppose these mothers to have each another child, one resembling the mother, the other the father, which father was very dissimilar to the mother, such cousins would have qualities very different: one, for example, would be bony, with dark complexion, tall figure, black hair and eyes, and with a grum voice and an organization indicating a high degree of the motive temperament—while the other would be of fair complexion, blue eyes, delicate features, soft, fine, light hair, and a whole outline of constitution indicating a predominance of the mental temperament. Now these pairs, coming from the same parents, and being cousins, are very unlike, but according to the doctrine of consanguinity under consideration, it would be far less disastrous for those who are unlike to marry than for those who bear this strong resemblance. These remarks are suggested by the following letter:

EDS. PHREN. JOURNAL.—Much has been said of late of the intermarrying of cousins, a notice about which I saw in your PHRENOLOGICAL JOURNAL for September last, but it did not explain some things which I wish to ask you, viz.: Supposing my cousin to be born and raised in England, and perhaps has never been outside of England, and I to be born in this country. My parents having lived here upward of ten years before my birth, and up to the past year I have been in delicate health, but am now very well and hearty, while my cousin is and always has been hearty and well, I wish to ask you if there is not enough difference in blood for us to get married, as though we were in no way connected? Please answer through your Journal, and oblige

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The fact of climate, doubtless, has much to do with modifying temperament and constitution. We know that the English being ruddy, muscular, and hearty, become sharp-featured, nervous, wide-awake, and spirited by being transplanted to the hotter and drier climate of the United States; and this would have a tendency to modify the constitution of the writer of the letter. His parents, being in this country ten years, would become acclimated, sharpened, and somewhat changed, and the son being a native of this country would still be farther removed from the influences of the British climate, and render a marriage between him and his English cousin less objectionable than if they had been reared in the same neighborhood, affected by the same climate, food, habits, and moral associations. Still, notwithstanding this change of climate, if the two parents of the parties in question, who are blood relations, and from whom the cousinship comes, are similar to each other, and strongly resemble one common parent, these two cousins are doubtless too near alike, and ought not to marry. If this be not the case, of which they must be the judges, the objections to their marriage on the ground of consanguinity are whittled down to a small point, and we think are by no means formidable.

It should not be forgotten, however, that a person with black hair and black eyes may carry enough of his fair-haired and blue-eyed mother in his veins to transmit to a daughter all the peculiarities of his mother, whose voice, walk, disposition, and looks may be almost perfectly reproduced in this grandchild. In a similar way dif-

ferent marks, such as white locks of hair, and other marks and deformities, sometimes appear to slumber for two or three generations, and reappear, and are thus carried on in the line of a family for centuries; so that, after all, this marrying of cousins is rather risky business. But cousins, and nominally blood relations, are not the only marriageable persons who should not intermarry. Many men and women of similar temperament, and that temperament not a well-balanced one, should not intermarry. The crossing and mixing of dissimilar temperaments, and the intermarriage of different nations, if those nations are about equal, mutually improves the health, energy, intelligence, and progress of the race.

CONTINUITY AND VARIETY.

THE people of this country and age are too versatile. Their education is perverted, not only in the great routine of studies, but in all that pertains to business. This restless, uneasy disposition is partly inherited from parents whose minds are dissipated with a life of variety, and partly from such an education as such parents would be likely to give their children. The old, time-worn motto, that "continual dropping wears the rock," and its counterpart, "the rolling stone gathers no moss," seem to be parallelisms of the two principles constituting our title, "Continuity and Variety."

The human mind has a faculty which tends to continuous action on one point or in one direction. It has another, called Order, which recognizes uniformity; another, called Time, which recognizes periodicity, that is to say, particular facts at particular times. Other elements of the mind recognize the law of variety, and make change of position, pursuit, and thought necessary to the mind's health. Some persons possess order, uniformity, and continuity of mental action; others are experimental, versatile, and changeable to the last degree. If we seek for the truth on this subject from either class, we would be likely to get the result of a warped and eccentric character too impractical for the general mind.

The phrenological idea is, that all the faculties should be exercised in their due measure; that each duty of life should be performed heartily, efficiently, and promptly; that too many duties shall not be crowded into a given time; that everything man does should be well done, and also done at the proper time. And if this law of method, perseverance, and uniformity were abrogated, who could depend upon his neighbor, or who, indeed, could depend upon himself?

We should not be governed too much by our impulses; it will not do to "put the hand to the plow, and then look back," because it is cold, and hard, and difficult; if we do, we must share the consequences, namely, to "beg in harvest, and have nothing." The proper development of continuity in the mind leads to the finishing of whatever is begun. If it can not be accomplished in an hour, a day, or week, the mind must keep the subject in hand and return to it, as the day returns succeeding night.

In the training of children, parents should guard particularly against allowing them to form vagrant habits of mind and action. How often

do we see the boy starting, with earnest resolution, to build a kite. He can hardly wait for his breakfast; the whole house must be laid under contribution for room, material, and such advice and assistance as he needs. He works for an hour or two; and when he becomes a little weary from exertion, and impatient from ill success, he throws up the whole affair, and before 12 o'clock his kite is banished entirely from his mind, and he is bent upon building a fort, a windmill, or upon some other boyish contrivance. Let us suppose, for a moment, that the boy is a man, and instead of the kite, he engages in building a house or bridge, and by the time he has his timber on hand and half framed, and his foundation commenced, he throws up the scheme, and in three days he were to be found digging a well, mining, opening a stone quarry, or building a steamboat.

The boy, if he be inclined to such versatility of mind, should be required to stop and count the cost before he commences his boat, or kite, or hand-sled. He should be induced to look forward to see how many hours or days it will require to finish properly what he proposes to begin. This done, he should be induced to select all his material and provide himself with the tools necessary to complete his work. Then when he commences, he should not only be instructed, but required to continue. The parents should plan for him, so that he can have such a command of his time as will be necessary to complete his work in a reasonable time. In like manner, when he is required to do any work or task for the family he should be kept at it until it is finished; he should not be allowed to sit down and read when he is half dressed, or to leave the table for some amusement or sport, and finish his repast by piecemeal. The same law should be enforced relative to his amusements; he should not mix play and work together, for the sake of the work as well as for the sake of the play—for mixing, spoils them both. He should be required to work heartily, thoroughly, and earnestly until he has completed what he has to do, or so much of it as is requisite for the time being; then he should be allowed his term of pastime and play, unmixed with care. His parents should be as careful about consuming the child's play-time or breaking in upon it as they would be not to have a child or servant neglect his duties for the sake of play. Nor should a child be allowed to take a book either to read or study unless he is to have time to make a business of it undisturbed, say for half an hour or longer; then he can begin and complete a subject which will be of service to him. But if broken off in the midst of an interesting passage, it serves to dissipate the mind and give it a fugitive, unsettled condition.

This rule should be carried into the school. Arithmetic, for example, should be followed faithfully, with nothing to interfere, a sufficiently long time to do up a proper amount of work in that line for the day or session. But the pupil should not be continued at one study long enough to weary the faculties through which the study is prosecuted, lest the mind become disgusted and the study repugnant. Then he should go to another study, say to geography, grammar, mental philosophy, chemistry, or any other, and thus

exercise another class of mental faculties, and give new scope to the imagination and reason.

Our opinion is, that all the studies usually taught in the schools should not be pursued each day; but let Monday have, say two studies, with the addition of penmanship; Tuesday, two others, with penmanship; so that the pupil can follow for a longer period each branch of education without being obliged to get six or eight lessons in a day. To a mind highly endowed with Continuity there is no surer way of producing annoyance and making a child nervous than to compel him to change from one study as soon as he becomes interested in it, to get a lesson in another study, and soon drive him away from this, and so on through the whole catalogue. But to a child with this faculty weak, and who needs training in the opposite direction, nothing would suit him better than to fritter away his time by ringing changes on all the studies in the list. Therefore, to cultivate his steadiness and continuity of mind, a more permanent action of the mind is desirable.

Teachers, however, should be selected for their gifts in special directions; and in large towns where there are several schools or classes in one building, the several branches should be taught by different teachers. One should teach all the penmanship, another geography, a third arithmetic, a fourth reading, and thus through all the branches. And teachers enough can be found who have a cast of mind qualifying them to excel in these specialties, and, Continuity large, that would make them prefer to devote their time to a single branch; and everybody knows that they could thus become more perfect in each. To be a first-class teacher requires a high order of perfection in the branches to be taught; and we know, also, that not one in a million is capable of learning and teaching all the branches in a high degree of perfection.

According to the prevailing custom in our schools at present, one teacher instructs in nearly all branches, and of course, for the most part, imperfectly. But let there be a division of labor among the teachers, and then each pupil can be thoroughly taught for an hour or two in each specific branch, and a deep and lasting impression will be made upon his mind. The mental light of an experienced teacher should be converged with all its power and continuity like the rays of light through a lens, until an effect is produced, instead of giving him only a sudden flash, with little effect, and transitory at that.

No wonder that scholars, thus taught, are superficial; and no wonder that teachers, pursuing such a changing mode of instruction, are so unsuccessful.

THE ARTS OF BEAUTY.

In a recent work on "The Arts of Beauty," by Lola Montez, *alias* Countess of Lanfeldt, are many good and sensible things. And among these one of the very best is the following admirable and, we believe, infallible recipe for beautifying the female form. The principle could also be applied to males as well as females:

The foundation for a beautiful form must undoubtedly be laid in infancy. That is, nothing should be done at that tender age to obstruct the natural swell and growth of all the parts. "As

the twig is bent, the tree's inclined," is quite as true of the *body* as of the *mind*. Common sense teaches us that the young fibers ought to be left, unincumbered by obstacles of art to shoot harmoniously into the shape that nature drew. But this is a business for mothers to attend to.

It is important, however, that the girl should understand, as soon as she comes to the years of discretion, or as soon as she is old enough to realize the importance of beauty to a woman, that she has, to a certain extent, the management of her own form within her power. The first thing to be thought of is *health*, for there can be no development of beauty in sickly fibers. Plenty of exercise in the open air is the great recipe. Everything should be done to give joy and vivacity to the spirits at this age, for nothing so much aids in giving vigor and elasticity to the form as these.

I have to tell you, ladies—and the same must be said to gentlemen, too—that the great secret of acquiring a bright and beautiful skin lies in three simple things—as I said in my lecture on *Beautiful Women*—temperance, exercise and cleanliness. A young lady, were she as fair as Hebe, as charming as Venus herself, would soon destroy it all by too high living and late hours.

HABIT, A LAW OF MIND.

MAN is not unfitly called a creature of habit. So true is this that perhaps more than half of all that he does is performed under the influence of custom or habit.

But what is habit? It is the doing of certain things first by determination or thought, until the doing becomes so common, so much a matter of course, that it is done without this special thinking or resolution to do. In other words, it is the training of the faculties, by use, to such a degree of perfection in action that their labor is performed without conscious thinking, or without an intellectual determination to do this or that. Habit is the result of training and experience, and appertains not to muscular action only, but to the action of the mind as well.

If we go down to infancy, we find the child making a strenuous effort to get his hand to his mouth. He has strength enough to do it; he has an intellectual comprehension of what he desires to do, and he puts forth the effort. But at first the hand hits wide of the mark; when the effort is renewed the hand goes as much to the other side. And we have seen the little fellow become angry because he could not readily accomplish his object and find his mouth. But this lesson he is not long in learning, for we find little master, long before he needs pantaloons, able to find his mouth readily with spoon or fork; and so habit—*habit* has this action become, that with fingers, or spoon, or long knife, he has no trouble in measuring the distance to his mouth correctly; and what is more, not only is the hand trained to measure the distance correctly, but the mouth itself has acquired the habit of opening at the right time, and we never hear of his pricking his lips with his fork because they fail to open in season; and if the process be watched, it will be seen that the mouth loses no time in opening itself too soon. So the eye learns to shut itself, as it were, when objects of danger approach it, and though this may be regarded as a mere instinct, it is nevertheless learned by experience, and practiced by the force of habit.

Behold, also, the little stranger to life's cares and labors undergoing the tedious apprenticeship

of walking. He must first arrange himself on his center of gravity—must learn to stand. When this is accomplished, the mind resolves on taking a step; decides which foot shall take the lead; and when that is placed at a convenient distance from the other, then a muscular effort is necessary to throw the weight of the body upon the advancing foot. The mind takes cognizance of this necessity, and then as much as says, "Now, muscles of the left leg, make an effort to throw the body forward, and, muscles of the right leg, brace to sustain this weight now for the first time wholly imposed on you." So these mandates are sent out from the mind to each leg in turn, and they render obedience in turn, to the best of their ability; and if the little fellow succeeds in working his machinery successfully the first or even the fortieth time of trying, the fond mother regards it as a feat worth rejoicing over and recording. The whole household and all the visitors are informed that little Charlie has learned the difficult process of walking. In the lapse of time he becomes so accustomed to the control of the muscles; learns how much force to apply to each, and also the order of time and succession required for these operations, that in a few months, even, he walks as men do, without thinking. In other words, the mind, unconsciously to itself—or at least unconsciously to the memory—learns to control all the muscular motions employed in plain walking, so that he is not aware that he thinks and resolves. But when the child goes away from the level nursery floor, and is required to go down stairs, or to ascend steps, then he is to learn new lessons of muscular action and effort, and a new application of the law of balance. But this is ultimately mastered, and he goes up and down stairs like an old settler. And when he goes into the street and finds an uneven surface, or roams afield where no two steps in succession find the same level, he has a new lesson of walking to learn, using, of course, the rudiments of all the former processes, but obliged to apply new rules of effort, resistance, and balance, at every step. Ultimately, at twelve or twenty years of age, the lad has mastered nearly all the lessons of ordinary locomotion; he has learned how to walk; and habit has taken the place of thought or determination in the matter. But this habit is continually liable to be disturbed, broken in upon. New lessons are thrust upon him, according to new circumstances. But in the main, the habit of walking erectly and easily becomes so perfect that thinking disturbs rather than helps the process. Hence habit will enable a person to walk without trouble on the narrowest board of the floor with perfect ease, and without the slightest inclination to step off from it. But if we take away all the boards each side of it, and leave the yawning chasm of three stories below, the mind, acted upon through Cautiousness, leads him to put forth circumspect efforts so as not to fall, and one finds to his astonishment that he can not balance half so well when he tries as when he does not try—or that habit is a better guide than thought or determination. At first the child was obliged to think out every step; now habit enables him to walk better without thinking than he can with the most careful thought and most determined effort.

When we rise to the consideration of the higher

forms of habit, a vast field of contemplation is opened to our view. Take, for instance, the educational processes. It is with more or less effort that we learn the multiplication table, how to divide, subtract, and perform arithmetical calculations generally. But practice makes the processes easy; habit finally takes the place of special thinking, and we run up a column of figures, and some even two or three columns, with about the same ease, and with as little apparent labor of the mind as one walks. The same is true of spelling. Crude and inconsistent as English orthography is, the mind has such a wonderful faculty of acquiring a habit of doing things, that many people learn to spell, so that, in writing, the pen takes the circuitous and inconsistent course in combining the letters which spell words, and for hours we are not conscious of the slightest effort of the thinking power in the performance of spelling, which early in life was a most bitter task.

Again, when the child begins to write, he must think how each letter is formed, and control his muscles in forming those letters, as he is obliged to do in learning to walk. Who does not remember stopping to think how *k*, *r*, *b*, *c*, or *h* were to be made, and saying to himself, "Now I must make a loop at the top by a light upward stroke, bringing my pen down nearly straight, bearing on as it descends? As I approach the line, I must make a curve and an upward hair line." And then joining that letter with, and running it into the next, is a new effort of the mind and of the muscles. And so on to the end of the long, tedious writing-lesson. At the same time he is obliged to learn which side up to hold his pen; how to take hold of it; how to dip it in his ink without blacking his fingers, blotting his paper, etc. And is it strange that the school-boy's first copy-book should make such a sorry appearance? And should not these considerations induce teachers to be considerate of the poor little apprentice, and even praise him for successes which at first view would seem to a practiced penman as being miserable failures? But let the boy write a few hours a day for a few years, and he wields "the pen of a ready writer." In other words, he has learned to hold his pen; to dip it in the ink; to form all the letters, joining them properly; to spell the words as he writes, and to drive his pen over the paper with an ease and rapidity truly astonishing, if it be compared with his first rude beginning. He has, in short, learned a habit of spelling, of controlling the muscles which guide the pen, so that it is easier to do it right than wrong. He writes as easily as he walks; habit has taken the place of thinking, and it has become to him, as it were, "a second nature."

What is true of writing is quite as true of every trade or occupation which people follow. The carpenter wields his plane, his saw, and his hammer, by the force of habit, with accuracy and ease. The beginner thinks of his thumb as he is trying to crack a nut or drive a nail; or if he do not, he has soon something to remind him that the hammer is harder than his fingers. But what accomplished workman thinks of fingers? The hammer finds its own way to the head of the nail. What stonecutter, with mallet and chisel—what caulker, ever looks to see whether the mallet or hammer is to hit the handle of the tool he uses?

He merely looks at the cutting edge of the instrument. The right hand knows where to find the chisel-head; it knoweth literally "what the left hand doeth." But a person who has never used those tools, who has formed no habit of controlling the muscles in connection with tool-using, will be obliged to look and practice with care, in order to bring the hammer and the chisel-handle in contact. In other words, he learns to use these tools by special thinking, as he at first learned to use his legs, or to find his mouth with spoon or fork.

The use of language is another illustration of habit. When one first begins to speak, he is obliged to select his words and think of his grammar. But the mind ultimately becomes so trained in the formation of sentences that ideas are expressed with clearness and force, the right words seeming to come of their own accord. This is seen in extemporaneous speakers; those who have practiced acquire the habit of easy and correct talking; those who do not practice much acquire but slowly a habit of easy and correct speech.

Observe the musician trying to evoke the proper tones from the reluctant violin. He is obliged to look for the string, see where to place his finger, then turn to the bow and see that it is placed upon the same string; and then the note is produced by another special effort. After this is produced, he thinks about the note which follows it, where it must be found on the instrument, then how it is to be produced, and so on through the piece. Is it strange that the beginner is left alone as much as possible in these incipient musical lessons, and that most persons who have in their house an apprentice of this sort become utterly tired of the violin? One would suppose that the learner himself would become disgusted; but his consciousness of improvement from effort to effort, smooths his pathway, each better note making an apology for the past, and encouraging him for a future effort; and thus his mind is kept on the stretch for the good that is to come. The child in walking fails, but he tries again and again, and why should not the earnest follower of Paganini?

This doctrine of habit, in its applications to the higher action of the mind, is one of infinite importance. The exercise of Conscientiousness renders justice and duty habitual, as the exercise of Cautiousness leads the mind to a habit of prudence. The mother or nurse who has for months had the care of an infant, if it be removed, will, for many nights awake in alarm, not finding it in her arms. She learns by habit not to overlie it, but to protect it even in her sleep; and we have known a mother who could not sleep after the removal of a child without taking a pillow in her arms, or who would, without knowing it, get hold of the pillow and brood it as she had done her child in her sleep.

Politeness, urbanity, kindness, cheerfulness, respect, the dictates of good taste, all become habitual. We remember being in the United States Senate Chamber in 1841, when Mr. Woodbury, having been for years Secretary of the Treasury, and being, at the close of Mr. Van Buren's term, transferred to the Senate, he went from the Cabinet on the 3d of March to the Senate Chamber on the 4th, and in his first speech there he addressed the President of the Senate, to the infinite amuse-

ment of all present with, "My dear sir," as it is presumed he had been accustomed to address the President and other members of the Cabinet, in council. He had formed the habit of this more friendly and familiar method of address, and though for years previously he had sat in the Senate, he had lost the habit of stately address during his four years of court life, and had learned this new mode of address. So a lawyer, accustomed to say, "Gentlemen of the jury, may it please the court," in a popular audience forgets himself and his habit of speaking, and says to his audience, "Gentlemen of the jury," or to him who presides, "May it please your honor."

Approbativeness may be trained to act with the higher sentiments—Conscientiousness, Veneration, and Benevolence—so that virtue, philanthropy, magnanimity, and religion will become habitual, and a person feel ashamed and mortified if he swerve from any of the requirements of these higher faculties. Or the same Approbativeness may be trained to act with appetite, with Combativeness, with any of the baser elements of the animal nature, so that it becomes easier, and to the mind's habit, more respectable to do wrong than to do right, to follow sensuality rather than morality.

We will not here descend to consider those animal habits, some of which pervert the morals and blast the health and prospects of the man, such as the use of opium, alcoholic liquors, tobacco, etc. These habits are mainly based upon mere physical appetite. We accustom the physical constitution to the use of certain things until it craves them, and grasps eagerly for its own bane. The nervous system becomes accustomed to a given amount of stimulants, which it resisted at first by nausea and other tokens of dissent; but the habit finally becomes formed so strongly that the constitution is unbalanced without the indulgence. But this class of habits only serves to show the law of mental habit, and ought to suggest to all, the infinite importance of doing only that which is right, as near as possible, not only with respect to the mere animal wants, but to all the cravings and aspirations of the mind. If we are "a bundle of habits," let us, in the name of wisdom and goodness, have habits that are correct, and by doing that which is right frequently until it becomes habitual and pleasurable, our whole life shall become one of beneficence and harmony.

FIVE MILLION INHABITANTS IN NEW YORK CITY.

It is a pleasing consideration that, since New York, alike convenient to the South and the North, and so situated that the great West can not grow without impelling it to a corresponding growth, is destined to become a city of several millions of people, it enjoys a situation unequaled for health, for the prosecution of an immense commerce, and for the rapid conveyance of its citizens and others from every part of its territory, already wide, if we take in its suburbs, to every other part.

New York and its adjacent neighbors, one in reality, all circling around one great business center, and all receiving their life-blood from the same heart, is destined, by the aid of newspaper puffs, or in spite of them, and no matter which,

to extend from the Narrows to King's Bridge, some twenty miles, with a width of at least ten miles, including the harbor and rivers, and to cover a territory of a hundred and sixty square miles of land, with some thirty or forty square miles of water, embraced within it. Is there another such location for a city of five millions of people in the globe?

With regard to health it is to be considered that this great extent of water is not a sort of inland puddle like the Thames, or a mere rivulet like the Seine. It is a part of the deep, wide ocean, always ebbing and flowing; and the quantity of water rushing up the bay, up the East and North rivers, and back again to the ocean, through channels sixty, eighty, and one hundred feet deep, is immense, even beyond the possibility of saturation by the filth of a dozen such cities as New York now is.

The Thames at its passage through London and suburbs, sixteen or twenty miles, is a mere brook compared with these rivers. Though a tidal stream, yet the same water, to a very great extent, passes up and down day after day, till it becomes perfectly saturated with filth. It should be remembered that water, although a natural deodizer, a purifier of the air beneath which it passes—yet when saturated ceases to take impurities from the air, and when more than saturated gives them to it, polluting every cubic foot of air that approaches it. Such is the condition of the Thames; two and a half millions of people living on its banks, consuming twenty million bushels of wheat and other items of food in proportion, keeping immense numbers of animals, as horses, cows, swine, etc., and all the sewerage running into that small stream! In the first place, the coal dust, soot, and other dark colored, carbonaceous matters, paint its waters black as ink. What is covered up and concealed beneath the surface let no one inquire. Suffice it to say, if you should put a bushel of guano into a hoghead of water, and then add a gallon each of every species of filth conceivable, and then blacken the whole with a bushel or two of soot and coal dust, stirring all thoroughly together, you would have a pretty good sample of what the water of that world renowned river is in the neighborhood of London Bridge. It will be seen at once that such water is adapted, not to purify, but to pollute.

This never could happen in New York. Our tide rivers rush through the city with the strength of omnipotence, carrying at least 10,000 gallons of water for every one which passes through London in the Thames, and could not be saturated if the population were ten fold what it is. The ground on which New York and its suburbs are built, though not underdrained in the best manner, is perfectly healthy. That over which it must ere long grow, is not all, in its natural state, healthy; but yet such is its position, as to present no obstacle to a system of drainage which would remove every tendency to chill and fever and to bilious fevers, and leave to all sober, industrious, right-living citizens as fair a prospect of long life and continual activity as can be enjoyed in the very healthiest rural districts. The depth of these riv-

ers, the rapidity of the current, the rolling shape of the grounds, the perfect drainage they admit of, the narrowness of Manhattan Island, the distance at which the suburbs of the original city are severed from it and from each other by two broad rivers and the bay, all contribute to the healthiness of the place.

It is true that if we huddle in at the rate of a hundred thousand to the square mile, always breathing in each other's faces, and precluding the possibility of ventilation and cleanliness, we must of course suffer the consequences of violating the physical laws of our being. But with half a modicum of common sense and decency on the part of the citizens, and anything like decent sanitary regulations by the city government, New York is, and, however large it may become, ever must be, just about the healthiest place on the globe.

POWER OVER OURSELVES

THE MEASURE OF OUR POWER ON THE OUTER WORLD.

THIS proposition is true of man individually and collectively. A man who is himself the slave of passions of various kinds, is not capable of doing or being anything more or less than what his passions make him, and of course he has no power over outward circumstances. For instance, a man who is the slave of a passion for "drink," is so far incapacitated for influence upon men or things. If his passion for drink is all-absorbing, he is altogether the victim of outer influences, and, in short, utterly powerless. So, also, a man, the slave of the habit of opium-chewing or smoking, is himself utterly a victim of circumstances. But men are too frequently the slaves of other than these low animal passions; sometimes the love of fame, or the love of praise, or the love of being loved, or some other selfish love, prevents a man from acting with force upon the outer world, so that instead of influencing, he is influenced, and instead of making an impression, he is impressed. A man, the victim of these low animal or other passions, is so unfortunate that, having the intellectual capacity to see what he ought to do, and to know how to do it, he is kept back from right action because these hereditary or acquired inclinations or passions hold him back or force him in another direction. So that a man may be like Prometheus, chained to a rock, and not able to move hand or foot, while at the same time he is commanded and directed to do and to act in a certain way by a voice from above, which he recognizes to be the voice of the angel of God, and which he is anxious to obey to the utmost, being capable of seeing that the voice which he hears is one that he should obey and that would lead not only to happiness for himself, but would enable him to serve others also. A collection, or society, or nation of such men, being unable to do otherwise than serve their blind passions, would be in a constant state of internal conflict, and as little able, collectively, to do good to itself or others as any of its individuals.

But a man who was able to do whatever he considered it his duty to do without any internal restraint, would be like Prometheus unbound, able to go wherever and to do whatever he was directed by the heavenly voice of truth, and

would, by moving along the lines of wisdom and love, attain unmeasured power over the blind surroundings that were omnipotent over the self-bound man. A nation of such freemen, instead of destroying each other in endless internecine wars, would, by a constant interchange of benefits, in which each would get more than he gave—as happens always in legitimate commerce—build itself up into gigantic power for good both for itself and the neighboring peoples.

DIET AND FASTING.

There seems to have been a belief prevalent in some ages and countries, if we may judge by their practice, that fasting or mortification of the bodily appetites tends to the development of, or at least to give the supremacy to, the spiritual part of man. A belief, when it is universal, has generally some foundation in reason, and it should seem that this is an instance. A man with a large body and a small brain will be likely to have the mind in subjection to the bodily appetites—to approximate, in short, to the nature of the swine; while a man with a feeble and delicate physique, will approach somewhat to the nature of a spirit out of the natural body, and if his mind be powerful and comprehensive, will be a subject more or less of spiritual law. It is true that a certain degree of bodily strength is necessary for long-continued mental action so long as the mind remains in connection with the body; but providing this is granted, it matters not in how great a degree the body is subordinated to the spiritual part. For this reason, it appears probable that just enough food to keep the body in health is favorable to the supremacy of the intellectual and spiritual man. However, the thing to be desired is the subordination of the lower appetites, and if this is accomplished it matters little how large and powerful the body may be. Let it be the servant, not the master.

SPIRIT-LIFE.

The possibility of existence out of time and space is almost inconceivable to men in the ordinary natural states of life; and yet upon this fact depends the whole theory of a future life. The extreme difficulty of perceiving how there can be life out of time and space has led to the almost universal adoption, among religionists, of a resurrection of the natural body, without which doctrine, in fact, the belief in a future state would have altogether perished. This doctrine is one of the stars that fell from heaven. Like many other doctrines formerly held in purity, it has become degraded with the successive declensions of those who held it. To perceive how a spirit can live as a man must be necessarily difficult, even to men in a high order of life.

That time and space are not essential to a brilliant existence is evidenced in dreams, which in a few minutes there is sometimes an appearance of years of time and vast regions of space. A dream may be so full of brilliant sensations as to be really longer than a whole year of waking life. To understand how there may be a separate existence of the spirit from the material body, let it be supposed that the spirit is yet in connection with the body, which is at rest and in perfect darkness, free from all outward agitation, and in absolute silence. It is easy to imagine that the spirit may see in the interior of his mind a vision

of the green fields and flowery meadows that in his early childhood were for him among the realities of time and space. Then it is easy to suppose that by fixed contemplation the vision, though a simple recollection, shall increase in vividness till it becomes to all intents and purposes a reality. The sensations being perfectly reproduced, would make it a reality. The scene might then be varied by the introduction of other spirits, in the mind's eye, and conversations recalled, combined, and varied. This process might be prolonged without limit, without any aid from the body with which the spirit was in connection. Ages might pass away, and still the vision remain, constantly increasing in beauty and in the force of its sensations. If the sensations of life were produced in the mind, it would be immaterial whether their origin were from the outer world operating on the senses, and the senses on the understanding and affections, or whether their origin were in the will or affections, which caused their production through the understanding upon the senses, and thus created an outer world. The reality would be according to the force of the sensation, whether from within or without.

UNREAL WANTS.

SOME people want every thing they see! They place themselves athwart the Decalogue at every breath. Covet, covet covet!—they want everybody's possessions. This, like other habits, becomes inveterate by indulgence. Mr. Wilkes has had his house altered every year, that it might be like some other he last saw; and his stable has been six times remodeled, with the same object. Last week he saw a horse superior to his own, and he bought it, though Sarah Ellen was thereby deprived of another year's schooling, which had been promised her. Then he found the carriage to accord but ill with the noble horse; so a fine carriage was bought, one like Judge Mears', though yesterday he could not afford to hire another girl for the work of Mrs. Wilkes' large family. Debts must be paid first. Three days ago, Sam asked for the new history. No. The piece of land cornering on Wilkes' lot could be had of Symms, and no money must now be spared for other purposes. Sam is sad; he lays his head on mother's shoulder, listening to her soothing words. Mr. Wilkes goes out; a friend meeting him, takes his cigar from his mouth and asks, has Wilkes tried the new cigars at White's? No; he must. While trying the cigars, a peddler with curious canes steps into White's. One of them particularly strikes Mr. Wilkes' fancy. He carries home a box of cigars and a curious cane. He had six canes before. Sam looks at the cane, and thinks of the new history. He looks at his mother; unintentionally her eye meets his. Mr. Wilkes sits, smokes the new cigars, views the curious cane, thinks over his new possessions, and as he can not see that he wants anything else just now, he says, "Tis bed-time." A covetous animal is Mr. Wilkes.

Mrs. Blank has a new shawl, collar, and comb; they are all fine, and she wears them on a call at Mrs. Peabody's. Mrs. Peabody bought her shawl yesterday; it is twice as rich as Mrs. Blank's; her collar is more expensive; her comb a different

style. Mrs. Blank is in misery. Her shawl is sold at a sacrifice, and one like Mrs. Peabody's is bought. A collar and comb like Mrs. Peabody's are next seen on Mrs. Blank's person. The toilet-table of her new friend is so exquisitely elegant that its fellow must be transferred to Mrs. Blank's room; and Mrs. Bird's piano is so elaborately carved, that Mrs. Blank's plain one no longer charms; it must be exchanged. The dinner-service at Madame Pierre's was magnificent; and the one used by Mrs. Blank is set aside.

But leave these; let them scatter their coins till insolvency arrests their course. This mischievous feeling is specially oppressive to the poor, and to those in moderate circumstances, preventing the free interchange of civilities, or poisoning it with annoying contrasts and depreciating comparisons. Mrs. Jones drinks tea with Mrs. Smith, and is expected to eat, besides soda butter-biscuits and delicate raised bread, four kinds of cake, three varieties of preserves, and various pastry nick-nacks. Mrs. Smith likes variety. Mrs. Jones recollects that when Mrs. Smith drank tea with her she had, besides bread, only one kind of cake, with plain gingerbread and baked apples! How did Mrs. Smith make a supper of these? Mrs. Jones' face is deep with the red of wounded vanity. Besides, Mrs. Smith has napkins on the table; and Mrs. Jones has never felt able to provide napkins for her table; she shall not invite Mrs. Smith again till she can have things respectable. Her lamps, too! how mean they seem to her recollection as she looks on Mrs. Smith's! Then she has set her heart on having ruffles like Miss Crumpit's; they give her such a queenly air! Those ruffles she must have. Now, instead of saving the surplus pennies as a means of mental development for the children, or of providing amusements refecting and healthful, by which the whole family would be benefited, the little coins are gathered for the extras of the table—condiments and sweetmeats.

Next year, Mrs. Smith will exhibit a carpet on her dining room, and a brocade sink. Then, pitiful will be the emptiness of Mr. Jones' purse! When its contents fail, if credit is not available, snop-work must be taken, to the neglect of the children's wardrobes, and at an expenditure of night labor. Then, retrenchment of comforts, where the curtailment will not be seen! The new fixings in place, is Mrs. Jones happy? Temporarily. Vanity is gratified, soon to cry anew, give, give! How far preferable is serene, rational life, regulated by common judgment, supplying real comforts.

This squaring of life by others' rule, and making it consist in the material things which can be accumulated about us, is mischievous in a high degree. The feeling is insatiable. Start in life with a different one. Or if so unfortunate as to have been started with that covetous inclination, crucify it at once.

The real trouble with these people is an excess of Approbativeness and a lack of Self-Esteem. If they cared less for popular opinion, and had more pride and self-respect, the difficulty would be cured. "The eyes of other people," said Dr. Franklin, "cost us more than our own." If everybody but ourselves were blind, we should spend one half less for decoration and display.

FRANKLIN J. OTTARSON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[As reported verbatim, while the examiner was wholly a stranger to the subject.—EDS. PHREN. JOUR.]

You are remarkable for the wiry toughness and power of your organization. You can work day in and day out, and break down four men out of six who apparently are as strong as yourself. You have in your composition a quality which *whalebone*, when compared with *wood*, illustrates, and that prevents your breaking down, and gives you elasticity. If you would secure for yourself pure air and food that is not decidedly detrimental to health and constitutional vigor, you will seem to get along without much trouble. You are of a long-lived family, and have all the strong points of your father in your mental composition, and you have your mother's practical smartness and her social affections, and her reverence for whatever is venerable and sacred.

You should be known for great natural energy and for a disposition to drive ahead in whatever you undertake; and the more you are opposed the more desire you have to triumph over all opposition. The sun could take your cloak much quicker than could the wind. You are a man of high spirit; you feel not only disposed to defend your rights and interests, but you are inclined to make aggressions, not upon persons, but upon prejudices and evils, and whatever deserve to be repudiated and repelled.

You have strong affections, and are ardent in your attachments to woman; are capable of having an interest in children, and awakening their affection and retaining it. You are not inclined to make friends with those who are popular and showy in their manner; but you love a few personal, special friends with a kind of deep-toned fidelity unchanged by circumstances of wealth or station. That is the kind of friendship you have; it don't spread all over creation, like the Mississippi River, but runs in a deep, narrow channel, like the river at Cuyahoga Falls, Ohio. You are a lover of home and home associations; you enjoy the place where you live, and feel that you must localize yourself at the table or at your place of business; and you can read, write, think, or work better under certain local conditions. Hence you value your neighborhood, your native place and nation, and are patriotic.

You are remarkable for your firmness and power of will, and are sometimes really obstinate, especially when strongly opposed; you are like a clipper ship, that sails nearer to the wind in proportion as that wind is strong. You are a proud man; you feel as if you had rights that others were bound to respect; and you value yourself, your opinions, and your interests, and feel that you and them ought to be respected by others. You are not a vain man; you may not be what the world calls proud, but you have a dignity, a self-reliance, a personal character, and an opinion of your own, and a willingness to trust your money, and your time, and reputation on your own personal management. You are not apt to seek shelter under other people's wings; you seldom find a man under whose protection and authority you are willing to subject yourself; and in the hour of trial and danger you prefer to hold



PORTRAIT OF FRANKLIN J. OTTARSON.

Photographed on wood, and engraved by WATERS & CO.

the reins in your own hands, as, for instance, in fording rivers, or driving through dark and dangerous places.

You have moderate Secretiveness; it is your nature to speak forth your thoughts as they are; you have but little power of concealment or of expressing yourself in an obscure manner, even where it is necessary. The tendency of your intellect and disposition is to make manifest, and to set forth with great positiveness, your state of mind and your opinions. Intellectually, you are very practical; your observing faculties are strongly marked; you gather knowledge readily, and generally have it at command. You have a power of describing physical things, because you have the power of appreciating their qualities and of retaining your impressions. Your *Language* is large, and your mind being very practical, and as it were *focalized*, your style will not have that verbosity of Dickens, but more of the terseness and crispness which evince a hurry to get the thought out and make it clear and forcible to others. You never talk or write as if you had an abundance of time dragging on your hands, and desired to fill it up. You imitate nobody; your style of speech and action is your own, and you are hardly enough disposed to conform to usage and fashions. You believe but little that can not be well verified and proved; are a natural skeptic, though inclined to show religious respect to whatever is sacred and holy; yet

your creed is a short one, and you are inclined to carp at whatever is fanatical in religion, or that taxes credulity. You are a critic in the way of comparison and of judging character; you have the power of sifting testimony and understanding that which is pertinent to the question, and of ignoring that which is not. You are rarely at fault in your first estimate of a stranger, and would excel in dealing with strange people.

You illustrate with considerable success, and if you had a little more poetry in your imagination, a little more verbosity of style, more desire to please, more imitation, you would make more of a figure and more display in the world; but the order of your mind is extremely practical; pertinent, thorough, positive, earnest, and to the point!

BIOGRAPHY.

FRANKLIN JOSEPH OTTARSON, city editor of the *Tribune*, and member of the Common Council of New York, is a native of Watertown, N. Y. Left an orphan at four years of age, he has been obliged to work his way in the world under the disadvantages incident to such a condition. After serving as an apprentice at farming, he was "bound out" to the printing business, and subsequently passed through all grades of "the office," from devil to editor. Printers, above all other craftsmen, are notorious for their roving propensities; and so our subject rotated until he brought up in the great city with-

out a dime between himself and starvation. Soon after the establishment of the *Tribune*, in 1841, he worked into the composing-room as a "sub," then undertook proof-reading, and when the celebrated traveler, Bayard Taylor, went to California, he was charged with the care of "City Items." At that time the leading city papers had but four or five reporters each, and gave a column or two of items; now the *Tribune* has from twelve to twenty local reporters, and sometimes gives two pages of matter in the place of the two columns of 1848. To collect and arrange all these reports, and write occasionally the comments required upon city affairs, employs the time and talent of our subject.

In 1857, Mr. Ottarson was a member of the Board of Councilmen, and was re-elected by a very flattering majority last December. He was and is the leader of the "Opposition" (as those who disagree with the Democrats are termed), and although in the minority, has had no little success in his efforts. One monument, at least, will be accorded to him, and that is, the permanent establishment of the New York State Woman's Hospital in this city. He originated and got through the Common Council and the Legislature a bill giving that institution the right of occupancy to a block of ground; and although the Mayor felt obliged to veto it, upon technical grounds, the act was consummated a few weeks ago, and one of the most magnificent and important of modern medical enterprises was firmly established. Mr. O. is also looked upon as the exponent of the Tax-payers and City Reformers, for whose cause he has diligently labored through his profession for years. At the organization of the present Board of Councilmen he was the opposition candidate for president; but by the defection of one member elected as a Republican, the Democratic candidate was chosen.

Mr. Ottarson is noted for his roughness, which may be charged as the exposition of a remarkably vigorous constitution and wonderful capacity for endurance; yet those who know him give him credit for fidelity and kindness in personal attachments, which would scarcely be augured from first acquaintance. His experience and familiarity with the city in all its aspects of luxury and wretchedness, of palaces and hovels, of life in high and low degree, of public amusements and sufferings, and the tortuous sinuosities of politicians, peculiarly fit him for his position as the local editor of a great city newspaper, and as a legislator for the people.

ADA CLIFTON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[Dictated without any knowledge or suspicion of the name or pursuit of the subject.—EDS. PHREN. JOUR.]

You have a remarkably dense and fine grained organization; you are strong, enduring, solid, and, physically speaking, remarkably smart, and if you were to devote yourself to any exercises which are calculated to call out physical vigor, you would show much more than an ordinary amount of bodily force and power. You have not only a strong and dense organization, but you have a great amount of natural excitability, and were it not for your constitutional strength, your brain,

which is decidedly large for a female, with your excitability, would wear you down. You should not fail to secure a full amount of sleep; if you will take nine hours' sleep regularly, and avoid the use of all irritating substances in the way of food and drink, and eating late at night, you have constitution enough to last to old age, even though you perform, in the mean time, an excess of service or labor; as long as you can keep your body as it now is, your mind will not break you down. But if you sit much or keep yourself quiet, physically, and use your mind much, you will become very nervous.

You have some remarkable mental peculiarities. In the first place, you have great force and courage; are capable of meeting and mastering great difficulties, and you are never more in your element than when you are occupied in overcoming obstacles. You have inherited from your father so much of the masculine qualities of mind, that you feel a remarkable degree of heroism, courage, and enterprise; are a natural pioneer—would not hesitate to go the world over—would pride yourself in climbing mountains which were almost inaccessible; would succeed well as an equestrienne: there is something about the horse which is exhilarating to you, and you have just the mental qualities to govern and manage him.

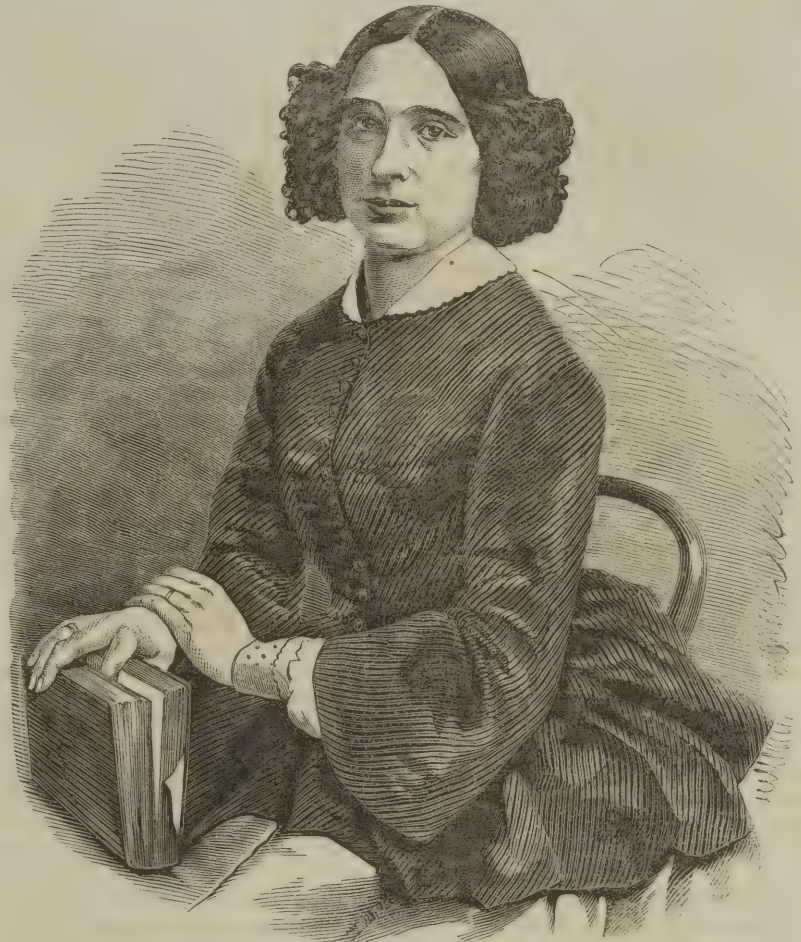
Another quality of your character is power of will and ambition, joined with Hope. These combined, give you a great personal influence wherever you go; you are a natural governor. Nothing is farther from your disposition than to be a parasite—to be brooded, protected, or sustained by anybody; you feel the spirit of self-reliance, self-support, and power to make your own way in the world, in whatever pursuit you might desire to follow. You are very ambitious of distinction, and if you were a man it would be your pride and pleasure to be a lawyer or a statesman, so that you could be an orator and figure upon the great theater of public life.

You have great imagination and love of the beautiful and wonderful, and if you do not write poetry, you think it and feel it and act it. If you were to devote yourself to the stage, you would excel as an actress, and there would be this peculiarity in your acting, that it would seem real—everybody would be interested in it. You imitate exceedingly well, but you possess much originality of mind; you can conform to usage, copy, make after a pattern, and repeat that which persons say and do to the life, if it suit you: nevertheless, all that you do has more or less of your own nature blended with it. You are strongly individual in your disposition, and can not be absorbed by anybody.

You think and reason, and are never satisfied until you have comprehended the principle involved in the subject under contemplation.

You have a high relish for wit, and are able to seize upon whatever is comical, queer, or eccentric, and show it up in fine style. Your imagination and Mirthfulness lead you to use the superlative degree in description—you describe in a spirited and highly wrought manner whatever comes under your eye and whatever you attempt to depict; and, as a conversationalist, you relate an anecdote well.

You value property; are naturally ingenious;



PORTRAIT OF MISS ADA CLIFTON.

Photographed on wood, and engraved by WATERS & CO.

can make anything you see, and if necessary can take up almost any trade that women follow, and carry it on successfully. You have the qualities of a merchant or manufacturer, but more of the qualities of the lawyer, orator, statesman, and the poet.

Your affections are unusually strong. You can call people around you; have always been the center of social circles; have too many friends, and are sometimes compelled to cut their acquaintance in your own defense.

You have an excellent judgment of character, and especially of the masculine. If you were a teacher, it should be in a male school—you can govern boys better than you can girls; and if you were to have a family, you would prefer that four out of six should be boys; you could make men of them. You often wonder why men shiver around the family hearth-stone, when there is such a wide, wild West for them to go to; and if you were a man, you think you would occupy some commanding position, such as the commander of a ship or army, or a leader in the administration of civil affairs. Somewhere you would be a leader. You have such versatility of mind that you can adopt yourself to almost anything.

Your Language is large; but your strength does not lie in your power to use this; it is more in the character of your thoughts, than your manner of expression, that makes the world listen to

you with pleasure. Still, you speak well, and commit to memory easily that which you like.

BIOGRAPHY.

MISS ADA CLIFTON, one of the most popular and promising of American actresses, was born in Fourth Street, in this city, in August, 1836, and has resided in or near the city almost ever since. At an early age she became remarkable for the tenacity of her memory and the progress which she made in her school studies, having received all the education usually conferred in first-class female seminaries, and at every examination carried off the prizes for declamation.

She soon afterward turned her attention to the stage, and commenced a course of studies under the celebrated Clara Fisher (Mrs. Maeder), a lady who has fitted for the theatrical profession a great number of ambitious novices, many of whom have become famous.

Miss Clifton made her *début* on the evening of the 14th of September, 1855, at the National Theater in this city, in the character of "Juliana," in the "Honeymoon." Her success was unqualified, and she was most gratefully applauded, and twice called before the curtain by the audience. The Press, to whom she was then altogether unknown (for her *début* had been carefully concealed even from her own family, except her brother), spoke in the most flattering terms of her performance, and under this encouragement she determined to pro-

eed. She followed with "Julia" in the "Hunchback," and "Juliet," in Shakspeare's play, making a decided success in each. Hence she went to Newark for a season, where she became deservedly popular, and from Newark she returned to the city to fill an engagement at Laura Keene's Varieties, now Burton's Theater, where she played one season with the general approbation of the public. Thence she went to various country towns, returning to play a short engagement at the Chambers Street Theater with Mr. Eddy; when, at the opening of Laura Keene's present theater, she was chosen as her leading actress, alternately playing her parts, or second to Laura, as the business required. Subsequently, she played in Washington, and then returned to Burton's in September, 1857, remaining there through the season; after which she went with Laura Keene to Philadelphia for a short time, and on returning to this city she was engaged for the leading parts at Niblo's during the past season. At the close of the business there, she was engaged at Burton's Theater, where she is at present.

Miss Clifton, as may be gathered from our likeness and sketch of her, is a lady of more than ordinary personal attractions and, as her career has demonstrated, of very superior talents. She possesses in an eminent degree the requisites for a general and a great actress. No branch of the drama seems unfamiliar to her; while she has ably supported the best native and foreign actors in Shakspeare and other classic plays, she is equally at home in the rich burlesques of John Brougham, or the low-comedy farces usually met upon the stage.

No actress now on the stage has won more decided approbation from the critics of the newspaper press; nor has any one of those true ladies whose virtues redeem the profession from the opprobrium too often unjustly cast upon it, a warmer or more generously recognized claim to the hearts and homes of the people.

To live above reproach in the theatrical profession is by no means the exception generally supposed; and we may be proud that the American stage has so abundantly proved the fact. It would be invidious to mention names; but the reader can not be at a loss to recall a score of noble women whose social position does honor alike to them and to the profession which they adorn.

Within the brief period of three years, Miss Clifton has risen, by judicious study and unceasing energy from the *début* of a novice, to the front rank of her profession, and almost the only fault which can be found with her at present is the excusable desire to progress too rapidly. But it is not the province of our JOURNAL to enter upon theatrical criticism.

SEPARATING THE SEXES IN SCHOOL.

On this point, Mr. Stow, a celebrated Glasgow teacher, uses the following language:

The youth of both sexes of our Scottish peasantry, says Mr. Stow, have been educated together, and as a whole, the Scots are the most moral people on the face of the globe. Education in England is given separately, and we have never heard

from practical men that any benefit has arisen from this arrangement. Some influential persons there mourn over the popular prejudice on this point. In Dublin, a larger number of girls turn out badly, who have been educated alone till they arrive at the age of maturity, than of those who have been otherwise brought up—the separation of the sexes has been found to be positively injurious. In France, the separation of the sexes in youth is productive of fearful evils. It is stated, on best authority, that of those educated in the schools of convents, apart from boys, the great majority go wrong within a month after being let loose into society, and meeting the other sex. They can not, it is said, resist the slightest compliment or flattery. The separation is intended to keep them strictly moral, but this unnatural seclusion actually generates the very principles desired to be avoided.

We may repeat, that it is impossible to raise girls intellectually as high without boys as with them; and it is impossible to raise boys morally as high without the presence of girls. The girls morally elevate the boys, and the boys intellectually elevate the girls. But more than this, girls themselves are morally elevated by the presence of boys, and boys are intellectually elevated by the presence of girls. Girls brought up with boys are more positively moral, and boys brought up in school with girls are more positively intellectual by the softening influences of the female character.

In the Normal Seminary at Glasgow, the most beneficial effects have resulted from the more natural course. Boys and girls, from the age of two and three years to fourteen and fifteen, have been trained in the same class-room, galleries, and playgrounds, without impropriety; and they are never separated except at needle-work.

ADVANTAGES OF PHRENOLOGY.

It is often said that Phrenology may do very well for professional men and those who have much to do with mankind, as teachers, merchants, lawyers, etc., but for common people, who live quietly and for the most part by themselves, it can be of no earthly use. One might as well affirm, that if a person were not intending to be an accountant, there was no use in his understanding arithmetic; or, if he were not to be a traveler or navigator, it were a waste of time for him to study geography.

An illustration of the value of Phrenology has just been brought to our notice by a Dutch farmer from Pennsylvania. Two years ago he had his head examined by us and the description written out in full. In this description we told him his judgment in business matters was good, and if he would act at once when his intellect had decided in favor of a course of action; but if he waited until his very large Cautiousness had time to conjure up dangers and difficulties, he would be afraid to act until the favorable opportunity had passed. He brought in a son a year ago, and now, January, 1859, he has brought his second son, each having a full written character. On paying for this last, he remarked that our examination of his own had been of very great benefit to him, in urging him forward to take more risks and act more quickly in business. He stated that just before his examination he was offered a lot of land at \$90 an acre, but he decided not to take it, but that he

has since paid for the same lot \$125 an acre, a sum \$2,300 greater than it was offered to him for, and urged upon him but a short time before. He made a good bargain at the last, and might have saved the \$2,300 if he had acted up to the dictates of his judgment. He stated further, that he now remembered our advice and followed his judgment, and bought and sold property as his intellect directed, and that he succeeded far better in business than formerly. "I never," said he, "paid out money to better advantage than that I have paid you for phrenological examinations, and I have still another son which I shall soon bring in."

Only to think of a Pennsylvania farmer, who speaks the English language but poorly, and whose mother, now living, can not understand or speak a word of English, coming to New York and thus patronizing a science which his Rip Van Winkle neighbors would regard as altogether too speculative and metaphysical to be of the slightest value to them! Among that class of our country's population a lecturer on Phrenology, Physiology, or any other science, unless it be the science of making money without risk, would meet with no encouragement whatever. In fact, the Dutch counties of Pennsylvania and New York would starve a professional lecturer, while in the most learned and intellectual regions of the country Phrenology finds the most believers and patrons and meets with the most cordial reception. Phrenology, however, has the sterling merit, if practically tested, to convince the slow-thinking Dutchman of its great importance, as this and other instances attest.

PLEASURE AT HOME.

A child may as easily be led to a social pleasure with home ideas as to think of it in connection with the home of his playmates. Certainly if allowed to do so, he can as readily connect happiness with parents, brothers, and sisters, as with those of other kin. And the child will do so unless happiness and pleasure, when he calls for them under the parental roof respond—"Not at home!" All home pictures should be bright ones. The domestic hearth should be clean and joyous.

If home life is well ordered, the children having, according to age, working-time, play-time, books, games, and household sympathies, they will love home, and find pleasure there.

Give the little ones slates and pencils; and encourage their attempts to make pictures. Drawing will amuse them when noisy plays have lost their zest, or are unseasonable; and the art will be useful to them in all the business of after life. Have them read to each other stories and paragraphs of your selection, and save the funny things and the pleasant ones you see in papers and books to read to them at your leisure. You can not imagine how much it will please them, and how it will bind them to you. But, choose well for them; for the impression made on their minds now will last when the hills crumble. Have them sing together, and sing with them, teaching them songs and hymns. Let them sing all day—like the birds—at all proper times. Have them mutually interested in the same things, amusements, and occupations; having specified times for each, so that their habits will be orderly. Let

them work together—knitting and sewing—both boys and girls. They enjoy it equally, unless the boys are taught that it is unmanly to understand girls' work. They should know how to do it, and practically, too, as thereby they may avoid much discomfort in future life. Let them work together in the garden—boys and girls—both need out-of-door work. Together let them enjoy their games, riddles, etc.—all their plays, books, and work—while the parents' eyes direct and sympathize, and their voices blend in loving accord. Have the children do some little things, daily, for your personal comfort; let them see that it gives you pleasure, and that you depend on them for the service.

This will attach them to you more strongly; and if they feel responsibility, even in matters of themselves trivial, and are sure of your sympathy, their affections and joys will cluster around the home-hearth.

Children like to be useful—it makes them happy. So give them work-time as well as play-time. But, in any case, and in all cases, give them sympathy. *Express love for them.*

IGNORANCE OF COMMON THINGS.

MEN are enough ignorant of common things, but the supreme and most undisturbable ignorance of men respects their own nature, and that is surely fundamental ignorance. A man's life, his health, his success and comfort in every walk of life, are materially affected by the condition of his body, and yet, with one exception, there is nothing on earth of which a man is so ignorant as of the conditions of that body. The organization of it, the functions of its organs, the laws of health, are about as much unknown to most people as to savages. To be sure, there is a tendency to development in the direction of instruction in these things, the beginning, the dawn, we hope, of a better day; as yet, however, it is but a tendency.

Boys and girls still learn to read and write, to knit and cipher, which are all very well; but it is more important that children should understand the law of digestion, than it is that they should understand the Rule of Three. It is more important that a girl should understand the structure of her lungs, the properties of air, and the necessity of exercise therein, than that she should understand painting and music, important as these may be. There are a thousand girls who know how to paint roses on rice paper, where there is one who knows how to paint the roses on her own cheeks, where they are surely more handsome. Thus we teach our children geography, we teach them about distant countries, their boundaries, their capitals, their cities, rivers, and mountains. We teach them about the oceans and their contents, of islands, and a thousand other respectable knowledges, which it is doubtless desirable to learn, but which do not concern our daily affairs, and, with few exceptions, will never enter minutely into the life-work of those who learn them; whereas, their own bodies, the knowledge and control of which will go far to determine the virtue or vice of their lives, are seldom alluded to in the ordinary process of education, except in the most general way. For although it be true that evil springs from moral causes, it is just as true that it springs from physical causes; it

springs from both. The laws of food, of digestion, of circulation, of secretion—the brains, the lungs, the stomach, and their relations to the natural world, are veiled from the common school. We are taught about the Gulf Stream, but of that great gulf stream in our own bodies, not one word may be said.

But if the physical form is so neglected—the facts of which address themselves to consciousness—the knowledge of which is usually confined to books, what shall be said of the knowledge of the human soul, of which even books are so empty, and those the most empty, usually, which say the most about it? And yet, such are the relations of mind to philosophy, to religion, to criticism, to social refinement, to the domestic circle, to the individual development, that it may be said that society, the family, and the church must all rest on an empirical basis until a thorough exploration of the human mind shall have given the right elements upon which to build. "The fruit of the tree of knowledge of good and evil," that grew in the garden, was picked too soon. It hurt the race. All green fruit is unhealthy.

The world must pluck it again, when the ages shall have ripened it. The knowledge of good and evil shall yet bring back to the world that Paradise which its immature state banished. Meanwhile, every one may contribute what little he can to the stock of knowledge respecting mental conditions; and something will be gained worth gaining if attention is directed to this subject, and men begin to notice and reflect upon their own state. The man has learned not a little who has learned how ignorant he is of true knowledge.—*Beecher.*

MRS. WESTON'S TWO DAUGHTERS.

HEREDITARY INFLUENCES.

"JUST observe those two girls of mine a moment, Mrs. M., and see the evident difference in their dispositions," said Mrs. Weston one evening, as we sat conversing on the "duties of maternity."

I glanced toward the corner of the room where the children were playing, and was shocked at the fierce passion displayed by the eldest, who was abusing her little sister about a doll with which they had been playing. Grace's face was black with passion, and she was blubbing out some fierce imprecations upon her sister, who sat gravely beside her, with her little rosy lips quivering in a grieved manner, and her little frame shaking with fear. I sighed, and again turned to the mother, who brushed some bright drops from her eyes, and said, in trembling accents—

"Ah! dear Mrs. M., had I known four years ago what you have just proved to me, I had never endured the agony that pierces my heart daily, when I see my darling give way to such fierce passions. I have tried every way to overcome them, but they seem to grow upon her, and I feel now that that child will be to me a source of lifelong sorrow."

"Mrs. Weston," I asked, "do you recollect the precise state of your mind previous to the birth of your children?"

"Oh! yes, ma'am, and but too well in the case of the eldest."

"If not painful to you, I should like to hear it."

"Not at all. On the contrary, it will give me pleasure to speak freely to one who can so truly sympathize with women in their trials. I am not naturally of a cross, irritable disposition, Mrs. M., but I am now convinced that Grace inherited her fearful passions from me.

"During the first few months of my marriage, woman could never have enjoyed more felicity than I did; but about six months after Mr. Weston became deeply involved in difficulties of a very painful nature, which rendered his naturally impatient disposition disagreeable in the extreme.

"He became cross and unjust with me, and I could never please him, though I strove for some time as hard as ever woman strove to do so. When I spoke kindly to him I received cutting replies, and when I bestowed endearing epithets upon him he mocked me, and with everything I did he found fault, until, wearied and harrassed to death, I solemnly vowed to be a slave to his caprices no longer.

"I grew gradually regardless of his comfort, and soon became so cross, from the knowledge of his bitter injustice, that I returned his unkind words with interest. In short, I became at once willful and fiercely passionate—even more passionate than himself, and not an hour passed, when in Mr. Weston's presence, that fierce altercations did not ensue between us. What I suffered then is beyond the power of mortal to describe! Mr. Weston soon began to frequent public places of vice, in order to escape the life of wrangling at home, and I, from morn till noon, and from noon till night, sat brooding darkly over the misery I endured. 'What right,' I asked myself, 'has Mr. Weston to treat me thus cruelly, because of the injustice of others? I have done nothing to him, and he has poured out the vials of his wrath upon me. Unjust—unjust,' I cried, and my heart rose up in bitterness against one who should have smoothed my path through life, and sheltered my young head from the storms of life. From the hour of my child's birth I was struck with her horrid temper. She did nothing but cry from morning till night, and that in the most passionate manner. As she grew up, this passion rapidly developed, and now she is, at the age of four years, beyond control. You have seen a specimen of her willful, passionate, overbearing disposition this evening, and can guess what it costs me.

"Not thus is it with my gentle Ellen. She is my joy, and only hope, and it is her gentle hand which pours the waters of God's priceless blessings upon my sorrowing heart. When undisturbed by her sister, she is the happiest, merriest little creature I ever saw, and she will bear everything from Grace without a word of resentment or complaint. After Grace's birth Mr. Weston's affairs took a more favorable turn, and his temper improved accordingly. He became more kind, and often begged my forgiveness for what he had caused me to suffer. A year passed in quietness and comparative happiness, and then Mr. Weston took me to visit my mother, and while there I met many of my young friends, who made my stay very joyous indeed. Not a day passed that I was not out on some excursion of pleasure, and I became as merry as a school-girl.

"My heart had become softened, and my mind had received a very healthy tone when I again

returned home. Sometimes Mr. Weston broke out into his old fits of passion, but now it did not throw me into a corresponding state, although it pained me acutely. I bore it all meekly, and never replied to his harsh expressions, but often I would put my arms softly about his neck, and beg him to spare me the pain he was inflicting. Accordingly, my Ellen's disposition was all the fondest mother could wish her child's disposition to be. Patient and meek when injured, blithe and merry when undisturbed, and ever affectionate.

"Oh! Mrs. M., I mourn my blighted hope in my first-born child. Had I but known you long since, I might have been happy now in both my children; but I ought not to murmur, for I brought this sorrow on myself, though God knows I did not know what I was doing."

"Courage, courage, Mrs. Weston," I exclaimed cheerfully. "Do not grieve for that which is irreparable, but brace up your nerves for future duties. The way is now open before you; you know what to do, and you are too true a mother to neglect it."

"Let me tell you a little story about myself. You know I am an orphan, and, as it was with you, I met with heart-rending trials in the earliest period of my married life. I would certainly have been ruined, and ruined one who is dearer than life to me, had not Providence interfered, and placed the means of salvation in my hands. I had neither kindred nor friends to whom I could go for advice; but just when my feet were tottering on the very verge of despair, I accidentally found a blessed friend in a work on the subject of 'Maternity, or the Bearing and Nursing of Children, including Female Education;' and by diligently studying and practicing its blessed truths, I unlocked for myself a fount of joy that will sweeten my journey through life, and make heaven appear all the brighter for the knowledge of having raised one soul for God."

"I advise you to send for the book, which will doubtless prove a source of great pleasure to you. In the mean time, you are welcome to use mine; I will send it to you to-night, and hope you will read it carefully."

"I will, indeed," she answered, as her face brightened; and I hurried away to muse upon what I had heard, and to long more earnestly for power to save all.

Mrs. M.—

THE PHILOSOPHY OF SLEEP.

It is a well-known fact that every form of organic life embodies two antagonistic principles. One of these is a principle of *waste* or *decay*, and the other is that of *restoration* or *repair*. An organism, no matter of what grade it may be, is only a temporary form, to which myriads of particles, passing through a determinate career, give rise. It is like the flame of a lamp which presents for a long time the same aspect, being ceaselessly fed as it ceaselessly wastes away. But we never permit ourselves to be deceived by the seeming unchangeableness which such a natural appearance offers. We recognize the flame of a lamp as only a *form*, arising from the course which the disappearing particles take. And so it is even with man. He is fed with more than a ton weight of material in a year, and in the same time wastes

more than a ton away. The condition of life, then, is death. No part of a living mechanism can *act* without wearing away, and for the continuance of its functions there is an absolute necessity for repair.

Since full one third of life is spent in the repose of sleep, the remaining two thirds must form a period of greater or less activity; and it is during this period that the waste of the system takes place most rapidly. It is obvious that were this waste, or, as it is sometimes called, *interstitial death*, long to continue without a corresponding degree of repair, the body would rapidly disappear and the career of the living being would be terminated. The condition of old age presents the case just supposed. During that period death is progressing rapidly—that is, the waste of the system greatly exceeds the repair, and eventually the principle of decay obtains the mastery, and the individual dies.

During the active period of the day we take into the system the materials which are to supply this perpetual waste, in the shape of food and drink; and at all times we inhale the air which everywhere surrounds us and which also furnishes material for the support of the body. Deprived of air for a few seconds, drink for a few hours, and food for a few days, we should cease to exist. The great object of life, therefore, is to supply these wants—to repair the waste of the body. But food and drink and air alone are not enough to perform this all-important work. Sleep comes in to complete the system of means by which the tone and vigor of our powers are preserved. The material for supplying the waste must not only be furnished, but a *season of diminished activity*, a *period of repose*, must be secured, in which these materials may undergo the transformations necessary to fit them for supplying the place of those removed from the body.

The necessity for sleep arises, therefore, from the preponderance or excess of the waste of the system over its repair during our waking hours. By bringing the animal functions into a condition of rest, an opportunity is afforded for renovation, and the equilibrium is thus restored and maintained.

In early infancy, when it is necessary for the nutritive operations to be carried on with the greatest vigor, and attended with as little waste as possible, nearly the whole time is spent in eating and sleeping. Hence that healthful appearance which infancy generally presents. The waking period is gradually increased as the child advances, but not so as to make it continuous, for the day is broken into intervals of sleep. Even at three or four years of age, we sleep more than once in a day.

In mature life eight hours are, on an average, required; but the precise time varies with different individuals, and even with the same individual in different constitutional states. The time is not, however, always a true measure of the amount of rest required; for sleep varies very much in the degree of its *completeness* or *intensity*. There is a slumber so disturbed that we are unrefreshed by it, and a sleep so profound that we awake weary. Various accidental and other circumstances are liable at all times to disturb both its regularity and its soundness. Among these are extreme

heat, a hearty meal at unseasonable hours, an ill-ventilated apartment, and still more frequently, a **HARD, MIS-SHAPEN, AND UNCOMFORTABLE BED.**

DESCRIPTION OF THE PHENOMENON OF SLEEP.

Sleep is commonly preceded by a sense of drowsiness of more or less intensity, which is gradually followed by a loss of sensibility. Objects cease to make an impression on the eyes, the lids become heavy and close. If we are not in a horizontal position, but require muscular support, as in sitting, the head droops and the hands seek a support. Successively the senses of smelling, hearing, and touch pass away, as the sight has done; but before this progress is completed, we start at any sound or disturbance, voluntary muscular action being instantly assumed, though in the midst of surprise. We are nodding. If we are in the horizontal position, as in bed, the body is thrown into a form requiring the least muscular exertion—the limbs are half bent. As sight, smell, hearing, and touch again in succession fail, all voluntary motions cease, those which are now executed being of a purely automatic kind. The eyes are turned upward and inward, the iris is contracted, the heart and lungs act more slowly but more powerfully, while a gentle delirium which exists while the centers of the special senses are coming into repose, introduces us to a profound and unconscious sleep.

THE PHENOMENA OF WAKING FROM SLEEP.

This condition of profound sleep, though it may be quickly, is yet gradually, reached by passing through certain well-marked stages. Once gained, we sleep with heaviness through the early part of the night, and more and more lightly as morning approaches. At any time of the night sleep may be abruptly broken, the mind resuming its power after passing through a momentary interval of confusion. Toward the close of the customary time the senses resume their power in an order inverse to that in which they lost it—the touch, the hearing, the smell, the sight. For a short period after awakening, the organs seem to be in a state of unusual acuteness, more particularly that of sight—an effect arising from the obliteration of old impressions. From profound sleep we pass to the waking state through an intermediate condition of slumber. The length of time spent in sleep and slumber respectively is by no means constant, many causes increasing the one at the expense of the other. On awakening, we are apt to indulge in certain muscular movements—we rub our eyes, stretch, and yawn. If we are suddenly aroused, our motions are feeble and uncertain on attempting to walk at once; but if we spontaneously awake at an unusual period, and more particularly if it be toward the morning, we commonly notice a remarkable clearness of intellect or mental power.

Since the object of sleep is to afford an opportunity for repairing the waste of the system, and especially to rest the brain and nervous system, the length of the needful time depends upon conditions that are themselves variable, such as the extent of the antecedent waste and the rapidity of repair. In winter we sleep longer and usually deeper than in summer, for the hourly waste in winter is greater.

But at all seasons nothing is more indispensable to health and happiness than an abundance of refreshing sleep. To secure this is no less worthy of effort than the daily supply of food. Indeed, if less of exertion were bestowed upon a luxurious diet, and more attention were directed to the essentials of healthful sleep, it would be far better for the race. Beyond question the soundness, and hence the restorative power of sleep, depends much upon the influence of external physical agents. The purity of the air, a proper degree of warmth, that perfect repose of body which a properly constructed bed alone can give, a well-ventilated bed which will permit the exhalations of the system to pass off unobstructed—all these attending circumstances exert a powerful influence either in the production or prevention of that sleep which wearied nature so imperiously demands. No part of the household arrangements is entitled to more thoughtful consideration than that of the sleeping department.

When the body is tortured by the unnatural hardness, and the still more unnatural shape, of an ill-constructed, unyielding couch, refreshing sleep is out of the question; and this is equally true in the case of the debilitating and exhaustive appliance of a bed of feathers. That perfect ease of body which arises from a perfect support and pressure upon every point of contact with the bed, that comfort which is secured by a perfect and easy adjustability of the couch to the varying form of the body, is the surest provocative that external circumstances can afford of the sleep that is so grateful to all.

The history of the bed is the history of man's civilization, and a standard of intelligent comfort reached by the domestic economy of a people may be accurately ascertained by the general character of their ideas and practice in regard to bedding and sleep.

SINGULAR PHYSIOLOGICAL FACT.

"We assimilate to the nature and character of those we love. Every farmer leaves his likeness on even his animals. Association, rather, perhaps, to some degree, produces the resemblances in children of the same family. The husband and wife approximate to each other in temper and disposition.

"Near the village of Lockport, a farmer, some years since, adopted a bright-eyed little orphan as a companion for his only daughter. The *protégé* was treated with very great kindness by her new parents. As time passed on, a remarkable resemblance began to make its appearance between the two children; till now, both being eighteen years of age, they are so similar in size, habit, and expression of countenance, that it is almost impossible to distinguish them apart."

The above is going the rounds of our exchanges, and the ideas set forth are doubtless sound; but it reminds us of the adoption of a child by a man, and the singular fact that when the little blue-eyed stranger grew to be a man, all his looks, his voice, his walk were but a second edition of his foster-father, and some were wicked enough to suppose the cause of their resemblance had an earlier date than that of their living together.

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SNUFF-DIPPING.—We do not remember to have seen so graphic a description of this very pernicious habit—one so offensive to good taste, as well as so detrimental to health—as that contained in the following lines, which we take from the *Christian Banner*, as drawn by the Rev. Mr. Hunnicutt, in one of his letters to his paper, from the Old North State.—*Warrenton News*.

"There is one habit into which the ladies very generally seem to have fallen, which is not common among the ladies of Virginia, and that is the dipping of snuff. The *modus operandi* is somewhat after this fashion. The ladies have little sticks with mops at the end, or tooth-brushes, these they dip into little boxes of snuff and put them into their mouths and suck them like little babies do their mothers'—this they call dipping. We notice that some of them dip very often and seem to get into their little tin boxes quite deep; then they suck and spit, and suck and spit, and keep sucking and spitting, until a stranger, who knew nothing of what they were doing, would actually think they were chewing tobacco. But, 'tis nothing but snuff dipping, or dipping of snuff, after all."

Literary Notices.

THE RHODE ISLAND MONTHLY, by Wm. A. Murry, Providence, R. I., is a valuable octavo monthly of 32 pages, and is devoted to the advancement of popular education. Its programme for the present year offers strong inducements to subscribers and we think the work ought to be patronized. Its pages contain much variety of matter, and is written in a racy and practical style. The volume begins with the year. Now is the time to subscribe. Price \$1.

THE INDEPENDENT, commences the new year with all its editorial strength and old contributors, with the addition of the Quaker poet, John G. Whittier. J. H. Richards, a young man of fine address and good business talent, has recently become its publisher.

THE CENTURY, a new paper published by Mr. McElrath, formerly of the *Tribune*, was commenced in this city toward the close of December. Its editorship is able, but impersonal. The *Century* aims to take a London *Times* rank among our metropolitan journals.

A SPECIMEN FOR OUR CABINET.—We are happy to acknowledge the receipt of a singular and very peculiarly shaped skull, dug up from a very old burying-ground, and presented to us by A. S. Todd, M.D., of Wheeling, Virginia.

This specimen will occupy a place among some thousands of others from all parts of the globe.

Dr. Todd will please accept our warmest thanks for his valuable gift.

To Correspondents.

S. B.—The organs in the middle line of the head are double, being located in each hemisphere of the brain, the same as Cautiousness and other organs, but on the bust and in drawings we do not represent them as separated.

M. L.—Your talents are literary, and you should use your mind in teaching or writing.

P. A. B.—In the "Self-Instructor" it is stated that the brain is divided into two hemispheres, the right and left, and this arrangement renders all the phrenological organs double, so that if one be injured the other carries on the function. Now, Messrs. Editors, I find a number of the organs single, viz. Individuality, Eventuality, Comparison, Benevolence, Firmness, etc.

Ans. The organs of the middle line to which you refer are all divided by a membrane about as thick as a ten-cent piece, but on the bust and in drawings we do not, of late years, show the line of separation so as to indicate two organs of Benevolence, Veneration, Firmness, Self-Esteem, etc.; for we supposed everybody who had read much of Phrenology or of the anatomy of the brain, understood it.

D McK.—"Religion, Natural and Revealed," is entirely out of print. We do not intend to issue another edition.

Business Notices.

THE JANUARY NUMBER commenced the 29th Volume of the AMERICAN PHRENOLOGICAL JOURNAL.

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DEFINITION OF THE FACULTIES AND THE TEMPERAMENTS.

DOMESTIC PROPENSITIES.

1. **AMATIVENESS.**—The attachment of the sexes to each other, adapted to the continuance of the race. Abuse: Licentiousness and obscenity. Deficiency: Want of affection toward the opposite sex.

2. **PHILOPROGENITIVENESS.**—Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition. Abuse: Excessive indulgence; idolizing and spoiling children by caresses. Deficiency: Neglect of the young.

3. **ADHESIVENESS.**—Friendship; love of company; disposition to associate. Adapted to man's requisition for society and concert of action. Abuse: Excessive fondness for company. Deficiency: Neglect of friends and society; the hermit disposition.

4. **INHABITIVENESS.**—Love of home; desire to live permanently in one place; adapted to the necessity of a home. Abuse: Prejudice against other countries. Deficiency: Continual roaming.

A. **UNION FOR LIFE.**—Connubial love; desire to pair; to unite for life; and to remain constantly with the loved one. Abuse: Excessive tendency of attachment. Deficiency: Wandering of the connubial affection.

5. **CONTINUITY.**—Ability to chain the thoughts and feelings, and dwell continually on one subject until it is completed. Abuse: Prolixity; tediously dwelling on a subject. Deficiency: Excessive fondness for variety; "too many irons in the fire."

SELFISH PROPENSITIES.

E. **VITATIVENESS.**—Love of life; youthful vigor even in advanced age. Abuse: Extreme tenacity to life; fear of death. Deficiency: Recklessness, and unnecessary exposure of life.

6. **COMBATIVENESS.**—Self-defense, resistance; the energetic go-ahead disposition. Abuse: A quick, fiery, excitable, fault-finding, contentious disposition. Deficiency: Cowardice.

7. **DESTRUCTIVENESS.**—Executiveness; propelling power; the exterminating feeling. Abuse: The malicious retaliating, revengeful disposition. Deficiency: Tameness; inefficiency.

8. **ALIMENTIVENESS.**—Appetite; desire for nutrition; enjoyment of food and drink. Abuse: Gluttony; gormandizing; drunkenness. Deficiency: Want of appetite; abstemiousness.

9. **ACQUISITIVENESS.**—Economy; disposition to save and accumulate property. Abuse: Avarice; theft, extreme selfishness. Deficiency: Prodigality; inability to appreciate the true value of property; lavishness and wastefulness.

10. **SECRETIVENESS.**—Policy; management. Abuse: Cunning; fox; to lie low; keep dark; disguise. Deficiency: Want of tact; bluntness of expression.

11. **CAUTIOUSNESS.**—Prudence; carefulness; watchfulness; reasonable solicitude. Abuse: Fear; timidity; procrastination. Deficiency: Careless; heedless; reckless.

12. **APPROBATIVENESS.**—Affability; ambition; desire to be elevated and promoted. Abuse: Vanity; self-praise; and extreme sensitiveness. Deficiency: Indifference to public opinion, and disregard for personal appearance.

13. **SELF-ESTEEM.**—Dignity; manliness; love of liberty; nobleness; an aspiring disposition. Abuse: Extreme pride; arrogance; an aristocratic, domineering, repulsive spirit. Deficiency: Lack of self-respect and appreciation.

14. **FIRMNESS.**—Decision; stability; perseverance; unwillingness to yield; fortitude. Abuse: Obstinacy; willfulness; mulishness. Deficiency: Fickle-mindedness.

MORAL SENTIMENTS.

15. **CONSCIENTIOUSNESS.**—Justice; integrity; sense of duty and of moral obligation. Abuse: Scrupulousness; self-condemnation; remorse; unjust censure. Deficiency: No penitence for sin, or compunction for having done wrong.

16. **HOPE.**—Expectation; anticipation; looking into the future with confidence of success. Abuse: Extravagant promises and anticipations. Deficiency: Despondency; gloom; melancholy.

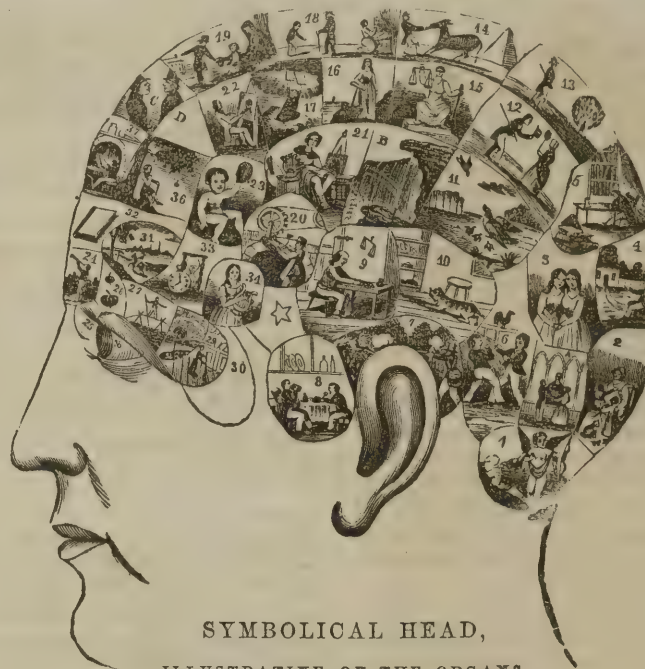
17. **SPIRITUALITY.**—Intuition; perception of the spiritual; wonder. Abuse: Belief in ghosts; witchcraft, and unreasonable isms. Deficiency: Lack of faith, incredulity, skepticism.

18. **VENERATION.**—Reverence; worship; adoration; respect for antiquity. Abuse: Idolatry; superstition; worship of idols. Deficiency: Disregard for things sacred; imprudence.

19. **BENEVOLENCE.**—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: Giving aims to the underserving; too easily overcome by sympathy. Deficiency: Extreme selfishness; no regard for the distresses of others.

SEMI-INTELLECTUAL SENTIMENTS.

20. **CONSTRUCTIVENESS.**—Mechanical ingenuity; ability to use tools; construct and invent. Abuse: A loss of time and money in trying to invent perpetual motion. Deficiency: Inability to use tools or understand machinery; lack of skill.



SYMBOLICAL HEAD,

ILLUSTRATIVE OF THE ORGANS.

21. **IDEALITY.**—Love of the perfect and beautiful; refinement; ecstasy; poetry. Abuse: A disgust even for the common duties of life. Deficiency: Roughness; want of taste or refinement.

B. **SUBLIMITY.**—Fondness of the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. Abuse: Extravagant representations; fondness for tragedies. Deficiency: Views the terrific without pleasure or emotion.

22. **IMITATION.**—Power of imitating; copying; working after a pattern. Abuse: Mimicry; servile imitation. Deficiency: Inability to conform to the manners and customs of society.

23. **MIRTHFULNESS.**—Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh. Abuse: Ridicule and sport of the infirmities and misfortunes of others. Deficiency: Gravity; indifference to all amusements.

INTELLECTUAL ORGANS.

OBSERVING AND KNOWING FACULTIES.

24. **INDIVIDUALITY.**—Ability to acquire knowledge by observation, and desire to see all things. Abuse: An insatiable desire to know all about other people's business; extreme inquisitiveness. Deficiency: A want of practical knowledge, and indisposition to notice external objects.

25. **FORM.**—Memory of the shapes, forms, faces; the configuration of all things; it enables us to readily notice resemblances; when fully developed, we seldom forget countenances. Deficiency: A poor memory of faces, shapes, etc.; not a good artist.

26. **SIZE.**—Ability to judge of size, length, breadth, height, depth, distance, and weight of bodies by their size; of measuring angles, etc. Deficiency: Unable to judge between small and large.

27. **WEIGHT.**—Gravity; ability to balance one's self, required by a marksman, horseman, or dancer; also, the ability to "carry a steady hand," and judge of perpendiculars. Abuse: Excessive desire to climb trees, or go aloft unnecessarily. Deficiency: Inability to keep one's balance; liability to stumble.

28. **COLOR.**—Judgment of the different shades, hues, and tints, in paintings; the rainbow, and all things possessing color, will be objects of interest. Abuse: Extravagantly fond of colors; a desire to dress with many colors. Deficiency: Inability to distinguish or appreciate colors, or their harmony.

29. **ORDER.**—Method; system; arrangement; neatness, and convenience. Abuse: More nice than wise; spends too much time in fixing; greatly annoyed by disorder; old maidish. Deficiency: Slovenliness; carelessness about the arrangement of books, tools, papers, etc.; seldom knows where to find anything.

30. **CALCULATION.**—Ability to reckon figures in the head; mental arithmetic; to add, subtract, divide, multiply; cast accounts and reckon figures. Abuse: A disposition to count everything. Deficiency: Inability to understand numeral relations.

31. **LOCALITY.**—Recollection of places; the geographical faculty; desire to travel and see the world. Abuse: A roving, unsettled disposition. Deficiency: Inability to remember places; liability to get lost.

32. **EVENTUALITY.**—Memory of events; love of history, anecdotes, facts, items of all sorts; a kind of walking newspaper. Abuse: Constant story-telling, to the neglect of duties.

33. **TIME.**—Recollection of the lapse of time; day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head. Abuse: Drumming with the feet and fingers. Deficiency: Inability to remember the time when things transpired; a poor memory of dates.

34. **TUNE.**—Love of music, and perception of harmony; giving a desire to compose music. Abuse: A continual singing, humming, or whistling, regardless of propriety. Deficiency: Inability to comprehend the charms of music.

35. **LANGUAGE.**—Ability to express our ideas verbally, and to use such words as will best express our meaning; memory of words. Abuse: Redundancy of words. Deficiency: Extreme hesitation in selecting appropriate language.

REFLECTIVE OR REASONING INTELLECT.

36. **CAUSALITY.**—Ability to reason and comprehend first principles; the why-and-wherefore faculty; originality. Abuse: Too much theory without bringing the mind to a practical bearing; such a mind may become a philosopher, but is not practical.

37. **COMPARISON.**—Inductive reasoning; ability to classify and apply analogy to the discernment of principles; to generalize, compare, discriminate, illustrate; to draw correct inferences, etc. Abuse: Excessive criticism. Deficiency: To be unable to perceive the relation of one thing or subject to another.

C. **HUMAN NATURE.**—Discernment of human character; perception of the motives of strangers at the first interview. Abuse: Unjust suspicion; a disposition to treat all strangers as rogues. Deficiency: Misplaces confidence; is easily deceived.

D. **AGREEABLENESS.**—Blandness and persuasiveness of manners, expression, and address; pleasantness; insinuation; the faculty of saying even disagreeable things pleasantly. Abuse: Affection. Deficiency: Inability to make one's self agreeable.

TEMPERAMENTS.

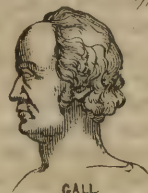
A knowledge of the temperaments is essential to all who would understand and apply Phrenology. We recognize three, as follows:

I. **THE VITAL TEMPERAMENT,** or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies expended by every action of the brain, nerves, or muscles. This temperament is analogous to the Sanguine and Lymphatic temperaments.

II. **THE MOTIVE APPARATUS,** or the bones, muscles, tendons, etc., which gives physical strength, or bodily motion, and constitutes the frame-work of the body. This is analogous to the bilious temperament.

III. **THE MENTAL APPARATUS,** or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, etc. (For a full description of these temperaments, and their effects on mind and character, see "Phrenology Proved, Illustrated, and Applied.")

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Contents.

GENERAL ARTICLES:	PAGE		PAGE
William H. Prescott.....	33	Relative Powers of the Em-	
A Condensed View of the In-		ployer and the Employed..	44
tellectual Processes.....	34	The Deacon's Masterpiece;	
Inhabitiveness.....	36	or, the Wonderful "One-	
Sunshine and Mildew.....	37	Horse-Shay".....	44
The Fall of Man.....	38	Advice to Young Men.....	45
Thoughts on Men of Wit.....		MISCELLANEOUS:	
George Gregg Briggs, Phren-		Elements of the English	
ological Character and Bi-		Tongue.....	46
ography.....	39	Graham's "Science of Hu-	
John T. Sprague, Phrenolog-		man Life".....	48
ical Character and Bi-		Twelve Ways of Shortening	
ography.....	41	Life.....	48

WILLIAM H. PRESCOTT.

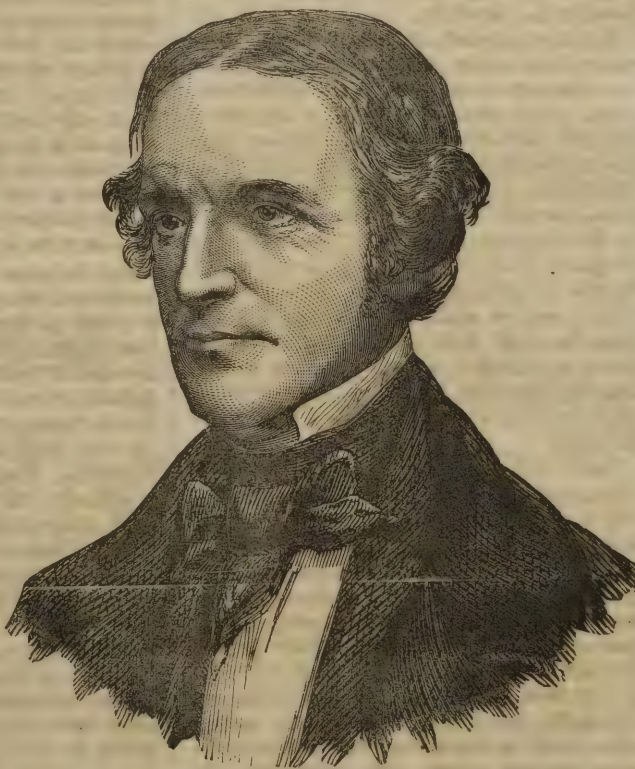
THE sudden death, from paralysis, of this eminent American historian, took place at his residence in Boston, January 28th, and caused not only the deepest regret among a wide circle of friends to whom his pure life and gentle manners had endeared him, but his admiring countrymen and the whole literary world have suffered a loss in the fact of his unfinished work that no man living can adequately supply. His fame, however, is firmly established, and his name is the honored property of the world.

William H. Prescott was the grandson of Col. Wm. Prescott, who commanded the Americans at Bunker Hill, and was born at Salem, Mass., May 4, 1796. Col. Prescott was an able lawyer and judge, and removed to Boston when William was twelve years of age, to whom he gave the best of opportunities until he was graduated from Harvard College, with a high standard of excellence as a scholar, in 1814. He intended to follow the profession of law; but an accidental injury, which caused blindness in one eye and a weakness next to blindness in the other, prevented his engaging in that profession. He resolved to become a historian, and he entered upon this career, and in spite of all disadvantages, has rendered

his name conspicuous as a historian throughout the world.

His principal work is his History of Ferdinand and Isabella, in three volumes, which was published in 1838, and established his reputation as an author both in this country and Europe. Then followed his Conquest of Mexico and Conquest of Peru, and three volumes of his History of Philip II. Nearly every literary society has honored him with a membership, and Oxford has conferred upon him the high compliment of Doctor of Laws.

The phrenological developments of Mr. Prescott indicate great harmony and balance. His moral organs were large, evincing qualities of sympathy, reverence, sense of justice, and that hope which never falters, but looks difficulty full in the face and expects success in the future, however dark and forbidding the present. His head was comparatively narrow, showing that the organs of Acquisitiveness and Secretiveness were not influential—that he was decidedly frank, open in character, straightforward and honest in all his words and actions. His social organs were large, which rendered him cordial as a friend and warm in his attachments. His most conspicuous intellectual organs were those situated across the lower part of the forehead, giving talent for acquiring knowledge and communicating it, and those situated through the middle of the forehead, namely, Individuality, Comparison, and Human Nature, which give memory, criticism, and knowledge of character. It will be observed that the head was very long from the opening of the ears to the root of the nose, and also to the center of



PORTRAIT OF WILLIAM H. PRESCOTT.

the upper part of the forehead. This length of brain indicates strength and intensity of intellect, clearness of perception, power of analysis and combination, and those capabilities which are requisite for the speaker and writer. His Language was well developed, and this, joined with a fine temperament, large Ideality, and strong moral organs, gave refinement and elevation to his style. His head, as a whole, was high, showing general elevation of feeling and disposition, refinement, dignity, stability, and those spiritual and moral qualities which give elevation and perfection of character.

A CONDENSED VIEW OF THE INTELLECTUAL PROCESSES;
IN ELEVEN SERIES OR CATEGORIES.

BY LEVI REUBEN, M.D.

AN attempt, in accordance with previous promise, to sum up, as briefly as possible, the *steps* or *processes* of the intellect, in its work of acquiring knowledge or discovering truth, will occupy this paper. In relation to a subject so complicated and difficult, I shall by no means claim that the thoughts advanced are intended to be final. But the amount of time and thought bestowed by me on this subject may, perhaps, justify a degree of confidence, that at least some valuable principles, some new linking of thought with thought, or with nature, may be brought to light. Upon many points, it will only be possible to repeat what has been said before. The chief aim of this essay is to bring out a view of the intellectual operations in a more strictly *consecutive* and natural order than I have found it in the books, passing from the earliest *impression* on the senses to the remotest fruits of *reasoning* and of *application* to the uses of life.

The very magnitude, perhaps audacity, of this undertaking, makes the possibility of error or oversight proportionally great. But while Phrenology, as yet, presents the steps in intellectual action in a somewhat disconnected manner, while the metaphysical philosophers are still far from harmonizing upon the nature or order of these steps, and while it certainly must be considered by thinking persons an object of great interest to be able to reduce the processes of perception and thought to a simple, clear, and connected statement, it must be considered highly desirable that some one should make the attempt proposed. If errors or oversights creep in, they may at least stimulate discussion, and aid in our progress toward the discovery of a true chain of intellectual processes.

Two further points it may be as well to premise. *First*, I shall go into no long disquisition to prove that I and other beings like myself exist, and have minds endowed with faculties, nor to prove that the objects external to me have an equally positive existence. I accept the facts of consciousness and the facts of sense—the world as it appears, both esoteric and exoteric. That “I think” does not necessarily prove that “I am;” and yet it is by thinking and other acts that I *know* unmistakably that I am. *Secondly*, the present effort would be the merest folly if Comte’s idea were admitted, namely, that consciousness, the inner eye, is substantially blind, and that mind can not observe its own actions. If Comte had been a believer in the old doctrine of the simple *oneness* of mind in all its desires and powers, we could better understand why he should reject the idea that mind can look within, inspect and take note of its own operations. Then, indeed, as he says, it would be the *eye seeing itself*; which is impossible. But when we admit three dozens or more of quite independently acting faculties, and of these not less than fourteen intellectual, or seeing, in various degrees and ways, then surely it becomes easy for mind to observe its own movements, or to observe at least so many facts, that it can fill up by reasoning any little *hiatus* that

may occur in the observations. Comte’s idea, indeed, that we should study mind *objectively* only, as we study phenomena of heat, gravitation, or electricity, and expect to find out what are the nature and order of the intellectual steps by observing what men around us say and do, is about as promising of useful results as if he should direct us to inspect or analyze the wood and iron of a locomotive, to find out the nature and action of the steam-power that propels it.

In nature, then, external to our own being, there are *Phenomena*. These are of three kinds, objects, qualities, and changes. These make the first appeal to mind. They do not give to it its powers, but they are necessary to the arousing of its powers, which, without the jog or stimulus they impart to it, would sleep on, a blank through the whole of life, as at birth. These phenomena are present or going on within the field of our organs of sense. Through emanations of their own, or media filling the interspace, they send an influence to the organ of sense, and this imparts it to the expansion of the special nerve proceeding thence to the brain. Is the nerve a railway along which mind comes out to grasp the monition of presence made by the object on the sense-organ?—or is the nerve one branch among many of a complicate and beautiful tree, in every branch of which, as well as in its trunk and heart, mind continually dwells?—or is it a telegraph wire, along which the sensation flies inward, to be read and realized at the central seat of the mind? The last is the view generally accepted; the second has quite as much of probability, perhaps more, in its favor.

But, in some way, the phenomenon makes known upon the nerve of the sense its presence. It makes an *Impression* of itself on the nerve. Some psychologists may prefer to say, a *Representation* of itself. That impression may pass unheeded: then no knowledge is obtained; no state or feeling of mind even awakened. But, on the other hand, suppose the mind heedful of the impression. Then there is a mental feeling of its presence, the lowest possible grade of mentality, passive rather than active. The state of the mind when thus awake to the impression, we call *Consciousness*; the feeling that results in the mind, *Sensation*. Carpenter claims that this feeling is formed before the influence meets the *cerebrum* proper—that its seat is in the ganglia in the base of the brain, and which he believes to be the *Sensorium*. But though the sensation exists, there is yet no discovery of the external motive or cause—the phenomenon. Let, now, some perceptive faculty attend to the feeling: the act is *Attention*, the resulting operation is a *Perception* of the phenomenon, the resulting mental possession is a *Perception* or *Cognition* of the object.

But it is a law of mind that, ever after the first perception is made, there shall be a *linking*, or *Association*, of different perceptions that have any common quality whatever, as of likeness, or of contrast, of time, or place, and so on. It is another law of mind, that a perception once made shall, even without effort, linger long in the possession of its discovering faculty, fading slowly; or that, if the attention be again and strongly fixed upon it, and the associations it forms with other cognitions carefully and intently noted, it

shall become a fixed or retained perception, a possession for time. Its persistent holding we style *Memory*; its recall after temporary obscuration, *Recollection*. Here it seems at once to follow that every faculty which sees, or can take a cognition, must also hold its cognitions (be the memory for them), if they be held at all. But, even if this be so, may there not be a special faculty conferring this persistency or tenacity, as will sometimes confers action on otherwise dormant desires?—or is the persistency or want of it a matter of strength of the faculty, of temperament, and of general health? Who shall tell us?

By some writers the cognition is at once styled an *Idea*. But however clear a perception during the moment of seeing, it is probably as yet but a vague possession of the mind. It is rather the *idea-stuff*, than an *Idea*, and may be called a *Notion*. Such, in weak or inactive minds, it remains. But *Ideality* (the “Conception” of the old school) can call up this ill-defined notion. This act, which is an imagining or picturing of the object or its image before the “mind’s eye,” is properly called *Conception*; its result in our knowledge is a *conception*, or *thought*; and when put into science it forms what may be called an *Objective Idea* (idea representing an object). But in order that it may have become worthy of the name of *Idea*, another process must have been performed upon it. Held before the conscious faculties by *Ideality*, it must be scrutinized by some of them, at least by *Individuality* and *Comparison*. Its parts and its entirety must be looked at, examined, compared with each other and with other conceptions in the mind. This work is what the metaphysicians have generally styled “Reflection;” a more correct name would be *Intuspection*—observation going on upon an object already *within* the mind. The fruit in our knowledge is a clear conception or *Idea*; in science, a correct *Idea*. Language now steps in, designates the result, and we have a *Name* or *Term*.

When we seek or purposely make the perception, or attend earnestly to it as it occurs, we perform the important work of *Observation*; and the result, in our knowledge or in science, is a *fact* or *observation*. Upon this material, too, it is essential that the “reflection” above referred to shall perform its office; otherwise the “facts” obtained must be vague, and may be “false.” If we can not afford to wait for the natural occurrence of the phenomenon, or it is possible, and yet unlikely to be furnished us in the course of nature, we ourselves contrive and arrange the conditions for its production: we thus perform *Experimentation*, and get new facts or observations. Thus we complete the First Category of intellectual operations; and we find, by “reflection,” that the results of this whole series furnish to us only the *materials*—the timber in bulk and in the rough—of our knowledge. This is true, however, only in respect to the results acquired: in regard to the method of acquisition, we see that it is not merely sensation and the perceptive powers that have been at work. We have noted some points, and there may possibly be others, at which the reflective and the imaginative faculties must step in and perform important offices, even in the *alphabet* of our knowledge. More than this, intelligent original observation and experiment, though they stand prior to the attainment

of certain kinds of knowledge, are posterior in time to processes and fruits of reasoning; for no one can wisely observe or profitably experiment in search of new stores of fact, who has not first proposed to himself an end to be attained and a method of attainment, both of which are results of ratiocination.

But there are not merely objects in nature; there are also *relations* of those objects to one another and to their surroundings. The knowledge acquired, therefore, comes through the senses; but these relations can not be perceived. The ideas that represent them come from within, not from without. The succession of natural changes leads the mind to suggest to itself the idea of duration or *Time*, as the field in which they occur; and so, again, the multitude of bodies and changes lead the mind to suggest a variety of ideas which are not in, but appropriate to, the phenomena. Such are the ideas of Matter, Space, Self, Force, Property, Likeness, Contrast, Difference, Degree, Fitness, Relation, Law, Effect, Cause, and so on. The intellectual process is called *Original Suggestion*; the fruits in our knowledge or in science are *Suggested* or *Subjective Ideas*. The faculties originating these ideas are most probably Comparison and Causality, each of which gives those most nearly related to its own class of subjects. This is the Second Category of intellectual processes; but it can not be strictly confined to time or place in the chain. While some of these subjective ideas arise within the mind upon the reception of our earliest and simplest knowledge, so that, to a certain extent, this series of intellectual actions is cotemporary with the first, others of them come up appropriately as links in our generalizations or in our reasoning. It is a series of results of the utmost importance. By it we pass from mere sense to the widest and deepest significancies of things. The ideas themselves are the mind's own quota to our knowledge. But though they come from within, they can only be excited in the mind by the presentation of that which does come from without. Once obtained, they blend with and give character to all our subsequent thoughts and judgments. They raise us from brute-knowledge and child-knowledge to that of humanity and of adult life.

In the Third Category of intellectual actions, we begin to scrutinize the single but complex ideas we have obtained of objects. In nature, few obvious phenomena are simple: most of them are compounds of less complex or of simple elements. The child is at first satisfied to see and name *apples*. Subsequently he begins to compare part with part, and to judge of likeness, contrasts, and degrees. This is pre-eminently the work of *Comparison*: and it certainly can not at first occur until after many perceptions have been accomplished. Caspar Hauser, it is said, saw in his first landscapes but a motley of colors dashed on the pane of glass he looked through. So of the boy whom Cheselden couched for cataract. But by repeated perceptions, from different points of view, the hand aiding the eye, and the significance of sizes, and lights, and shades being learned, the mind at last *looks apart* the confused picture; and having arrived at individuals, it then submits each of these to a like

process. As the motley landscape is in time differentiated into so many trees, so many buildings, fences, fields, etc., so the tree is discriminated in time into its various parts, and each part in turn becomes the subject of a similar decomposition—the leaf into a *form*, a *size*, a *green color*, *soft tissues*, *smooth surface*, *hairs*, and so on—the apple into *form*, *size*, *flavor*, *tartness*, or *sweetness*, *mellowness*, *solids*, and *liquids*, *flesh*, *core*, and *seeds*, and so on. This work, viewed as the taking away from a previously indistinguishable mass of some newly individualized part or quality, is *Abstraction*. It gives in ordinary knowledge or in science the *Abstract Conception* or *Idea*, as *mellowness*, which, if we totally remove it from the concrete object, is nothing, save a conception of the mind; and to this Language applies the *abstract term*. Viewed as the taking of a complex whole completely asunder, so as to obtain all its elements, this work is *Analysis*; and this is the second of the engines which scientific research ultimately carries with startling effect into every domain of nature.

The perceptive powers, aided by Comparison, having thus obtained the parts or elements of a complex object, can by the aid of *Constructiveness* combine these so as to form the object anew. When this process is carried on through help of *Imitation* and *Form*, a construction of the thing considered is presented, as a diagram, or a model; when, through help of *Language*, we have a *Description* of the thing, that is, simply a reconstruction of the idea of the object in the symbols of sounds or of printed words. By the aid of Ideality, however, the elements obtained from analysis of actual objects may be brought together into novel and fanciful combinations, different from any existing in our knowledge or in nature. Thus we obtain the delightful or grotesque creations of *Fancy*.

But again, in and as part of nature, there are *laws* of things and *causes* of phenomena. Like the relations already named, these can not be perceived. All things and changes are shaped to them and by them; but the patterns are invisible. The mind can only get the laws and causes by first *imagining* or *supposing* what they are. This is the office of Ideality, in that form or mode of action termed by the schools *Original* or *Ideal Conception*, or *Philosophic Imagination*. After the process of ideal conception has been performed, and the law or the truth that will harmonize with and express a given kind of facts has been imagined, it is then the work of generalization or of reasoning to test this imagined law or truth. If it agrees, it becomes the *law* or *truth* in our knowledge and in science; if it disagrees, the work of ideal conception must be performed anew. The supposition thus furnished is termed, so long as its truth has not yet been established, a *Hypothesis* or *Theory*. Thus we have the Fourth Category of intellectual processes. It is the phase of Ideality, or imagination, just referred to, in connection with a strength of Comparison and Causality sufficient to keep it strictly to rational objects and methods, that constitutes, where present, the quality of mind which we term *Originality*: it is the combination of faculties now spoken of that makes a person truly an originator of ideas—a first finder of new truths.

Again, in nature there is an identity of one or more elements, in many complex things at first view quite dissimilar. Having by analysis found the same essential elements in any number of things or objects, the mind, by a law of its own structure, at once passes from the separate conceptions of these objects as individuals to a *general conception* of a *kind* or *genus*, which embraces them all. This is *Generalization* of objects, the process exerted upon a low and material order of things. The form and substance of the generalization, as just seen, are furnished by Ideality. The mind ceases to be busied about John and James and the rest, and occupies itself with *man*; it merges iron and copper and lead in the more comprehensive *metal*. That is, it gets a *General Conception* or *Idea*, and denotes this by a *general term*, or *common name*. This is the work of Comparison, aided as above shown; and so is *Definition*, a process that is always properly performed by finding and stating, first, the *genus* of the thing to be defined; secondly, the *differences* between this thing and others of its genus. Thus, the mind has performed on the raw materials which it had at first obtained, the work of *grouping* or reducing to aggregates and genera; and this constitutes the Fifth Category of the intellectual operations.

In the Sixth Category of actions, the mind realizes these groups, which were before ideal. It makes a formal statement of the divisions into classes or genera which it has found; and it parts or assigns the objects in nature, so that as many as possible shall be included in them. It thus represents in form what it had before found in fact. This it does by a comparison of wholes or individuals, and by a judgment as to their likeness or unlikeness. The new individuals are compared with the complex conceptions of *kinds* before arrived at, and assigned accordingly. This is *Classification*, and its result in science bears the same name. Here, again, Comparison, aided by Ideality and Constructiveness, does the work. But there are in nature series and subordination of classes, as well as single classes. By Comparison, then, aided by Ideality which must conceive, and by *Causality* which must prove, what are the characters determining the degree of generality of a class, and so fixing the scales of comprehensiveness, and the superiority or inferiority of particular groups, the mind performs the work of *Arrangement*, or *Classification* in its higher sense; and the result is a *System* of things—system, not in the philosophic, but in the technical sense—that is, the methodical distribution of objects merely, not the completion of a scheme of natural agencies. Thus we arrive at the grouping of classes; and the building up of that grand structure which, if we begin at kingdoms or *Divisions* in nature, returns through *tribes*, *classes*, *orders*, *genera*, *species*, and *varieties*, to the countless multitude of individuals.

The basis of the Seventh Category of the mind's actions is found in the fact that *phenomena* (actions, or changes) in nature, have their elements, their essential elements, and likeness or unlikeness existing among these, just as was found to be true in respect to tangible things or objects. Hence, on the concrete phenomena of the world about us, as well as on its concrete objects, the

work of abstraction, analysis, and recombination must be done, very much as has been explained under previous categories. But here we have passed to a higher plane of subjects; since phenomena being the result of forces which are wholly inappreciable to the senses, their relations and interdependence are with so much the more difficulty made out. From this analysis, as from the former, however, we arrive at a knowledge of comprehensive kinds or classes among phenomena. It is no longer the *stone dropping*, the *apple dropping*, the *rain dropping*, and so on, but generally the *falling of bodies*. Thus the mind passes from individual phenomena to a *general phenomenon*, or a *genus* embracing a vast number of phenomena, even though many of them be to a cursory glance quite dissimilar. The process is *Generalization*, in the higher sense of the word; and the result in science is a *generalization*, quite as commonly known by that important, too-seldom-understood, often abused term, *Law—Natural Law*. This style of law, however, is of the more material order. It is formal or modal law. The work is the grouping of facts or phenomena; and thus far to perform it is mainly the province of Comparison, aided, it is true, by Ideality and Causality, and employed upon the materials furnished by the Perceptives. But laws, like species, are of different degrees of generality; and like the latter, they too may be classified into a system of laws—a work in which, we may suppose, the part played by Ideality and Causality becomes more important.

In all the intellectual processes thus far named, unless it may be in the auxiliary steps which precede the more purposive observations and abstractions, or the larger generalizations of later or adult thought, we never obtain the unknown in fact or truth from the known—that is, we do not reason. True generalizations even, which seem to approach nearest to this result, really stop short of it; for they take in only known instances, or their exact duplicates. Vary the conditions and the product, and a new generalization for the new cases must be made. But facts having unknown connections continually demand interpretation, and undiscovered truths perpetually put forth indications of their being, and ask for evolution and embodiment. The general basis of the three categories of actions now to be presented, is found in the fact that, in nature, there are discoverable connections between unknown and known facts, by which the former may be traced out and taken possession of, if we rightly proceed from the latter as our starting-points. As the special basis in nature of the Eighth Category of intellectual processes, is the existence, often discovered, of partial or incomplete identities between the essentials of different phenomena or classes. Neptune is a sphere, has an orbital and a diurnal revolution, enjoys a degree of the sun's light and heat, is attended by a moon, and so on: just as is true of the earth. "Therefore, Neptune is inhabited," would be a plausible, but still not an entirely safe, inference or conclusion. We do not yet know that there is complete identity of the two cases. Comparison affirms an analogy, more or less complete; Causality thereupon affirms a probable identity of *results* in the two cases. The act of the mind is *Analogical Inference*; the fruit in

science may bear the same name, or, it is a probability or probable truth. Hence, science is chary of this sort of fruit; and exact science rejects it. The work is Reasoning by Analogy. It is upon this *sand* that far too many *vagaries* and plausible but unsubstantial theories are built. The process is valuable only where positive knowledge is impossible; a case which, in the affairs of common life, often occurs.

The Ninth Category of processes is founded in the fact (and in nature there are abundant exemplifications of it) of the *inclusion of particular instances in a general result or truth*. The faculty of Causality, furnished by the Perceptives and Comparison with the materials in the shape of a large number of facts and their analysis, and by Ideality with a conception or hypothesis as to the relation of identity, cause-and-effect, or some other existing between them, then pronounces upon the proof or certainty of this relation, or, in other words, determines whether the expression does or does not accurately agree with the essential elements of the facts it is intended to comprehend. Thus the mind has passed from disconnected particulars to an including certainty—an embracing truth; and a truth that embraces not the observed instances and their duplicates only, but all instances, however future, distant, or obviously unlike, in which the same essentials can be found. This result is, in our early reasonings, often brought to completion quite unawares. The mind, without close study indeed, seldom has any conception of its own processes. General truths of the first importance are early, and, as it were, spontaneously acquired. The process is *Induction*, or *Inductive Inference*, and the fruits, in these cases, our *Axioms* or *First Principles*, whether of science, art, or of practical conduct. Later in life, our Inductions become more the result of purpose and labor; they cover a different field, and belong rather to the body of sciences, or the remoter truths of art and conduct, than to the simpler or axiomatic principles. In our knowledge, the fruits are spoken of as *Conclusions*; in science as *Inductions*, *determinate Inferences*, or *Laws of Causes*. It was to the importance of this step in our intelllections that Bacon called attention; and the effects of a better direction and cultivation of this form of effort have already, to a thinking mind, proved most astonishing.

But the same process is implied in that generalization of generalizations in which we include apparently distinct and unlike laws in a single more general expression, these in another broader still, and so on, constantly approaching the hitherto vainly sought *single law of universal nature*. It is by this process that we no longer have to speak simply of *falling bodies*, of the *pressing* and *weighing down* of bodies, of the *clinging* of atmosphere and clouds about the earth, or the *tending* of all planets toward their sun, and of all suns toward each other, but pass from the conception of these as distinct classes of phenomena to the single grand truth, embracing and explaining them all, of universal gravitation! Thus our higher generalizations—those in which we can group narrower laws, or show the identity or connection of two or more sets of apparently diverse facts—are *Inductive Generalizations*; and they are among the proudest of the works of Mind.

Allied to them are Systems (constructive), or Laws of Truths, as a system of sciences, or a system of the universe; but in the devising of these, undoubtedly, Ideality plays a larger part than Causality. The work performed in the series now presented is Reasoning by Induction.

The Tenth Category of intellectual acts finds its basis in the same fact as before, the inclusion in nature of many particulars in a single general truth; but in this the mind moves the other way. Starting with the general truth, which induction has furnished, the mind, by comparison and judgment, finds some new or isolated case to be essentially identical with those already included in such induction. The assertion of identity in a case of this kind is a *Proposition*. The process of inferring or concluding that the before known truth covers and explains the new instance, is a *Deductive Inference*, *Deduction*, or true *Conclusion*; and the fruit in science is a *Deduction*, *Deductive Law*, or *Consequence*. This is the field of *Ratiocination* proper; and the laws of its methods form the science of *Logic*. It is the method of *analysis*, of *test*, and of *proof*, as induction is of *synthesis*, and of *discovery*. The faculties concerned are Comparison and Causality; the work is Reasoning by Deduction. The mathematical sciences are the best examples, as they are largely made up of consequences flowing from a few simple primary truths.

Lastly, as a basis for the Eleventh Category of the mind's processes, we have the fact that in nature there are relations of laws and causes to practical or beneficial results—that is, to human uses. The perceptive and reflective faculties together, aided by Ideality and Constructiveness, seek out these relations, and produce combinations that will effect economical and other desired ends. The process of mind is *Invention*; the fruit obtained receives, with reference to its uses, the same name; with reference to science, it is the *Application* of the principles of the latter. In a less material field, we have, in like manner, the *invention* of the plot of a fiction, or of a drama, of the argument of a poem, of the situation and effects of a musical composition, an ideal or allegorical painting, and so on. This is the field of Taste, and of poetic or creative power.

In my next article, I hope to reduce the principles now presented to a tabular view.

INHABITIVENESS.

[From "THOUGHTS ON DOMESTIC LIFE; OR, Marriage Vindicated, and Free Love Exposed." By Nelson Sizer. Published by Fowler and Wells, New York. Now ready. Price, by mail, 15 cents.]

THE next organ in order of development is Inhabitiveness, or the home instinct. There is scarcely a being on earth which does not manifest distinctly a strong love for its home. Even fishes in the trackless waters have their winter quarters and their summer spawning grounds. It is asserted that the shad of Connecticut River can be distinguished from those which are caught in the Housatonic, fifty miles distant, though both rivers empty into Long Island Sound, and the shad from both rivers come from, and return to, the Sound. Certain it is,

that migratory birds, such as geese, ducks, martins, robins, phœbes, and many others whose merry songs are ever welcome and familiar, return year after year to build their nests in the same places. Special marks and tinkling medals have been put on the swallow, the martin, and the faithful phœbe, that builds her nest under the bridge, and she has come back again to rebuild her nest when "the winter is over and gone." And birds also have, year after year, the same winter home. For example, the robin of Vermont winters in Southern Jersey and Delaware—the Jersey and Delaware robin finds a winter home in Virginia, and those of Virginia in Carolina, Georgia, and Alabama. Wild geese, ducks, and pigeons build their nests in communities, and when the cold blasts of autumn warn them of the approach of winter they fly in flocks toward their sunny southern home.

The home instinct is developed into great activity in the child almost as soon as he learns to love his attendants and friends, and he wants his crib, his little chair, and his particular place at the table and the fireside. This feeling takes so deep and tender a hold on childhood, that even down to hoary age the fondest recollections are those which go back to, and cluster around, the door-step and the hearth-stone of early childhood's home. Born of this affectionate memory was Morris' "Woodman, Spare that Tree," and the dearest thought of all is, "In youth it sheltered me." Of a piece with this, and growing out of the same home feeling joined with veneration, are the songs entitled, "The Old Family Bible;" "The Old Arm-Chair;" "The Old Oaken Bucket;" and "The Old Farm Gate." But the poetic embodiment of the home feeling is "Home, Sweet Home." Patriotism, as well as the love of the particular town, street, neighborhood, house, room, and place, has its origin in this organ.

The necessities for a home or special place of abode are numerous and urgent. Friendship and love require a common meeting-place. Man and many animals need a place to lay up food for the future, and all animals and insects require a place to rear their young or deposit their eggs. All men can not live in one place or in the most favored places; though there would be this tendency to concentrate where the most favorable climate and most fertile soil could be found, but for this attachment to home, which binds one to the place of his nativity, however bleak and unpropitious the climate, or how rugged soever may be the mountain home.

This love for home induces man and animals to inhabit the extremes of climate and the most forbidding localities, and gives to each, not an intellectual preference to his particular locality, but that abiding love for home that defies arguments and mocks ease, comfort, and profit.

Man may sometimes endeavor to bribe the intellect to indorse the promptings of the feeling, but the argument is manifestly lame. Some poet has sung:

The shuddering tenant of the frigid zone
Boldly proclaims that happiest spot his own,
Extols the treasures of his stormy seas,
And his long nights of revelry and ease.
The naked negro panting at the line,
Boasts of his golden sands and palmy wine—
Basks in the glare, or stems the tepid wave,
And thanks his gods for all the good they gave.
Such is the patriot's boast, where'er we roam—
The first best country ever is at home.

To analyze a poem or to comprehend the secret springs of an argument, we need first to understand the nature of each of the mental faculties in order to detect their outplay, their strong lights, and soft shadows. The Swiss people, in their mountain fastnesses, have maintained their freedom for centuries surrounded by despotic nations who were jealous of their liberties. William Tell has immortalized their patriotic spirit, and so general has a knowledge of the love of home become, that poets and orators refer to the Swiss people as examples of patriotism. An illustrious example of this is "The Switzer's Song of Home." The rich savannahs of America, and the joys and happiness of the homes he saw, did not satisfy the yearnings of his heart for home. Still, to his intellect his sadness was a mystery.

Why, ah! why, my heart, this sadness—
Why, 'mid scenes like these decline,
Where all, though strange, is joy and gladness,
Oh, say! what wish can yet be thine?
All that's dear to me is wanting.
Lone and cheerless here I roam—
The traveler's joys, how'er enchanting,
Can never be to me like home.
Give me those—I ask no other—
Those that bless the humble dome,
Where dwell my father and my mother—
Oh, give me back my native home!

Another poet, speaking of the same people, attributes to them the same excessive love of home:

Hear the brave Swiss his native Alps among,
His mo-s-gray coat in shelving ledges hung;
Rave on, ye storms! sweet, dreadful songsters, rave!
Mad as ye are, this Alp is not a wave
That ye can roll it; and this soul is not
A thing to be transplanted; for this spot
I lone, 'mid all its awful neighbors—rock,
And avalanche, and thunder, and the shock
Of elements in battle—speed ye! blow
My fireside smoke away, but I shall never go.

All nations evince this feeling in a greater or less degree, and the patriotic wars to defend the integrity of countries and governments against incursions from abroad are signal examples. Ambitious and rapacious tyrants who desire conquest have only to appeal to Inhabiteness in conjunction with Approbativeness, or the sense of aggrandizement, to call forth the free expenditure of blood and treasure to carry on their wars. On the contrary, the invaded sovereign has only to appeal to the same faculty in his people to protect their altars and firesides—to call out all their power and patriotism. We can easily see, in this view of the subject, the distinction between

the soldier who goes to battle for fame, for stars and garters, for wealth and honor merely, and him who goes forth from a sincere and patriotic love of home and country, inspired, it may be, by the additional stimulus of the hope of wealth, distinction, honor, and the present plaudits and lasting reverence and love of his countrymen and of the human race. A Wallace, a Tell, a Charlotte Corday, a Hampden, and a Washington may have felt, and had a right to feel, all the strength of a laudable ambition, and a full appreciation of the value of the perpetual reverence of the race, but a thousand-fold stronger, doubtless, were the emotions of real patriotism; and this has embalmed their names in the grateful memory of mankind. The mourning of the Jews when in captivity in Babylon evinced this feeling in a high degree.

Home, then, is the place where friendship and love can be enjoyed, and also where the good things of life can be stored and shared with loved ones, and where mental culture can best be acquired and used. The value of the faculty, viewed from this stand-point, may be readily appreciated. The love of home in the abstract we regard as one of the strongest incentives to virtue and one of the most important safeguards against vice and profligacy. There is no word around which cluster so many sacred memories, none so hallowed, so beloved, as HOME.

SUNSHINE AND MILDEW.

Of a long line of noble ancestry, every generation for ages back distinguished for talents, integrity, and patriotism, was Sunshine born. His hereditary social position was as elevated as was the hill on which his ancestral castle was built above the surrounding country. Scenic grandeur and beauty from the first dawn of his life were presented to his contemplation in the forests, mountains, and streams which were included in his hereditary possessions. His father and his mother both were noble, physically, intellectually, and morally. Sunshine was thus hereditarily not only the possessor of wealth and social position, but of those personal and mental qualities which are of still greater value, and without which wealth and power are not only not blessings to the owner, but a source of mischief and misery to others. How could Sunshine be, as a child, other than strong, handsome, and amiable? Nothing was wanting but time and education to develop him into a man worthy of his race, and to make him able and willing to live for humanity. Education and time were not withheld. Sunshine grew up under the most favorable influences, and became, as every one would expect, a good and able man. Respected, loved, and courted by all, he had the power, and proved that he had the will, to live for the good of his fellow-men. He was held up as an example and model to all. He knew and acknowledged this also, that of all the good and great in him and about him, nothing was from himself; he was therefore as remarkable for humility as for power. During the whole of his

successful and beneficent career, he used to say he was but an instrument in the hands of Providence, and that the very love of humanity which inspired him was from above, and not for himself.

On the same day on which Sunshine was born in his ancestral home of grandeur and beauty, Mildew first saw the light, in a hovel of mud and straw. Mildew was hump-backed at birth. His parents were poor, and lived principally by depredations on the property of others. The father was a brutal wretch, of thick arms, enormous hands, and deformed countenance. His scowling features and ferocious eyes indicated an irresistible proclivity to crime, and consequent danger of the law's vengeance, to which he fell a victim before his example had been injurious to his son. For this want of paternal instruction, however, the mother made ample amends by the unvarying course of violence and petty crime which constituted her life. Mildew resembled both his parents in a combination of features and qualities such as make an object of dread and detestation. With the feebleness of those faculties necessary to the acquisition of knowledge, and with the entire absence of instruction, he necessarily grew up in the deepest ignorance, and without any check but fear upon those tendencies to cruelty and covetousness which he had by transmission from his unhappy parents. What could Mildew become, if not a murderer and a robber? That he would be, both his manners and language made abundantly probable, provided only he could escape the penalty which his father had already paid. By birth and by every surrounding fact and event of his infancy and youth he was driven or led toward crime, and toward crime he went with the force and directness of a ball from a cannon, and with a like incapacity of retracing his course or turning into another. He became, in short, a thief, a robber, and a murderer. Deformed in body, in intellect, and in disposition, he was an object of ridicule while a child, and of fear and detestation when a man. He died the death of a criminal, unpitied by all, long before his happy and beneficent cotemporary, Sunshine, had attained the zenith of his useful career.

Are not characters somewhat resembling those of Sunshine and Mildew to be found among the acquaintances of all of us? Not in so marked a degree of development, perhaps, but still, are they not to be found? Are we not all, in fact, more or less of their character? Some of us are born bad and bred worse; some are born comparatively good and made better by education. But many, perhaps the great majority, of us are of two other classes: one of good hereditary tendencies, but having their good qualities neutralized by an unfavorable set of circumstances or educational influences; and the other born bad, and having their evil propensities corrected by good education and favorable influences—the greater part of mankind being thus a neutralized mass, living and dying without influence for good or evil.

Is not this a great truth applicable to ourselves and to all mankind: that if we take away from a good or a bad man all that he owes to hereditary transmission, and all that he owes to influence of circumstances, there will not be much left of him of which he may be either proud or ashamed?

Should we not learn humility from this, if it be true? When we are disposed to judge and to condemn the vicious and the ignorant, should we not say, that with an exchange of antecedents and circumstances, we should have been as they are, and they would have been as we are?

THE FALL OF MAN.

A CORRESPONDENT desires us to answer certain queries which he propounds, and remarks: "It has been asserted that what moral organs man has at present form but a vestige of what he possessed before the fall, and now these are but a meager seat for the Holy Spirit. Can you reconcile this with the fact, that children generally possess the moral organs large?"

Reply. How much the moral organs of men have been weakened by "the fall," as in theology it is called, we are unable to say; but our correspondent, we think, is in error in supposing that any of the moral faculties have been obliterated. It is true that usually children have the moral organs more relatively developed than adults; but this is doubtless because the habits of adults have not been so moral and correct as their natural moral endowments would have warranted, and these have been dwarfed by non-use. It is said that "one sinner destroyeth much good;" that "one diseased sheep contaminates the whole flock;" and it is true that a person of immoral and dissolute habits, if he have brilliant intellect, warm social attachment, good musical talent, and racy wit, can lead, and generally does, dozens of young men more or less away from the path of rectitude; and as these perverted young men exercise their animal propensities much more than their moral faculties, the former increase in size, while the latter are not fully developed, and at mature manhood they exhibit, in character and organization, a predominance of the lower over the higher elements of their nature. In other words, "the house of Saul has become stronger, and the house of David weaker." The original fall, like all other subsequent falls into sin and transgression, gave to the mind a tendency to vice; and this is illustrated in every human being who is tempted to depart from the ways of virtue. The majority of humankind, in addition to the contaminations of the original transgression, have had a hundred falls of their own. Man possesses to-day as many faculties as he did in the beginning, and many of them, especially the intellectual, the mechanical, and the esthetical, are probably in a higher degree of development now than they were at the beginning; and there is no doubt that each faculty is open to all good influences, and that religious and moral influences can obtain a foothold in nearly every human being. There may be some who are so low in the scale of being, so debased and demoralized, that they are past all human hope. But this last is a mere supposition; though, if we look among the eccentric, warped, partially insane people, and those who are the descendants of drunkards and the vilest of the vile, we may find instances in which truth is no longer true. Persons who are so low that they can not discern good from evil, as such, would require, certainly, the special influences of divine power to reach and reform them. But this

is a theological topic, and does not legitimately belong to our field of inquiry.

The second point of inquiry by our correspondent is this: "Do the intellectual faculties give the thirst for information which many have; if so, why do many persons with very large reflectives make very poor scholars, when compared with others who have those organs (the reflectives) only full?"

Reply. "The thirst for information" does not arise so much from the reflective as from the perceptive faculties. A person with large Individuality wants to see everything, is forever staring at and handling things, is restless if he is in a shop or store, and will eagerly walk about looking for something new. If we add to this the other perceptive organs—Form, Size, Color, and Order—we have the inquisitive person, who not only wants to see everything, but also to examine into all its peculiarities. If we rise to the next range of organs, the semi-perceptive, the person is greedy after history, geography, music, languages; in short, he is anxious to become a scholar, and have information of every kind. Persons with very large reflectives and moderate perceptive, we are aware, make but very poor scholars compared with those who have large perceptive and only full reflectives. Large Causality, joined with large perceptive, tends to make a person profound as well as general in his acquirements. But a man may have large Causality, and neither have the desire nor the power to gain general information. Remember that it is the perceptive, as they are possessed by Clay, Adams, Benton, Burritt, and all practical men, which gave them not only the desire for information, but the ability to acquire and communicate it.

THOUGHTS ON MEN OF WIT.

MEN of wit and satire, says a cotemporary, are in some respects the most unfortunate of the human family. Gifted with a faculty that finds its aliment and its diversion in perpetual forays upon the errors and the follies of society, conscious of a power that insures them against successful assaults from without, and that compels the admiration or the fear of others, they are in danger of abusing their talent to the injury of the weak and the grievance of the good, of making humor a cloak of maliciousness, or of scattering firebrands and arrows in sport. They are almost certain to gain the unenviable reputation of Ishmaelites in literature. The world, who knows them only through the pen, admire their genius not as one looks upon the cold and distant coruscations of the Aurora, but with that trembling exhilaration with which one gazes at flashes of lightning. They are feared and hated more than they are admired. A satirist is sure to be misjudged by his cotemporaries. Men in whose piety the pathetic or emotional element predominates over the elements of conscience, of intellect, and of principle, can not reconcile the perpetration of a joke or the indulgence of satire upon some foible of which perhaps they are conscious, with the possession of a godly and prayerful spirit. Good men whose spiritual exercises are founded wholly upon the model of a morbid pietism, are scandalized that any professing godliness should

indulge a laugh. They forget that there are diversities of faculties and of natural temperament which produce these differences of character.

They who are intrusted with the talent of wit have need of special grace and of special watchfulness. If the display of wit become with them a master passion [or the servant of Destructiveness—*ED. PHREN. JOURN.*], then is wit an evil and a hurtful thing. If wit betrays them into frivolity, if they grow light-minded through the excessive stimulation of this faculty, if they use their wit for the sake of its reputation, to the injury of others, or with a reckless disregard of the consequences of words uttered in sport, then is their wit a temptation and a snare to themselves, and a curse to society. But wit is as truly an endowment of man from his Creator as is reason or imagination; and when used as the by-play of the mind to enliven with innocent mirth, or in the more serious office of reforming manners and correcting abuses, it is one of the finest, purest, healthiest faculties of the soul. "The mythologies of Greece and Rome," says Rogers, "were laughed at long before they were finally extinguished." Even ridicule and sarcasm have their appropriate function in efforts at reform. As says Sidney Smith, "When wit is combined with sense and information; when it is softened by benevolence and restrained by principle; when it is in the hands of a man who can use it and despise it; who can be witty and something more than witty; who loves honor, justice, decency, good-nature, morality, and religion ten thousand times better than wit, wit is then a beautiful and delightful part of our nature. Genuine and innocent wit like this is surely the flavor of the mind. Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavor, and brightness, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to charm his pained steps over the burning marl."

How beautiful and how true is this picture of the office of wit in the cabinet of our faculties! Yet with whatever of kindly affection and of moral excellence wit may be associated, however it may "be softened by benevolence, and restrained by principle," there is always a strong probability that he who possesses this faculty in a marked degree will be misjudged by mankind at large, and maligned by those who feared the shafts of his armory against the errors, the follies, and the vices of his time. The scintillations of wit from such a mind, though they be but occasional, attract far more of public notice than does the even tenor of a good, a useful, and a holy life; and these viewed apart from such a life, are exaggerated as the whole development of a mind of which they are but an incidental manifestation. Well do we remember how in our college days when a certain professor met the class, there was a feeling of disappointment if no witticism enlivened the recitation, while yet each student congratulated himself that no joke had been given at his expense. But though the reputation of that professor for wit was transmitted from one college generation to another, and in all literary circles the satire of his pen was feared in critical reviews, how few there were that knew the soft and gentle temper of his daily life; his fatherly affections; his manifold kindness; his child-like love of all that was excellent; his pure and holy walk with God!

It is only when the hand of death that opens the veil for such a one to enter his Father's house, opens also to public view the home of his earthly loves and joys, that the world, invading that once sacred privacy, discovers how little it had known of the heart of him whose sallies of wit were but as flashes through the curtain upon the passer-by of that fire whose genial glow diffused warmth to the household and cheerfulness to guests and friends. Then he who in his lifetime was so often blamed, feared, envied, hated even, for one talent that the world chiefly saw, is honored, admired, and loved for the many talents and graces that meekly shone in his daily path of usefulness. We are grateful to the hand that draws aside the veil from the inner life of those whom the world had censured without cause. Did we know Christ himself only through the representations of the Scribes and Pharisees—those teachers of religion and conservators of sacred institutions, to whom he applied such scathing rebukes—how false would be our estimate of his spirit; how little should we know of his meekness, gentleness, and grace! But in the whole life of Christ—which is spread before us as the life of a common man is seldom laid open to view—these stern and startling passages find their appropriate place.

GEORGE GREGG BRIGGS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a predominance of the mental temperament, which gives a tendency to mental rather than to physical action. Your mind always goes in advance of your body, and you work in pursuance of a purpose. You are sensitive to external influences, quick to feel and perceive, and quite ardent and strong in your mental emotions. You need a great deal of physical labor in order to keep your body hardy and strong; and if your business permit manly exercise, your disposition leads you to take as much of it as is necessary.

You are remarkable for force of character; your courage is unquestionable, and your energy rarely surpassed. Your Combativeness is decidedly large, and you are never more in your element than when your hands are full of business, and everything is being driven on the high-pressure principle. You are not specially severe or cruel, yet when you are fully aroused you vindicate yourself promptly and thoroughly. As a general thing, however, you fire off a blank cartridge first, and if you can bring the enemy to with that you are satisfied; but if he do not then surrender, you drop in a ball, and can use hot shot if necessary. You would make a good soldier if you thought the circumstances fully justified you in engaging in the conflict—there would be no surrender; you and General Taylor would agree in that particular.

You are remarkable for your firmness. Not one man in fifty thousand has more; this gives you great determination, a strong will, and the tendency to carry out your purposes fully, without modification. You are a proud man; you feel disposed to control your own affairs not only, but to control everything with which you have to do. You like to be at the head of business, are naturally inclined to occupy a position of authority—to be boss—to strike out some new

and independent way of life, and pursue it without regard to the movements or opinions of others. Your success, therefore, will be in an independent line of action. Persons will follow your lead, rather than to be followed by you.

You are an independent thinker; you balance yourself upon your own center of gravity mentally; think for yourself, and act your own programme in your own way. You value the good opinions of others, but are not much affected by them. You are not fashionable, not much inclined to do what others do, and never imitate others, unless your judgment dictates that their course is a proper one; at least you do not imitate from servility or a tendency to copy.

You have a strong desire to acquire property; but with your excessive love of home and family, you will be likely to spend your money freely to decorate and establish a home. You would like to have your property where it could be seen, as in land, houses, mills, and the like—not in stocks, or otherwise hidden away obscurely. You are very fond of traveling, still your home is your heart's center. You think much of children, of wife, and are capable of enjoying and of creating enjoyment in the home circle.

You have great continuity of mind, which gives plodding persistency and directness of action. You always have a line of effort planned beforehand, a general rule of action that you incline strongly to follow out. You are quite methodical, persistent, and very determined; hence, in your business you plan not only in general, but minutely; and everything connected with your business bears the impress of your own mind.

You have a full development of Conscientiousness and Hope. You aim to do justly, and generally look upon the bright and promising side of the future. But you are capable of facing the storm, however severely it may pelt, by mere force of will and energy. You believe but little that you can not understand. You should encourage faith in things immaterial and spiritual. Your sense of Benevolence and desire to do good is strong; find it difficult to refuse those who ask favors and to deny them whatever it is possible for you to grant, and that with a large liberality. You have a fondness for the beautiful and the grand. Your mind takes a very large and comprehensive sweep in reference to its measures or its plans for business. You are not inclined to do anything in a small way. You have fortitude and courage to carry out your purposes. Persons rely upon your judgment, and shelter themselves under the breastwork of your fortitude, courage, and self-poised independence. You enjoy wit and humor, are quick in repartee, and with your sharp intellect and warm social qualities you can hardly fail to be excellent company to those with whom you feel at liberty to act out your feelings.

You have remarkably large perceptive organs. Your mind is quick to observe, and very ready and critical in making up opinions on practical subjects. Nothing escapes your attention that relates to the quality, uses, conditions, and value of things. You would do well in buying property at sight, as at auction, and estimating things by eye-measurement. You are good in figures, rapid in your business calculations, and have a very fair memory of historical events, and especially of your experiences. You use Language with



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 PORTRAIT OF GEORGE GREGG BRIGGS.

Photographed from life on wood, and engraved by WATERS & Co.

freedom, would acquire foreign languages easily, and if educated you would make a good speaker. Your Comparison is sharp. You are ready and prompt in detecting nice shades of difference and resemblance. You reason by analogy, and are fond of illustrating by similar examples. You are seldom surpassed in judging character; you read men through and through as one looks through glass, and are seldom mistaken in your first judgment of strangers.

You might cultivate your suavity, your Spirituality, Imitation, and Approbateness advantageously. You need a little more conformity, and pliability, and adaptation to the manners, usages, wishes, and opinions of others; are liable to be a little too mandatory; and you would succeed in making friends and conciliating enemies better, by studying to develop in yourself the qualities just named.

[After the foregoing character was written, Mr. Briggs having come to our office a stranger to us, we requested him to sit for a likeness, and to designate some friend to prepare a sketch of his career for publication in the PHRENOLOGICAL JOURNAL; and we beg to commend the careful perusal and comparison of the character and the biography of this self-made man.—EDS. PHREN. JOUR.]

BIOGRAPHY.

The heroes of the world do not all wear epaulettes and swords, nor perform their deeds under the floating banner which represents their country's glory and power; and the world's noblemen are not all designated by stars, garters, and regal patents; nor yet is it necessary to follow one of the learned professions to gain an honorable notoriety.

It is especially the pride of our country, that its most eminent men have arisen by the strength of their own characters, without the fostering care and culture of fortune.

There has been for centuries a strong tendency

among men to get as far from the original employment of man as possible, and every ambitious, energetic youth has been taught to regard a profession or trade as essential to honor and fortune, and therefore the soil has been neglected and the professional channels overcrowded. Of late years, however, within the memory of every man in middle life, there has been at work a gradual change in the opinions and in the direction of the efforts of men. Thirty years ago persons engaged in farming to make a little capital to start in merchandise; now, men engage in merchandise to make a capital with which to start farming. Then, Geology and Agricultural Chemistry had done nothing to elevate farming as an art. Now, we have many farmers and fruit-growers around all our great cities who are men of liberal culture and large means; and agricultural and horticultural books and journals abound all over the land. To be a gentleman farmer, with capital and help enough to do all the work, is comparatively easy; but to plan largely, create resources, employ and direct help, and work hard with the hands in the bargain, shows stalwart manliness from top to bottom, in head, hand, and heart.

The subject of this sketch, George Gregg Briggs, is a signal instance of heroic and successful adventure in the great work of tilling the soil. When tens of thousands from all trades and pursuits were rushing to the mines in California, Mr. Briggs went to one of the richest valleys of the Golden State, and single-handed has become the greatest fruit-grower in the world.

He was born in East Bloomfield, Ontario County, N. Y., July 31st, 1824, consequently he is not yet thirty-five, and is the fourth son of a family consisting of Job's number, viz., seven sons and three daughters. His father, who is a man of

remarkable punctuality and widely known for his generosity, was a farmer in good circumstances, who in 1834 sold his farm and removed with his family to northern Ohio, where he now resides.

Our subject, feeling the dawning of those energies which have since rendered him conspicuous, in his seventeenth year solicited and obtained from his father his freedom to act and trade for himself—in other words, to start business on his own account. As a general thing, it is neither safe nor prudent to surrender to boys the control of their time and earnings, but in this case no evil effects seemed to grow out of it.

Up to this time he had worked on the farm, and managed to get altogether twenty-seven months of schooling, and this, with home study, qualified him for following surveying in the summer and teaching school in the winter. In this way he was occupied until the fall of 1846, when he engaged in the Mexican war, where he served eight months in the Quartermaster's Department, when he returned to his home in Ohio and married Emma H., daughter of Rev. Alvan Dinsmore.

In 1848 he was engaged as a surveyor, and in land operations in the State of Tennessee. In 1849 he crossed the plains to California and settled as a farmer near Marysville, in the fertile valley of the Yuba River. While others sought in the mines to grasp the yellow dust, Mr. Briggs wisely adopted the cultivation of the land and the raising of something with which to feed the miners, and it has proved that such "diggings" pay the best, even in the Golden State.

He had in view the great object of making a fruit farm; but as it takes time to grow trees, and as in that new country nurseries sufficient for his purpose were out of the question, he set about furnishing himself with young trees for his ultimate purposes; and in the mean time he planted much of his land to melons, and in 1851 he sold *twenty thousand dollars' worth* of melons, and from that year to 1856 he was known very widely in California as the "Water-Melon Man."

In the beginning of 1852 he commenced planting fruit trees, and now has *one hundred thousand trees* planted in orchard form and covering *five hundred acres*, and during the season of 1858 he sold four hundred and eighty thousand pounds of fruit—mostly peaches—which averaged about fifteen cents per lb., amounting to a grand total of *seventy thousand dollars* (\$70,000). As one might reasonably suppose, the people have changed his name to "Peach Man."

He employs about forty hands on an average during the year, each receiving four hundred dollars and board. * Mr. Briggs has in addition to the "premium" orchard, one on Feather River and one on the Sacramento River, yet he has no partner in business. Besides taking charge of all this business and doing as much work as any of his men, he finds time to study four hours in the twenty four, and has thus mastered Algebra, Geometry, Trigonometry, and Surveying, and also has learned to read, write, and speak the Spanish, French, and German languages. We clip from the *California Farmer* of last season the following:

BRIGGS' GREAT ORCHARD.—G. G. Briggs, Esq., near Marysville, has the largest and finest fruit orchard in California. His grounds, now employed as a permanent orchard, have been prepared with great care, and planted with the best varieties of fruits.

The principal varieties consist of peaches, of which he has now, mostly in bearing, about fifteen thousand trees; 5,000 apple-trees, three hundred in bearing; 3,500 pear-trees, several hundred in bearing, some of them the largest and best in the State; 3,000 nectarine; 3,000 apricot; 2,500 cherry; 100 fig; 2,500 grape, and others, making nearly forty thousand fruit-trees in one orchard.

It will be recollected that Mr. Briggs now occupies the grounds so long celebrated as Briggs' melon patch, of '50, '51, and '52.

We were most courteously conducted through his entire grounds. We saw the fruit-trees loaded with their immense crops, and have never seen a better orchard, or one that gave such promise of a princely increase as the Briggs' orchard. We should suppose he would gather at least 50,000 baskets of fruit the present season. This orchard, the result of his own untiring industry and labor, is worthy a ride of a hundred miles, and he richly deserves the fortune he has in store. It lies upon the banks of the Yuba—a rich, alluvial bottom land—where no irrigation is needed, and is about two and a half miles from Marysville. Mr. B. intends to sell his fruit altogether by the wholesale—sending out wagons to every part of the mines.

Mr. Briggs is proverbial for his promptness and punctuality in business, and for his fidelity in the fulfillment of all his engagements. Thus he has succeeded in securing the confidence and respect of all who know him, and doubtless his eminent success is in a considerable degree attributable to these traits of character. Certainly his career furnishes a signal example for our energetic, clear-headed, thorough-going young men. Not only does his upright course and courageous career in business challenge their admiration and efforts to reproduce it in their lives, but it also is suggestive to farmers everywhere, as an incentive to fruit-growing. Nowhere is there half fruit enough raised to supply the legitimate demands of the people. Last fall, in this great mart, where fruit ought to be plenty, and where it is more plenty than anywhere else in the United States, we were obliged to pay thirty cents a dozen for Baldwin apples; yet farmers a hundred miles around New York are afraid the fruit market will be glutted! And strange as it may appear, there is more fruit raised within one hundred miles of New York city, grapes excepted, than there is in all Great Britain and France, and more than on any other equal area in the world; still, fruit bears fabulous prices in New York.

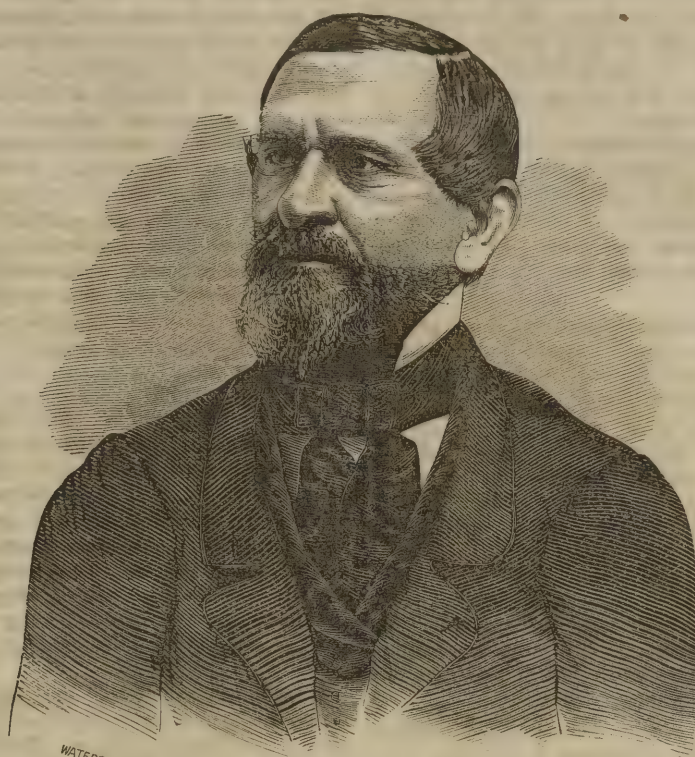
He is a public benefactor who, like Mr. Briggs, not only has the courage to engage in raising fruit, but whose example, thus boldly set, awakens the courage and enterprise of thousands of others to "go and do likewise."

JOHN T. SPRAGUE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a most excellent bodily organization. You are one of the few who have enough of the vital temperament to manufacture sufficient nourishment for the support of the body and a large and active brain. You have also good circulatory power, and a well-developed pair of lungs. Your muscular system is also ample, and the framework compact, so that, with proper exercise and correct habits, you are able to resist disease, and perform labor with the body or the mind with more ease, and more of it, than the majority of



PORTRAIT OF JOHN T. SPRAGUE.

men of your age and weight. Persons like you, well balanced, are not easily broken down; for, like "the wonderful one-horse shay," they hold out equally in all their parts until they are completely worn out.

You are descended from a long-lived family, I think on the father's side. Your excitability and sympathy came from the feminine branch; so that you are more like your mother in the tone of your mind; more like your father in scope of thought and in pride and force of character. At home, in the social circle, your mother's nature shows forth; in the field of strife, where danger and opposition are to be met and mastered, your father's nature stands forth; and in your character these two leading qualities seem to act distinctly from each other. Business men see your father in you—the home circle, the convivial party, recognize in you the qualities of your mother.

You are a man of very strong feelings of aversion, attraction, and of affection. You love your friends almost to devotion, and will do and suffer more for your kindred, and especially your own family, than almost any other man that can be found. You are not only interested in the family in general, but you love the wife ardently and tenderly. You also love children—can make them feel at home in your presence; you have a kind of soothing magnetism for them when they are in trouble, and a word to a stranger's child seems to reassure it. You are interested in pets in general. A dog will follow you when he would avoid the average of men, though they had a basket of meat. Your friendship is almost too strong; you do too much work for people, and are liable to have your ship loaded down with people

that do not pay freight or fare. You are hospitable, generous, especially to your friends; and it would be better for you to be in the iron business, where you would not be expected to give away your goods for friendship's sake, than in the cigar trade, where hospitality to friends might consume the profits.

You have strong attachment to home and its associations, and are more interested in, and proud of, decorating and adorning your home and providing it with all the comforts and elegancies than you are to maintain a large bank account.

You are continuous in the application of your mind. When you resolve on the accomplishment of a purpose, you don't allow yourself to waste much time until it is done. Your idea is, "one thing at a time," and you drive the business in hand until you have placed it out of the reach of peradventure; and this is not antagonistic with the fact that you can attend to a great many interests at one time. When you engage in business, it is business; and when you lock your store or retire from your vocation, you want to go home and have nothing on your mind for the time being but the home circle and its interests.

You are an ambitious man—are anxious to rise and shine, to be seen and appreciated; would like military life, if you could have an epaulette on both shoulders—would like a caparisoned horse and the various heroic associations belonging to military life. You would also make a good navigator, or superintendent of large works; and wherever you have a right to command, you make your subjects obey. Your enemies are more opponents than they are haters; and whenever you choose to conciliate a person, you do so very easily. In other words, you are a friendly man,

and people prefer to be on friendly terms with you; and when they oppose you, it is more a matter of principle or party interest than personal ill-will. You find it difficult to keep men away from you. Still, you can use very cutting remarks when angry.

You have large Self-Esteem; are a proud man, as well as an ambitious one. You feel that it is necessary for you to have a commanding position—a place of authority—to be at least master of your own interests and affairs. Wherever you are responsible, you feel that it is your right to direct.

You are a hopeful, cheerful, and ardent man—expecting success, and willing to labor hard for it. You are high-tempered, courageous, earnest, and whole-hearted. When you oppose, you do it strongly. You never occupy a very conservative position; you approve or disapprove; can not blow hot and cold at the same time; have not a double face; are up and down, straightforward and direct. With all your courage and energy, you have much caution, prudence, and sense of danger and difficulty. Hence you rarely ever meet with any accident that you have not anticipated before the blow comes; hence, also, you are cool in a difficult position for a man of your excitability. There are few men who can look danger in the face with less trepidation.

You are firm, decided, determined; naturally upright, anxious to do what is fair, just, and manly. You believe hardly enough; you incline toward the skeptical side of new questions, unless it be a subject susceptible of pretty clear demonstration. If you were solicited to engage in some business enterprise, like settling a Western town, constructing a steamship, engaging in some extensive traffic or manufacturing enterprise, you would take the hopeful view of the subject; but you are slow to believe in subjects which seem to have no basis that can be brought to the test of demonstration.

Your sympathies are naturally strong; are anxious to do good, willing to say "Yes," and to render assistance and show kindness, when it is needed.

You are known for a practical cast of mind, not for metaphysical speculations. You are quick to form judgments of property; of men and their tone of mind; what they can do; whether they are honest and sincere or dark and treacherous.

Your memory of persons and places is good, and your judgment of resemblances, differences, contradictions, likenesses, and dissimilarity is quick and strong. Of the general affairs in your experience your memory is good; and were you a lawyer, you would remember cases, and the ideas and facts appertaining to them, and also decisions and the practical details of the law. As a business man, you could carry much more business in your mind than the majority of men.

Your talking talent is good. If you had been trained as a public speaker, you would have succeeded well; for you throw so much positiveness, cheerfulness, and humor into what you have to say, and have such an amount of facts and criticism, that you would keep your audience wide awake.

You systematize and arrange your business in such a way that you know just where to find everything. You have mechanical judgment, and

would succeed well as an engineer; would do well as a merchant, because you estimate property well, but chiefly because you know how to judge of men, and to carry them with you. Where you follow your own judgment of business propositions, you are generally successful; when you take counsel of your fears, or of friends who are timid, it is always at your cost. Your first judgment of property and of men is the right one.

You should restrain your appetite, sleep abundantly, keep cool in times of irritation and excitement, as much as possible, and you will be able to make a successful career even in the midst of sharp opposition. We seldom see a man with a better balance of body and brain.

BIOGRAPHY.

JOHN T. SPRAGUE, Brevet-Major and Captain, Eighth Infantry, U. S. Army, one of the most enterprising and distinguished of our younger military men, was born at Newburyport, Mass., in 1812. At the age of fifteen he accompanied his father, Lawrence Sprague, Surgeon U. S. A., to Detroit, Michigan, then a frontier town, crossing Lake Erie in the steamer Superior, then the only steamboat on the lakes; the trip occupying five days, from Buffalo to Detroit; the fare being \$25.

Surgeon Sprague was soon after ordered from Detroit to Rock Island, then called Fort Armstrong, on the Mississippi River. Young Sprague was unable to accompany his father upon so distant and dangerous a journey, and remained in Detroit, where he obtained employment in the office of the North American Fur Company. While in this situation he began to realize the necessity for increased instruction beyond what he had attained at the Academy in Newburyport; and with characteristic decision he adopted at once a course of study, under the direction of an intelligent and highly-educated friend, pursuing it industriously until the age of twenty-one. Latin, mathematics, and geology were his principal studies, besides devoting a portion of the time to the study of law and general reading. During this period he received most generous encouragement from Gen. Cass, then Governor of Michigan. Gov. Cass frequently sent him on missions into the Indian country, as far as Chicago and Lake Superior. At that period there was no open traveled road west beyond Ann Arbor, some forty-five miles from Detroit. An Indian trail was the only route of travel. These expeditions afforded him means to prosecute his studies.

In the year 1832, Mr. Sprague joined Gen. Cass, then Secretary of War, in Washington, and remained in his office more than a year, occupying his leisure time in pursuing the study of law, which, from ill-health, he was finally obliged to relinquish. During the summer of 1833, Mr. Sprague was designated, by the Secretary of War, to accompany Black Hawk and his companions through the United States, and to conduct them to their homes in the vicinity of Rock Island, where the town of Davenport, Iowa, now stands. Here he met Keokuck, and effected an amicable arrangement between him and Black Hawk, when he proceeded to the former's village, where the town of Keokuck is now located.

In July, 1834, he was appointed a lieutenant in the U. S. Marine corps, and accompanied the com-

mand of Gen. Archibald Henderson, which volunteered for the Creek war. In this war he continued actively engaged until its close, when Major-General Jesup, commanding the army in the field, placed him in charge of three thousand two hundred Creek Indians, with instructions to take them to their new homes in Arkansas. Of this number sixteen hundred were warriors, the remainder women and children. Four months were occupied in conducting these emigrants to their homes, amid all kinds of exposure and privation—severe cold, ice, and snow, to which they were unaccustomed; and destitute of clothing as they were, their sufferings were intense. On the last of December the party arrived at Fort Gibson, Ark. He then took the principal chiefs with him to show them the future homes of their people on the Verdigris River, forty miles distant. The whole country was a bleak, open waste, covered with snow, as far as the eye could reach; occasionally presenting a skirt of timber on the borders of the river streams. The chiefs, as they gazed earnestly upon this desolate scene, and contrasted it with the cheerful homes and delightful climate on the banks of the Chattahoochee, and that here, in their old age, they were to commence life again, could only give expression to their feelings by manly tears. Returning from Arkansas, he joined Gen. Jesup in Florida, and then received orders to repair to Washington, and report to the Secretary of War, then the Hon. Joel R. Poinsett. Upon reaching there, and submitting a minute report of the emigration of the Creek Indians, he was directed to proceed to Detroit and Chicago, and adopt immediate measures for the removal of all Indians in the States of Illinois, Indiana, and Michigan to their homes in the West. The vagrant Indians about Chicago and Milwaukee had become annoying to settlers and travelers, extending their depredations as far into Michigan as Grand River. Chicago then contained a population of about six thousand. One steamer from Buffalo arrived in a month. Milwaukee had a population of some fifteen hundred. After laboring industriously, Lieutenant Sprague succeeded in getting together twelve hundred Indians at Shawbinne's Grove, west of Chicago, and from there prepared the party for emigration, and left in the month of August, 1837. The most vindictive feeling existed among these Indians, many positively refusing to leave their lands, as they believed they had been unjustly deprived of them. They formed a camp upon the ground where Milwaukee now stands, of five hundred. Here they were determined to remain; and it was not until measures were in preparation to compel them that they were induced to move. The frontier of Missouri was then the Platte River. From there he struck across to Council Bluffs, on the Missouri, a distance of six hundred miles, and reached there in the latter part of December, encountering upon the route terrific snow-storms. When parting with the old Pottawattamie chief, Shawbinne, Lieut. Sprague assured him that he now had reached a spot far beyond the inroads and influences of the white man, and that he and his band could live and die there in peace. "No," said he, in reply, "the white man will soon be upon us, when we shall have to go to the setting sun." This place is now the site of a city called Council Bluffs, in which is published a

daily paper. Returning from this expedition to Washington, Lieut. S. found that he had been transferred to the 8th Regiment of Infantry, and was ordered to accompany Major-Gen. Macomb, commanding the army, to Florida, as aid-de-camp. He was present when Gen. Macomb effected a treaty of peace at Fort King, Fla., with the noted chieftain Halleck Turtenagge, and remained with Gen. Macomb until his return from Florida. Upon the concentration of his regiment at Sackett's Harbor, under Gen. Worth, he joined it, and was appointed adjutant of the regiment by Gen. Worth, commanding, and accompanied it to the Winnebago country, for the purpose of compelling those Indians to move west of the Mississippi River. This effected, they proceeded to Florida, and arrived at Tampa Bay in October, 1840.

Gen. Worth having been appointed to the command of the army in Florida, he tendered Lieut. Sprague the appointment of aid-de-camp on his staff, united to which were the duties of assistant-adjutant-general. In the active summer campaigns in Florida, during the years '41 and '42, he took an active and successful part. He was sent by Gen. Worth to open communications with Coacooche, or Wild Cat. This interview, the first he had had with the whites in five years, terminated in his final capture and emigration. In March, 1841, Lieut. Sprague conducted six hundred hostile Seminole Indians to Arkansas, and was absent four months; at the expiration of which period he rejoined Gen. Worth in Florida, and was his aid-de-camp in the conflict with Halleck Turtenagge in the Pilacklikaha Hummock, which commenced at daylight and lasted until noon. This was the last battle in Florida, and effectually broke up the combination among the hostiles, who declared their determination to die upon the soil. Halleck Turtenagge was captured, and, with his band, sent to Arkansas. During the time Lieut. Sprague was in Florida, he had interviews with the most noted hostile chiefs, Tiger-Tail, Hespitarke, and Otulke, which resulted in the removing them and their bands successfully from Florida. He also pursued his legal studies in the office of Judge Bronson, and was admitted to the bar. At the conclusion of the war he was breveted a captain (in the language of his commission) for "*meritorious and successful conduct in the Florida war.*"

Upon Gen. Worth's being relieved from command in Florida, and ordered to Texas, Captain Sprague was placed in command of the department of Florida, with instructions from the War Department to hold the Indians under close observation, and, if possible, subjection, as hostilities were apprehended from the activity of mischievous white men. The policy then adopted gave peace and security to Florida; and had the same judicious measures been pursued subsequently, thousands of dollars might have been saved to the Government. He was called upon by a resolution of Congress for a report as to the most effectual course to be pursued toward these Seminoles, to induce them to emigrate. He reported, that purchasing the chief outright, and clothing the women and children, would effect the emigration, and that all he required to accomplish this was thirty thousand dollars. The estimate was based upon a plan agreed upon with

Billy Bowlegs. In the winter of 1846 he had an interview with Sam Jones and Billy Bowlegs, in their village on the Corleshathe River. The former he found to be a man about eighty years of age, a fine manly figure, much bent by disease, with a full head of white hair. His whole appearance was striking and commanding. Bowlegs was about thirty years of age, active and intelligent.

In July, 1848, upon being relieved from duty in Florida, Captain Sprague was breveted a major for *meritorious conduct*. That year he published the "History of the Origin, Progress, and Conclusion of the Florida War," an able work, which is already out of print. In March, 1849, Major S. was ordered to Texas. Upon this frontier he was actively engaged three years in giving protection to settlers, and in punishing the refractory Indians. He had frequent interviews with Yellow-Wolf, Buffalo-Hump, and Ketumske, the most active and hostile Camanche chiefs upon that frontier. While in command of Fort Croghan, fifty miles west of the State Capitol, Austin, he controlled these hostile Indians by an economical system of feeding them, which proved to be far more judicious and successful than military expeditions.

In June, 1850, Major Sprague was designated by Gen. Brooke, commanding in Texas, to take command of an expedition fitting out for New Mexico. The route was almost unknown, but it was well established that large bands of Indians infested it, determined to defeat all approaches of the white man into that country, of which they had had quiet possession for centuries. The expedition comprised three hundred and fifty wagons, laden with supplies for the troops in New Mexico. A military force of two hundred men was detailed as an escort, mounted, to which was attached a six-pounder and a mountain howitzer. All the teamsters and employes were well armed. Two hundred emigrants from every State in the Union, with their women and children, bound for California, accompanied him. At night they turned out upon the plains to graze upward of four thousand animals. The expedition was ninety-six days in reaching New Mexico, and at one time was three days without water. Five hundred and forty animals were turned out of the teams and left to die, for the want of water, by the roadside. The Indians molested them at every watering-place, by burning the grass for miles around, and attacking small parties of men when herding cattle remote from the camp. Almost every morning numbers of oxen came in with arrows sticking in them, fired by Indians during the night. At this period there were no mail facilities whatever with New Mexico *via* Texas. There is now a semi-weekly mail from San Antonio and from St. Louis. On this route Major Sprague had a friendly interview with the hostile Lapuns and Kiowa Indians, whom he found returning from Mexico with two hundred head of horses, stolen from haciendas, and four captives—two women and two children. He upbraided the chief for such conduct, and assured him that the United States Government would not permit it hereafter. "We have," said they in reply, "murdered and robbed in Mexico ever since we were boys; how are we to live without it? Tell your government to give us enough to eat, and something to wear, if you expect us to keep out of Mexico." They consented

to give up their captives provided Major S. would give them food for four days, which he did, and was soon enabled to return the captives to their homes.

He also met the Seminole chief Coacooche, or Wild Cat, on the Rio Grande with his band, and gave him a letter of introduction to the Mexican commander on the opposite side. "Tell him," said this chief, "that I am a brave man, and fought hard for my country in Florida, and that you know it." This chief died a colonel in the Mexican army, after rendering valuable service.

After an absence of nine months in New Mexico, Major Sprague returned to San Antonio, and there received orders to proceed to New York and take command of the United States dépôt of recruits at Governor's Island. Upon finishing this duty he proceeded to New Mexico, where for four years he has been actively engaged in protecting that frontier, and has had frequent interviews with the chiefs of the Utah, Apache, Kiowa, and Camanche bands of Indians, during which time he made a careful examination of that country on both sides of the Rio Grande, and became well satisfied of its vast mineral resources, particularly in silver.

From the foregoing hurried sketch it will be seen that our subject is another notable example illustrating the power of unaided endeavor to override all obstacles, and win success with the strong hand nerved by an earnest purpose, which so pre-eminently characterizes the leading men of our country, whose names have become gloriously identified with its struggles, development, and history.

Major Sprague commenced his career on the frontier, and for twenty years has traveled westward with the flag of his country.

During this period he has removed six thousand four hundred Indians from their homes east of the Mississippi, and placed them upon the lands designated for them, west of the Mississippi, comprising men, women, and children, from the Chippewa, Pottawattamie, Kansas, Delaware, Cherokee, Creek, and Seminole tribes.

In 1850 Major Sprague aided in establishing a Lyceum and Historical Society at San Antonio, and delivered the first lecture before it, on the "Red Men of North America." At Santa Fé, where he has the command of the United States troops, Major Sprague was the first man who ever read the Episcopal service publicly in New Mexico before the troops and citizens, on the Sabbath.

In tracing the historical character of our country, it will be found that our successful military men and statesmen were almost invariably reared among the savages, and fought their way with our institutions from frontier to frontier, and have been active pioneers amid dangers of all kinds, carrying with them a military spirit animated by judgment and diplomacy—Washington, Wayne, St. Clair, Pike, Harrison, Shelby, Jackson, Cass, Johnson, Taylor, Worth, Fremont, and others.

At the present time Major Sprague holds the position of President of the Fort Fillmore Silver Mining Company, and is the owner of the celebrated Stevenson Silver Mine, situated in the Organ Mountains, about ten miles from Fort Fillmore, in New Mexico, and four miles from the Rio Grande,

on the banks of which stands the smelting-house of the Company. This mining property is considered the most valuable yet discovered in that region, and will be worked during the coming summer under the auspices of the Fort Fillmore Mining Company, on a comprehensive scale, with results fabulously promising.

Major Sprague married a daughter of Gen. Worth, and was a favorite of that gallant soldier, and presents a noble example for the emulation of the aspiring youth of our country.

RELATIVE POWERS OF THE EMPLOYER AND THE EMPLOYED.

THERE is an impression in the minds of some workmen and servants, that they are indebted to the generosity of their employers for the amount of their wages; and this is probably the belief of many ignorant employers also. But it is a mistake; for the rate of wages, and in general what an employer gives to the employed, and the amount of labor and length of time the employed gives to the employer, are determined, without its being necessarily apparent that it is so, by an equilibrium between antagonist forces. The employer endeavors to take all the service the man is capable of, and to pay him as little as he can for it, and the workman endeavors to get as much pay for as little work as is possible. Now these antagonists, pulling in opposite ways, come to a line over which neither can pull the other for any length of time, or for any considerable distance. The power of the capitalist or employer is according to the mass of his capital, and the weakness of the employed is according to his destitution. A capitalist of enormous wealth—owning the whole earth, and all its products—would be, or at any rate could be, the absolute tyrant and master of its populations, being able to withhold from every one food and clothing, and thus able to put them all to death according to law and by rights, such as the law gives in most civilized nations to capitalists, would, or could leave to every man no choice between absolute obedience to the most extravagant demands and death by starvation. Such a capitalist could even make all men die of thirst, being absolute and universal proprietor. Such an employer, being absolute capitalist, would be absolute master. But if the employer instead of being absolute capitalist were possessed of only an equal share with his men, so that they were not in any degree dependent on him, or to a very trifling degree, it is plain that his power over them would be but trifling. If his workmen should become and remain rich, so that they could live altogether without work, his power over them would entirely cease; if the case should be entirely reversed, and he, instead of being the only rich man should be the only poor man, instead of being the master of all he would be the slave of all, with no remedy, and no choice but slavery or death, if they chose to exert their power. From all this it seems pretty clear that the remedy for the present increasing servility of the working-classes is to be found only in some method of making them more or less capitalists—the union in the same persons of the capitalist and workman. When this shall be done, the world will be redeemed from physical evil.

THE DEACON'S MASTERPIECE; OR, THE WONDERFUL "ONE-HORSE-SHAY."

A LOGICAL STORY.

[The "Wonderful One-Horse-Shay" contains so much of quiet humor, and is withal such an admirable specimen of descriptive versification, that we desire to place it where all the readers of the PHRENOLOGICAL JOURNAL can refer to it and enjoy it—they and their children after them. It is from the *Atlantic Monthly*, from the pen of Dr. Oliver Wendell Holmes, and will outlive the age of the "One-Horse-Shay."]

HAVE you heard of the wonderful one-hoss-shay, That was built in such a logical way It ran a hundred years to a day. And then, of a sudden, it—ah, but stay, I'll tell you what happened without delay, Scaring the parson into fits, Frightening people out of their wits— Have you ever heard of that, I say?

Seventeen hundred and fifty-five, GEORGIUS SECUNDUS was then alive— Sauffy old drone from the German hive! That was the year when Lisbon-town Saw the earth open and gulp her down, And Braddock's army was done so brown, Left without a scalp to its crown. It was on the terrible Earthquake-day That the Deacon he finished the one-hoss-shay.

Now in building of chaises, I tell you what, There is always SOMEWHERE a weakest spot— In hub, tire, felloe, in spring or thill, In panel, or cross-bar, or floor, or sill, In screw, bolt, thorough brace—lurking still. Find it somewhere you must and will— Above or below, or within or without— And that's the reason, without a doubt, A chaise BREAKS DOWN, but doesn't WEAR OUT.

But the Deacon swore (as Deacons do, With an 'I dew vum,' or an 'I tell you,') He would build one shay to beat the town 'n' the keounty 'n' all the kentry raoun; It should be so built that it COULDN'T break daown:

'Fur,' said the Deacon, 'ts mighty plain That the weakes' place mus' stan' the strain; 'n' the way t' fix it, uz I maintain, Is only jest To make that place uz strong uz the rest.'

So the Deacon inquired of the village folks Where he could find the strongest oak, That couldn't be split nor bent nor broke— That was for spokes and floor and sills: He sent for lancewood to make the thills; The cross-bars were ash, from the straightest trees;

The panels of white-wood, that cuts like cheese, But lasts like iron for things like these; The hubs of logs from the 'Settler's ellum'— Last of its timber, they couldn't sell 'em— Never an axe had seen their chips, And the wedges flew from between their lips, Their blunt ends frizzled like celery-tips; Step and prop-iron, bolt and screw, Spring, tire, axle, and linch-pin too, Steel of the finest, bright and blue; Thorough braces of bison-skin, thick and wide; Boot, top, dasher, from the tough old hide

Found in the pit when the tanner died. That was the way he 'put her through,' 'There!' said the Deacon, 'naow she'll dew'!

Do! I tell you, I rather guess She was a wonder, and nothing less! Colts turned horses, beards turned gray, Deacon and Deaconess dropped away, Children and grandchildren where were they? But there stood the stout old one-hoss-shay As Fresh as on Lisbon-earthquake day!

EIGHTEEN HUNDRED; it came and found The Deacon's Masterpiece strong and sound. Eighteen Hundred increased by ten— 'Hahnsun kerridage' they called it then. Eighteen Hundred and twenty came; Running as usual much the same. Thirty and forty at last arrive, And then come fifty, and FIFTY-FIVE.

Little of all we value here, Wakes on the morn of its hundredth year Without both feeling and looking queer. In fact, there's nothing that keeps its youth, So far as I know, but a tree and truth. (This is a moral that runs at large, Take it—you're welcome. No extra charge.)

FIRST OF NOVEMBER—the Earthquake day— There are traces of age in the one-hoss-shay. A general flavor of mild decay There couldn't be—for the Deacon's art Had made it so like in every part, That there wasn't a chance for one to start. For the wheels were just as strong as the thills,

And the floor was just as strong as the sills, And the panels just as strong as the floor, And the whipple-tree neither less nor more, And the back cross-bar as strong as the fore, And spring, and axle, and hub ENCORE, And yet, AS A WHOLE, it is past a doubt, In another hour it will be WORN OUT!

First of November, 'fifty-five! This morning the parson takes a drive. Now, small boys, get out of the way! Here comes the wonderful one-hoss-shay, Drawn by a rat-tailed, ewe-necked bay, 'Huddup!' said the parson. Off they went.

The parson was working his Sunday's text— Had got to FIFTHLY, and stopped perplexed At what the—Moses—was coming next. All at once the horse stood still, Close by the meet'n-house on the hill. First a shiver, and then a thrill— Then something decidedly like a spill— And the parson was sitting upon a rock, At half-past nine by the meet'n-house clock— Just the hour of the earthquake shock! What do you think the parson found When he got up and stared around The poor old chaise in a heap or mound, As if it had been to mill and ground? You see, of course, if you're not a dunce, How it went to pieces all at once— All at once, and nothing first— Just as bubbles do when they burst,

End of the wonderful one-hoss-shay. Logic is logic. That's all I say.

ADVICE TO YOUNG MEN.

THE generality of young men, about the time they obtain their majority, are launched upon the world to "sink or swim, survive or perish." As they shape their conduct so will be the consequence. In most cases they fail to realize their expectations, come short of their desires, and remain in unsatisfactory circumstances and position. The causes of the failure are apparent, after experience, but then it is unfortunately too late to avoid them. A realizing sense of the result of conduct, before it is commenced, is therefore most desirable to be had, and can be readily reached by reflection. Such consideration should be conducted by each for himself until inevitable conclusions are arrived at, and then undeviatingly adhered to.

The hopefulness and inexperience of youth are apt to betray them, even when they have capacities which, exercised and properly directed, would conduct to success. But their hope is not well defined; they hope without considering how they shall realize it; they expect as a matter of course to become what they hope, but never decidedly determine how. With only the most vague conception of the ways and means of accomplishing them, they anticipate the most brilliant achievements, and fail from the want of forethought, economy, industry, and intelligence to secure them. Indispensable qualifications for those of limited means and resources, and important for all, is a comprehensive view of the circumstances in which they are placed; a consideration which shall be certain and conclusive as to how they can elevate themselves, and promptness and perseverance in such course. Economy must be practiced, for without some capital, chances of advancement are lost. But economy is also important for another reason. Young men who fail to lay up money, fail to perceive its true value or its quality of accumulating. If they borrow as they require for mere personal wants, not occasioned by sickness or any other contingency, they will only aggravate their circumstances, while managing on their own resources will render them independent, and give high tone and character to their feelings.

We would recommend every young man, who has a salary, to deposit some fixed portion of it in a Savings Bank. It is said depositors in such institutions have generally had most difficulty in making their first deposit. We believe it is so. It is astonishing how five dollars will facilitate the addition of fifty and five hundred. It will further have the very beneficial influence of preventing the indiscriminate spending of money in ways productive of no advantage, and often most baneful in their consequences, which, from the want of experience and reflection, they are apt to do to their ruin. Avoid debt, or you are inextricably involved.

"The hand of the diligent maketh rich." What we do we are commanded to do with our might. Nor is industry productive of more material advantages than mental improvement. It gives a double yield and certain when directed aright.

Intelligence must be especially cultivated, for it will be mainly by it that we arrive at desirable positions and be placed in comfortable circumstances. Nowadays competition is so keen, that

except for those highly developed and fully qualified there is no chance.

The Declaration of Independence is a noble instrument. Our forefathers considered their circumstances, concluded what they would do. They did it, and the magnitude of the results are before us. Reader, you can do the same for yourself.

A. P.

Literary Notices.

LECTURES ON VARIOUS SUBJECTS; comprising "Thoughts for a Young Man," "Poor and Ignorant," "Rich and Educated," "Powers and Duties of Woman," "Demands of the Age on Colleges," "Inaugural Address at Antioch College," and "A Baccalaureate Address." By Horace Mann. New York: Fowler and Wells. Price, \$1 50.

Those who have read anything from the pen of this author, or have listened to any of his public addresses, need not be told that this work, forming a collection of his principal public addresses on topics pertaining to the great labor of his life, is a work of surpassing ability, and deserving of a place in every library, and especially in the trunk of every homeless boy in the land. There are few writers in any country who equal Mr. Mann in range of thought, depth of investigation, clearness of statement, polish of style, and elevation of sentiment; and these high qualities of writing, we think, are as distinctly developed in the work before us as in any work it has been our good fortune to peruse. This collection of choice essays constitutes a handsome volume of over 600 pages, and will be sent by mail, postage paid, for \$1 50.

NEW ILLUSTRATED RURAL MANUALS; comprising "THE HOUSE," "THE GARDEN," "THE FARM," and "DOMESTIC ANIMALS." Four books, complete in one volume. New York: Fowler and Wells. Price, by mail, \$1 50.

It is impossible, in a brief review of this admirable work, to give to the reader anything of a just idea of the great value of the subjects treated, or of the admirable manner in which they are set forth in this work.

"THE HOUSE" contains more than a hundred engraved illustrations of houses in all desirable forms and nearly all descriptions, from the log-cabin up to the mansion. These drawings and illustrations show ground plan, size of rooms, and the elevation, and often a perspective view, so that a housekeeper can select a plan in whole from one, or in part from several; and his builder, if he have common intelligence, can carry out the plan to perfection from the instructions thus given in the book. Many works have been written, designed to illustrate house-building; but nearly all efforts in that direction have had in view costly and elegant mansions, for persons of large means. The book in question meets the wants of the great middle classes; and even the poor man, with but a single acre and a few hundred dollars, is here instructed how to make the most of his means, and achieve for himself and family the best house possible with those means.

"THE FARM," or Manual of Practical Agriculture, proposes to simplify the subject of farming, and condenses from the various works upon that subject the most necessary and prominent topics of this matter, blended with the practical experience of the writer, in such a manner that men of common education—the general mass of the farmers—can understand and apply its teachings without mistake or mystery.

"THE GARDEN" comes nearer home, because all farmers are supposed to have gardens; and tens of thousands of families have gardens who have no farms; and we think this work is admirably adapted to teach the young, especially, how to cultivate the garden, and thereby grow up into life with not only the ability, but the inclination, to surround the home with that most inviting of all portions of the earth—the garden. And this work not only treats of the growth of plants, soils, manures, formation of the garden, implements, and fixtures, but it treats of the kitchen, fruit, and flower-garden, and that portion of the garden which relates to the ornaments, trees, and shrubs. Few persons could be without this work, who have a few

square rods of ground to cultivate, had all a knowledge of its existence and cheapness.

"DOMESTIC ANIMALS" is a work which comes directly home to all who keep a horse, cow, pig, or a flock of chickens. The farmer, of course, is more interested in this theme than he who has a garden and the homestead merely. The illustrations of the noble horse alone, which familiarly and distinctly teach what are the points of a valuable horse, are worth more than the cost of the entire work to the man who owns or proposes to own a single horse. We remember when this subject, of judging of the qualities of the horse, was first brought to our understanding. Illustrations similar to those in this book gave us the first light on the subject. These pictures, with their lettering and lucid explanations, will teach a boy how to select a horse for health, endurance, fleetness, and substantial worth, far better, and more readily and certainly, than the great majority of intelligent men who have driven horses all their lives are able to do. The work also abounds with spirited illustrations of all the other domestic animals.

To Correspondents.

W. B.—Can you give the character of a person, and advice as to the proper occupation, by his likeness? If so, is there any particular form or attitude in which the likeness should be taken?

ANSWER. We can write out the character in full by a likeness, if properly taken. The attitude should be a *three-quarter view*, or half way between a full front and a profile, like that of Simonton in the January number, Ottarson in the February, or Mr. Sprague in this number. The hair should be laid as near the head as possible, and the parted side presented to the instrument. If you will send a three-cent stamp to prepay it, we will send "The Mirror of the Mind," in which all directions are given, fully illustrated.

W.—What would be your advice to one whose mind is very inactive, and is growing more sluggish every day, and is hard to keep it on what he is reading, or hearing read? My body is tolerably stout, except slightly troubled with cold feet and nervousness, the latter of which is getting worse fast. Amateness is one of the leading faculties in my character, and, I fear, has done me injury. What book or books have you that would be best adapted to one in such condition? My habits, in regard to diet, are pretty good, I think; and I owe them to your Journals chiefly.

Ans. Our advice is, remove the cause. Take active exercise, live temperately, read and study less, and control your passions. We have a work entitled "Home Treatment," etc., price, by mail, 30 cents, which was written expressly to meet such cases as yours.

EDITOR OF THE PHRENOLOGICAL JOURNAL:

Sir—I have a female friend who, for the last few years, has been, and is now, considerably troubled with an affection of the head, right over and a little back of the ear—that is, over the region of Destructiveness and Secreciveness—which her physician terms "king's evil." Since the commencement of the disease—which, however, is not so bad as to prevent her from doing all kinds of housework, though the doctor is inclined to the opinion that a small portion of the bones must be removed ere a cure can be effected—she is (as her neighbors bear testimony) "given to lying and all manner of mischief;" fabricating stories, sometimes about her friends, others concerning herself, quite as romantic in their character as those of the "Arabian Nights" and the wonders of Aladdin's lamp. Previous to the disease, it is but justice to say, she manifested nothing of the kind. The question now is: Has her affected skull anything to do with her present state of mind? I maintain it has, while some of her friends—who are very severe in their blame of her—think otherwise. Which is right? Please give us your "views" on the subject. Her age is about 23 years. A SUBSCRIBER.

Ans. That the brain often becomes inflamed from external injuries or diseases there can be no doubt; and in the above case, if it be correctly stated, we doubt not our correspondent has the right view of the case.—Eds. PHREN. JOUR.]

Rev. John Pierpont's Lecture, entitled "Phrenology and the Scriptures," is published, and may be ordered from the JOURNAL office—price 15 cents.

H. S. T.—Your organization, as indicated by your chart, warrants the belief that you could succeed as a speaker, and in the vocation you name, provided you avoid the base time-serving of the present day, and adopt those principles, in the advocacy of which a man can be honest, magnanimous, and his own master.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to that in which they are to appear. Announcements for the next number should be sent in at once.

TERMS.—Twenty-five cents a line each insertion.

THE HONEY BLADE GRASS.—

The results which have been attained by experiments in the cultivation of this newly-imported species of product, have awakened an interest among the farming classes in many sections, never before equalled in the entire history of our agricultural industry. Facts, in regard to its valuable properties, which at first seemed almost incredible, have now been established beyond the possibility of a doubt, and it is believed, by those best capable of judging of its merits, that its general introduction will add millions of dollars to our agricultural wealth. I have not the space here to enter into details, but will present briefly some of its advantages.

First. It will produce double the weight to the acre, in any soil, of any other kind of grass. From four to six tons per acre is not an uncommon yield, and I am in possession of sworn statements by disinterested and reliable persons, of a yield of over eight tons of good, dry hay from a single acre, in soil where it was not possible to get more than one half the amount from any of the common grasses.

Second. The same weight possesses more nutriment, and, consequently, will sell for a larger price in the market, thus insuring the farmer more than double the return from his grounds that he could obtain from any other forage plant. The hay possesses one third more nutriment than timothy, and has sold for \$15 per ton where the price of timothy was but \$10 or \$12.

Third. Both hay and seed can be produced from the same crop, the hay being equally valuable as other hay, after the seed is taken from it, while the seed is as valuable as the best of other grain, as a feed for horses, cattle, pigs, chickens, etc., and it is proved to be superior to linseed for the manufacture of oil, and must always find a ready sale, at a fair price, for this purpose.

Fourth. It matures in about two months' time, and can be sown on grounds where other crops have failed, either by drought or other causes, and, at the same time, will yield a large return.

Fifth. In northern climates, where clover and other grasses are killed out by hard winters, this will yield a large crop, and, in those sections of the South where other grasses will not thrive at all, it will grow very prolific.

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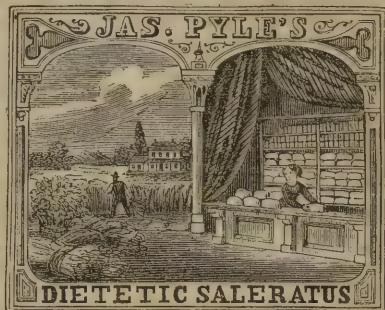
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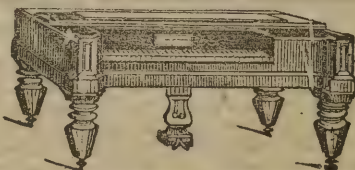
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4. Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating your food, and eating heartily just before going to bed every night, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco, and drinking intoxicating liquors, by personal abuse and physical excesses of every description.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousies and domestic broils, and being always in mental ferment.

7. Keeping children quiet by giving paregoric and cordials; by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake. When they are sick, by giving them mercury, tartar emetic, and arsenic, under the mistaken notion that they are medicines, and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and niceties, when the stomach says, No, and by forcing food when nature does not demand, and even rejects it. Gormandizing between meals. Using tobacco and stimulants.

10. Contriving to keep a continual worry about something or nothing. Giving way to fits of anger.

11. Being irregular in all our habits of eating and sleeping; going to bed at midnight and getting up at noon. Eating too much and too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not applying early for medicinal advice when disease first appears. Taking celebrated quack medicines to a degree of making a drug-shop of the body.

The above causes produce more sickness, suffering, and death than all the epidemics, malaria, and contagion combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor of nature's laws. All commit suicide, and cut off many years of their natural life, who do not observe the means for preventing disease and of preserving health.

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Contents.

GENERAL ARTICLES:	PAGE	PAGE	
Free Love Reviewed.....	49	John Walker Jackson, Phrenological Character and Biography.....	56
Gymnastics in Schools.....	51	Lectures on Phrenology by O. S. Fowler.....	58
Size of the Human Brain.....	52	The New-Born and the Dead.....	59
Serious Injury of Brain.....	54	A Complete Ascending Series of Schools.....	59
Mental Hygiene.....	54	Permanence of Works of Art.....	60
Superiority of the Brain in Man.....	54	The Causes of Crime.....	61
"What shall I do with my Son?".....	55	Self-Reliance.....	61
Norman Ward, Biography and Phrenological Character.....	55	How Saws are Made.....	64

FREE LOVE REVIEWED.

In late numbers of the JOURNAL we have given quotations from "Thoughts on Domestic Life; or Marriage Vindicated and Free Love Exposed," which work was recently published by us. This work has called out the *Circular*, the organ of the "Oneida Community," in opposition to the theory of "Union for Life," or the dual marriage. Those strictures appeared after our March number went to press. The *Circular* quotes the work as follows:

"This mating instinct, or faculty of Union for Life, is the basis of marriage, and of the laws and customs which recognize the life-choice of one woman for one man. That this faculty is a part of the mental nature of every well-constituted human being scarcely admits of a doubt. If the consciousness or testimony of the inner life of ten thousand well-organized and unperverted men and women could be obtained, we believe ninety-nine in every hundred would cordially respond to the presence of a strong desire to select one, and but one, sexual mate, and cleave to that one for life.

"This faculty very often comes into activity before amateness, and the young heart pants to find its mate, and really does select, meets with a response, and never regrets the choice or changes in the least.

"The law of marriage has existed as long as the law of property, and though repudiated by

some people, nevertheless we claim that this law originates in the very life and being of man himself. Marriage may have foolish and grotesque ceremonials, as religion or the element of worship, which is patent in every sane mind, may be loaded with senseless forms and debasing superstitions; yet from man's heart of hearts there flows forth spontaneously a sentiment which seeks companionship, and that for life, with one woman, who shall be not only his other half, but the mother of his children; who will rejoice with him at their birth, and join with him in effort to educate, develop them into mature manhood and perfect womanhood. As this takes a lifetime, marriage, which precludes indiscriminate association, and some form of religious worship, alike belong to every well-constituted human being, as much and as literally as his backbone, and we hazard nothing in the assertion that the number of those who are so constituted as to feel marriage in itself to be a yoke of bondage, is as few as are those unfortunate beings whose spines are too weak to sustain their bodies in an erect position. Those who inveigh against marriage belong to one of three classes—first, the dissolute and base; second, those who are improperly wedded through carelessness, vanity, or selfishness; or third, those who lack a proper development of one of the social organs, called 'Union for Life,' and are thereby unqualified to manifest the connubial feeling. Such persons should therefore be cautious how they expose their character; at least should they refrain from trying to become teachers of others on a point where they can but show their own weakness. If they are actuated by the first state of facts, mere sensuality, shame should make them silent; if by the second, the fault is their own, not in the institution, and they do but confess their own folly and selfishness when they ignore the marriage relation; but if by the third consideration, viz., a lack of the faculty of Union for Life, they should be taught that those who are idiotic in any sense, as they evidently are in the feeling which makes these two hearts one, they are the very last persons on earth who should assume to put forth theories on this subject, in regard to which they of course can know nothing. As well might the blind ignore for the entire race all the facts and laws of color, or the deaf decry music, or the intellectual idiot all that pertains to logic and common sense."

The *Circular* then proceeds:

"We join issue with the above. We believe in the permanence and eternal nature of true love. We believe in men and women loving for life—forever. But we do not believe that there is any law

in nature, or any faculty of the soul which requires that one man should love only one woman for life. Exclusiveness is not a law of the soul's affections, though it may be of depraved spirits. Nor can arguments be drawn (as the author above attempts to do in another place) from the animal kingdom, from lions and eagles, which are of the least weight in determining the laws which govern the action of human life. Man is a distinct being, standing infinitely above the highest animal that treads the earth, and it must be a weak philosophy which descends to the inferior creation for facts and illustrations by which to determine the legitimate functions of a being made in the image of his God, and constituted to be a medium and receptacle of divine life and love."

The author of the work in question did not expect that those who disbelieve in the theory of the monogamic union or single marriage, of whom the Oneida Community, the Free Lovers and the Mormons are understood to belong, would approve his opinions. Their practices, at least their teachings, as seen above, deny the union of one man with only one woman, for life.

It was our argument in the work referred to, that there were some persons whose minds were constituted in a way exceptional to the general rule, as there were occasionally persons deficient in certain intellectual faculties or moral qualities, why not, therefore, deficient in this, the faculty which leads to the single and exclusive marriage? We suppose the writer in the *Circular* gives his own feelings honestly. If he desires latitude and variety in love, we accept his statement as true, so far as his own mental tendencies are concerned, and those for whom he speaks; but we claim also that our own consciousness deserves an equal respect with his. And more than this, that from the first pair, the first marriage, which was by the way a dual one, to the present time, the general consent of the human race has sustained our idea. True, in some ages and nations men have had more than one wife, but we have no knowledge of any arrangement or national custom by which a woman was allowed more than one husband. The red man of the forest has his marriage ceremony, and lives a long life faithful to his vows of constancy in wedlock; and though the *Circular* doubts whether the testimony of mankind would

sustain our view of the single marriage, yet if this be not so, it is a little singular that for thousands of years the great tendency and example of the race, who make their own laws and usages, should sustain our view of the subject. Is it not a law of our being for each sex to become enamored of a single individual of the other sex, and be willing to forsake all others and cling to this one faithfully? Those who feel differently from this, before marriage or afterwards, constitute a minority so insignificant in point of numbers as to serve only as a mere proof to the rule, if rare exceptions constitute such proof; and has it been reserved for a few dozens of people at Oneida, not wiser or more holy than millions who have gone before them, to determine, by individual consciousness, what is the true law of marriage; or do they ask indorsement from the malcontents of New York and elsewhere, called Free Lovers, or the fanatical Mormons of Utah? In regard to the "weakness of a philosophy which descends to the inferior creations to ascertain the nature of the mental faculties in man," we beg to remark that we are happy to obtain instruction from our cotemporaries even on a subject which has elicited a thousand times more of our attention than of theirs; but we can not accept this inference or assertion of the *Circular*. We hold that mentality in animals and in men is essentially the same in quality, but not in variety or degree, or in combination and consequent modification. We hold also that there is not a passion nor an emotion in the entire range of the animal kingdom which is not possessed by the human race. The orbit of man's mental action ranges entirely outside and beyond that of the entire animal races. In other words, their mental orbits are within the circumference of man's. The tiger is cruel and ferocious, not because he has a different kind of destructiveness from man, nor because he has more of it than man; but because he has scarcely anything else than destructiveness and the faculties which are kindred and accessory to it.

Is the fox sly and treacherous? So is also man, when not directed in his conduct by any faculty higher than Secretiveness. The building talent of the bee, the beaver, and the bird is exemplified also in the human race: and individual Constructiveness is the same in animals as in man, though modified by intelligence in animals as well as in man. Take, for example, Acquisitiveness, or go a step further back, and take Alimentiveness. Man, the squirrel, and the hen get hungry, and all can make a meal upon corn and be satisfied. In this faculty, man, the squirrel, and the hen are on a par, and we doubt not the animal enjoys his dinner quite as much as the man.

But when we consider the faculty of Acquisitiveness in relation to these animals and man, we find a change occurs in the manifestations. Man recognizes corn as property, to be laid up for future use; but the hen, meeting with a quantity of corn, greedily devours, by Alimentiveness, all that she needs for the time being, and walks away perfectly happy and content, caring nothing for what is left. The squirrel, on the contrary, moved by the propensity to lay up things of use, especially food, falls to and carries away the entire lot to his hollow tree or nest. When the hen returns for her supper, the corn is minus, and as

she looks about for another meal, wonders where it has gone. The squirrel, meantime, mischievously peers his head out of his nest, rejoicing in his treasure which he has stored up for the winter. Will the *Circular* deny us the privilege of recognizing in the squirrel the faculty of Acquisitiveness, as contradistinguished by the want of it in his corn-eating friend, the hen? And will he deny to the squirrel Acquisitiveness in its pure and unalloyed action, and refuse to recognize the squirrel as brother to the man in this respect? May we not go to the squirrel to learn what is the primitive and normal action of this instinct to acquire? We claim that the squirrel shows his instinct in a less perverted condition than man; for vanity, pride, false wants, and a thousand things conspire to pervert man's Acquisitiveness, and he lays up, as property, that which he does not need; hence the squirrel becomes to us, in this respect, a teacher of moderation and just economy.

God gave Adam a single wife, and told him that she was bone of his bone and flesh of his flesh; and we are taught by an apostle of the New Testament, that every man should have his own wife, and every woman her own husband. Moreover, we claim that superiority of character is indicated, in animals and in men, in proportion to the number of faculties which they are able to manifest. As we have before said, if beast or bird obey the instinct of Amativeness simply, they show but a single love faculty. If, in addition to this, they show parental love, they evince a higher nature still. Further, if they select a single mate, and both parents combine to rear the young, as the male never does except among pairing animals, it shows a still higher order of being. Whatever faculty can be found in the lower races, we claim can be found also in man, and since it is a social excellence in the lower animals to evince all the social elements—not *one* merely, and since the most of the human race in all time have exhibited the mating, monogamic instinct, we conclude that nature, in the lower animals, is giving us lessons of wisdom, and that we have a right to accept the outworking of these animal instincts as the voice of God to us; and when our own consciousness indorses this view, and since we believe we have ninety-nine in a hundred of the human race in all time on our side, we are not disposed to accept the Free Love doctrine, however much it may be sugar-coated with professions of sanctity and holiness, and indorsed by a new-fangled and questionable Christianity.

It is certain that those of the lower animals and of men who show the greater number of social instincts are highest in the social scale, and since the mating instinct is shown alike by some animals, and by nearly every individual of the human race in all time, we regard it as not a "weak philosophy" to interpret man by the law of God as evinced in animals. Is it no virtue in the male lion, eagle, wolf, dove, and robin to join with the female to protect and help to feed their common progeny? and we know of no male animal that uniformly does this, except among those that pair. Those that run at large—in the broadest latitude, "one whole sex choosing the whole of the other sex"—as our friend of the *Circular* would have the human race to do,

especially the church, or portion seeking to be holy—the males of such neglect or persecute and kill the progeny—and our founding hospitals and bills of infanticide suggest what is likely to become of children not blessed with the acknowledgment and care of monogamic or mate-choosing fathers.

In regard to the name, "Union for Life," for this organ, we are not disposed to claim that a person can love but once, in case of loss of mate. What we mean in loving for life is represented in the usual marriage ceremony—"to keep each to the other as long as both shall live;" but we claim that this faculty, which perhaps more justly might be called *Conjugal*ity, or the instinct of individual marriage, and faithfulness to that marriage during the life of both parties, might be the better name.

Let us, however, consult the feelings of consciousness of the writer in the *Circular* on the subject of being content with a single love-mate. He remarks, "If we were to appeal to the testimony and consciousness of the same ten thousand well-organized, unperverted men and women to whom Mr. Sizer would appeal, we believe that the answer that would come from nine thousand nine hundred and ninety of them would be, *that the love of one man or woman had never filled the capacity of their souls nor satisfied their hearts; that their hearts rebelled against the social law of dual marriage, and yearned for the liberty of infinite love.*" The italics in the above are our own, but we call especial attention to the *infinite* latitude of the love advocated, as against the one-wife and one-husband principle. To fortify his position the writer adds, "On this point we will quote a paragraph from '*Bible Communion*,'" which we suppose is, with the Oneida Community, considered as teaching standard truth. We give the quotation.

"All experience testifies (the theory of the novels to the contrary notwithstanding), that sexual love is not naturally restricted to pairs. Second marriages are contrary to the one-love theory, and yet are often the happiest marriages. Men and women find, universally (however the fact may be concealed), that their susceptibility to love is not burnt out by one honeymoon, or satisfied by one lover. On the contrary, the secret history of the human heart will bear out the assertion that it is capable of loving any number of times, and any number of persons, and that the more it loves, the more it can love. This is the law of nature, thrust out of sight, and condemned by common consent, and yet secretly known to all. There is no occasion to find fault with it. Variety is, in the nature of things, as beautiful and useful in love as in eating and drinking. The one-love theory is the exponent, not of simple experience in love, but of the 'green-eyed monster,' jealousy. It is not the loving heart, but the greedy claimant of the loving heart, that sets up the popular doctrine that one only can be truly loved.—*Bible Communion*, p. 35."

But our critic waxes warm, and invokes a religious aspect of his case, but in our humble opinion "lays out" the subject stark and stiff, without room for an apology, as undisguised "Free Love." He further says, "Furthermore, the idea that the law of exclusive dual marriage is the law of nature, is contrary to Christianity, the very essence of which is the spirit of unity. * * In the prayer of Christ in which he uttered the great object of his advent, we find the law of human relation, which is superior to all others. That law is that they shall *all be one, as Christ and the*

Father are one. And this unity is defined in the words, 'all mine are thine, and all thine are mine.' And if there is a faculty of the soul which in any way demands the pairing of men and women, it must be entirely subordinate to this great law of unity and Communism. * * But the question is, how does this law operate in such a complex body as the church of Christ? Does it exhaust itself on the petty business of joining individual persons in pairs, or is its main force directed to the establishment of the great duality between the whole of one sex and the whole of the other? * * We maintain that in the body of Christ [church of Christ] universal unity is the main point; and that the duality between all men and all women overrides all inferior dualities."

There! if that is not a bold, direct, courageous announcement of turning the members of the church, or of the commune, into one unrestricted, indiscriminate field of license and lust, we know of no language that can do it. True, he talks of God, Christ, and the church, and so does the lecherous and shameless king of Utah with his sixty wives—and so do the infidel "Free Lovers" talk smoothly of "Unity," "Sovereignty of the Individual," "Affinity," and other like sugar-coated phrases; but under all such sacred names and magnanimous appellations, the most debasing villainies have been perpetrated from the days of Sodom to the Free Love heresies of the present day. "Marriage Vindicated and Free Love Exposed" was needed, as the arguments and statements in review of it which we have quoted amply attest.

GYMNASIUMS IN SCHOOLS.

[We have for years maintained that the body should be educated with the mind, and in advance of the mind; that every public school especially in cities, should have the means for thorough and systematic bodily exercise and development for the pupils, including the females. This subject is attracting attention, and gymnasiums are being introduced into schools.

The following response to our inquiries will not only explain itself, but interest all who take broad and correct views of education.—EDS. PHREN. JOURNAL.]

PUBLIC SCHOOL No. 19,
BROOKLYN, Mar. 7, 1859.]

EDITORS PHRENOLOGICAL JOURNAL—*Gentlemen*: Yours, making some inquiries in relation to the success of our Gymnasium, was duly received; and I only regret that very pressing engagements prevent me from answering as fully as I otherwise might, and as the importance of the subject demands. You speak of this department of our school exercises as an "experiment," and such it truly was at first; but after a fair trial of more than eight months, it is hardly proper to regard it any longer in that light. In order, however, to show what it has done and is doing—especially as, in answering your inquiries, I may, at the same time, give the information to hundreds of others who have expressed a similar desire—it will be necessary to make a brief statement in relation to its establishment and history.

By a partial remodeling of our school-house in the summer of 1857, the fourth story, hitherto used as a lecture-room, was left entirely unoccupied. The room itself is a fine hall, 60 × 80 feet in dimensions, but is entirely *too well ventilated*

to be used as an ordinary school-room, especially in winter. Thinking it a pity that such a room should remain useless, I began to inquire to what good purpose it could be put; and, after visiting the school and gymnasium of Prof. Sedgwick, 93 and 95 Sixth Avenue, was not long in deciding. The Local Committee of our school, fortunately, are not old fogies, but progressive, *live* men, and they heartily approved of the suggestion to make a gymnasium of it. The room was cleared of benches, the floor marked off like a checker board (so as to conveniently arrange the pupils in rows), and the usual paraphernalia of such an establishment at once procured. Thus far, my only purpose had been to afford facilities for gymnastic exercises; but further reflection led me to modify my plan by making its objects more general. With this view, I procured a complete set of Cutter's Physiological and Anatomical Charts, and such other similar appliances as would make it in reality what we call it—a "Health Department." Finally, through your kind aid, I was enabled to furnish it with a full assortment of phrenological specimens, containing the busts of most of the great men of our country, and some of other countries. Appropriate mottoes are posted in various parts of the room, and the walls are embellished with such pictures as the scholars choose to bring.

Thus furnished and equipped, the department was opened for use and for the inspection of the public on the first of July last. The exercises at first consisted mainly in the use of the dumb-bells, the Indian clubs, etc., in which classes of about thirty were drilled simultaneously and thoroughly; in addition to which, all the pupils of each Grammar Department, male and female, were drilled in calisthenics without the implements. In the usual feats of climbing, fencing, balancing, swinging, turning, etc., no special instruction has been given, these being regarded as a pastime in which boys especially need only the teaching of a single example. The strength and agility displayed by many of the youthful performers is truly surprising; and if there were no other results of these exercises than the mere increase of muscular power, that alone would pay for all the outlay.

But, as may well be supposed, the system thus inaugurated, so new and unusual to the scholars and patrons, did not at first meet with universal favor. Ignorant parents, warped by prejudice, and ready to oppose anything not in vogue "in their day," instead of coming in to see what the new department really was, contented themselves with forbidding their children to have anything to do with it. As a specimen of the opposition it encountered, and of the class of people that "didn't believe in it," I will give a *verbatim* copy, of one of the many letters from parents on the subject. It reads as follows, omitting names and dates:

"Dear sir I have been informed by my daughter—that you have a jimasium placed in your school for the exercise of the children of the school, it is a mystery to me to find out how exercises of that kind is to learn children the different branches of learning that are supposed to be learned in a Public school, the time spent or wasted I should say in such foolishness could and should be used in strict attention to the studies for which

the Public school was intended or send them home to their parents, My Daughter having felt the ill effects of the exercise that she went through, I felt it my duty to inform you that I do not wish it repeated.

yours most Respectfully,
—"

It may be proper to add that the above came inclosed in an envelop stamped, "— & Co, Importers of Wines, Liquors, Segars, — New York."

Nor was this all. Not an ache nor an ail was felt by the pupils, but it was owing to the exercise of the gymnasium. The number of invalids increased to an alarming extent, and all sorts of subterfuges were resorted to, in order to avoid going into it. The weak and timid, encouraged by their parents, looked into that room with fear, if not with horror, and I was regarded almost as a monster because I insisted that these were the very ones that most needed to go there. One child had the headache—it was caused by "that gymnasium." Another caught the small-pox—"that gymnasium" was at the bottom of it. A third—who had never been in the room but once, and then only to go through a brief drill in calisthenics—was taken ill of typhoid fever and finally died, either of that disease or marasmus—lost her life through that same gymnasium! Else, why should she die?

But all these false impressions finally wore away. The children began to like the exercise—at least, all that were not constitutionally afflicted with *inertia*. Parents began to find out that it was not a thing so dreadful, after all. I have never compelled any child to exercise in that department against the wishes of its parents, but have sought rather to grant a permission to go there as a favor, or as a reward for good lessons or good deportment. The consequence is, that nine tenths of the pupils regard it as a great favor to be allowed to exercise there; and one of the most dreaded penalties for imperfect lessons and improper behavior is the deprivation of this privilege. The moral effects of such a means of discipline will be seen at once.

And now, as to results. When this gymnasium was first opened, my greatest fear was that some accident might happen that would so frighten both parents and children as to deter them from using it; but not the slightest accident has occurred, as yet. The only real harm that has yet been done consists in the bursting of a few tight dresses, and a most frightful wearing out of shoe-leather. These, with the annoyance of being constantly importuned for permission to go there, are the only real drawbacks to the success of the enterprise.

As to the physical effects, I have never had a doubt. Feeble, puny, narrow-chested boys have greatly improved in looks and figure, as well as in size—for some who seemed stunted underlings, have actually taken a start, and grow as boys of their age should. They have grown strong, especially in their limbs, and are now capable of doing things never dreamed of in their philosophy when they began. Girls, too, who formerly stood with toes turned in, and with heads and shoulders inclined forward, have partially or entirely corrected these evils, and all have certainly received hints and cautions in relation to posture,

figure, etc., that they will not forget. But most and best of all, the lungs of all the pupils, especially of the feeble-toned girls, have been exercised and strengthened as they never were before. Every school ought to have a play-ground attached to it, where the scholars should be allowed and encouraged to halloo and bawl to their hearts' content; but as this seems to be impracticable in large cities, where land is worth from half a dollar to twenty-five dollars a square foot, the next best thing is to have a large square room where they can do this without disturbing anybody. The increase of power and tone, resulting from this, is already seen, especially in the reading classes; and if consumption has not already been cheated of his prey, at least for a time, in many instances, then I do not understand the laws of physiology and hygiene.

Its moral effects have already been hinted at. As a means of bringing a stubborn, headstrong boy into the line of duty, and securing the most exact and explicit obedience, I know of nothing equal to it. It is like putting a balky horse into a team with half a dozen docile ones—he *must* go, *nolens volens*. It should be borne in mind that the boys and girls are all arranged in rows according to size, so that the least deviation from the required movement or position would be noticed at once. Obedience—the first and hardest lesson of life—is thus learned at once, and it is not easily forgotten. If time would permit, I should like to say more on this point, but this must suffice.

In addition to the regular exercises of the gymnasium, brief and simple lectures have been given from time to time in relation to the laws of health, which, I am confident, will be remembered, and, I hope, do good.

As to the subject of phrenology, I can only say that we have made but a beginning. This part of the furniture was procured late in the season, and the room is hardly comfortable for extended lectures in winter. With the return of mild weather, I hope to do something in this line that will awaken inquiry on the subject. Enough has already been done, however, to show what may be done with proper effort; for many of the older and more thoughtful boys have already inquired into the matter, and can locate the faculties correctly. They talk of the differently-shaped heads, notice the peculiarities of each, and try to ascertain wherein their own heads resemble or differ from the specimens before them. Of one thing I am sure, however, and that is, that whether the pupils are benefited or not, I am; for I have already found that even my limited knowledge of the subject has been of great assistance to me in awakening mind, and understanding the peculiar character of each pupil; thus enabling me to adapt myself to each, and adopt different means of discipline accordingly.

In conclusion—for I must not trespass upon your space further at this time—I would only say that my plans in relation to this peculiar feature of our school are yet only partially carried out. Besides some additional articles of furniture, we want, and expect soon to have, a good *bathing-room* in connection with this department. The Ridgewood water will soon be introduced, when we hope to carry out the principle of one of our

posted mottoes: "Cleanliness is next to godliness." We are now preparing for an exhibition and concert, by which we hope to raise the means to furnish these facilities.

I regret the haste with which I am obliged to answer your inquiries, and hope, at some future time, to have more to say on this much-neglected part of education. Very truly yours,

T. W. VALENTINE.

SIZE OF THE HUMAN BRAIN.

THE question whether the size of the brain is the measure of mental strength, provided the quality and health are equal, has been disputed and proved over and over again. But as every new generation of our race needs to be taught for itself the simplest principles of knowledge, so we suppose this "vexed question" will not stay settled for a great length of time. People of good judgment and some pretensions to physiological learning oppose this doctrine as it relates to the brain, forgetting that in brain, as well as in any other material, *the other conditions*, if equal, leave size to be the true measure of power; and, also, that a careful study of the subject enables the observer to learn the quality of the brain with about as much readiness and certainty as a ship-builder, by long experience, learns to discern the various species of oak, and the qualities of each, by simply looking at them. The brain has been less studied and understood than any other part of the animal economy, and the *temperaments*, as affecting the quality of the brain, have been very little understood, even by physicians; hence the size of the brain, quality considered, is the true measure of the mental power. On this truth practical Phrenology is based. This subject being called in question by a correspondent, we give in reply some extracts from the third volume of the PHRENOLOGICAL JOURNAL.

"The fact is, that the doctrine of size, as stated by the phrenologist, is fully and completely recognized by all physiologists, when treating of every part of the animal economy, except the brain, and by many of them, as Cuvier and Tiedemann, when treating of this organ also. Let us show their usual language by a few extracts from a treatise of Dr. Roget, an anti-phrenologist of some eminence, first observing, however, that this writer, in his article 'Craniology,' published in the Encyclopedia Britannica, opposes the doctrine of size by the following argument: 'To the perfection of a refined and delicate instrument, such as must be that which is subservient to the operations of the intellect, innumerable conditions must concur, among which that of size, it is reasonable to suppose, is the least important. Delicacy of texture, fineness of organization, and harmony of adjustment between the several parts of its complete structure, must contribute infinitely more towards rendering it capable of performing its office, than superior magnitude.' This is a specimen of the truly fallacious mode of reasoning resorted to in which has been called 'the most formidable attack Phrenology ever had to sustain.' The phrenologist, comparing two instruments of like structure and function, says that the largest, other things being equal, will be the most powerful. This is a

'phantom,' says Dr. Roget. Size is not the measure of power in the brain, because its appropriateness of structure, its perfection as an instrument, its capability of acting as the mind's organ, depends more upon other things than size! And thus one truth is gravely opposed by the assertion of another equally plain and perfectly harmonious truth. We have the form but not the substance of an argument; a collocation of words by which sound is enabled to play a trick upon the understanding.

"Let us turn, however, to Dr. Roget's article on Physiology, also published in the Encyclopedia Britannica, and mark the living energy, the pervading influence of this much abused principle:

"Every part of the organ of smell is developed in quadrupeds in a degree corresponding to the greater extent and acuteness, in which they enjoy this sense compared with man."

"The eye of the bat is remarkably small, but the imperfections which probably exist in the sense of sight, are amply compensated by the singular acuteness of that of hearing, the organ of which is exceedingly developed."

"The ethmoid bone is a very complicated formation in the male, especially in the numerous convolutions of its turbinated process, by which a very large surface is given to the Schneiderian membrane which lines every portion. This structure indicates the possession of a very acute sense of smell. The remarkable development of the internal parts of the ears is also conclusive evidence of the delicacy of the sense of hearing in this animal, although it has no external ear whatever."

"In the genus felia, the long bristly hairs which constitute the whiskers, receive very considerable nervous filaments and appear subservient to the sense of touch in a very remarkable degree."

"In the whale, the olfactory organs are not adapted to the possession of any accurate sense of smell, being furnished neither with turbinated bones nor with any considerable nerves."

"The eyes of birds are very large in proportion to the size of the head, and appear to be adapted to a great range of vision."

"Here we see the principle which Dr. Roget styles a 'phantom,' completely imbuing, as it were, his physiological remarks. Its truth is indeed so plainly written on every page of nature, that LARGE and POWERFUL are treated almost as synonymous terms. We might note down volumes of such facts as the foregoing, confirmatory of this principle, but these must suffice. Let us turn again, for an instant, to Dr. Roget's 'Craniology.' There we shall find, in opposition to facts by him so explicitly stated, that he quotes approvingly Professor Hufeland's assertion, that small eyes see with more strength than large ones,* and then asks, 'Why may not this be also the case with the organs of the brain?' Aye, why not? What reason can be given why a brain may not be increased in power by a diminution of its size? Why may not size, *ceteris paribus*, be the measure of feebleness instead of

* In the application which he makes of this quotation, Dr. Roget seems to have forgotten that it is not the mechanical frame-work of the eye, but the retina, which constitutes the true external organ of vision.

might? This very interesting anti-phrenological problem we leave as an exercise of the reader's ingenuity. After solving it, he will be prepared to try his skill on another problem equally difficult, namely, Why may not a half be greater than the whole?

"To prove that size is the measure of power in the brain, as well as in other organs, we will proceed to the consideration of a few well-ascertained facts in relation to man himself.

"That man is superior to woman in general mental power, is almost universally acknowledged, we believe, by the gentler sex even. In accordance with this, is the superior size and weight of the brain in man. In the appendix to Dr. Monro's work on the brain, Sir William Hamilton states the average weight of the adult male Scotch brain to be three pounds eight ounces, and that of an adult female Scotch brain to be three pounds four ounces. Professor Tiedemann states that 'the female brain weighs, on an average, from *four to eight ounces less* than that of the male, and that this difference is already perceptible in a *new-born child*.'

"The varying size of the brain at different ages is another strong corroboration of the principle for which we contend. Mental power is least in infancy; it strengthens in childhood and youth; attains its acme in the vigor of manhood, and declines in old age. The size of the brain follows precisely the same course. It is least in infancy, increases through childhood and youth, attains its full size from about twenty-two to thirty, in some cases as late as forty years of age, and diminishes in the decline of life. These facts have been amply proved by phrenologists; but let us turn to general physiologists for corroboration. Cruvilhier ascertained the brain in three young subjects to weigh, on the average, two pounds nine ounces each. The average of the adult Scotch male brain, we have seen above, to be three pounds eight ounces. Professor Tiedemann examined fifty-two brains, and states as the results, that the weight of the brain in an adult male European varies from three pounds two ounces to four pounds six ounces, troy. He also remarks, 'I have generally found the cavity of the skull *smaller in old men* than in middle-aged persons. It appears to me, therefore, probable, that the brain really decreases in old age, only more remarkably in some persons than in others.' 'According to the researches of Desmoulins,' says Dr. Stokes (Lectures on the Theory and Practice of Physic, edited by Dr. Bell, p. 256), 'it appears that in persons who have passed the age of seventy, the specific gravity of the brain becomes from one twentieth to one fifteenth less than that of the adult. It has also been proved that this atrophy of the brain is connected with old age, and not, as it might be thought, with general emaciation of the body: for in chronic emaciation from disease in adults, the brain is the last part which is found to atrophy.'

"The difference between the brain of the idiot and that of the man of great general mental power strongly corroborates our proposition. Dr. Voisin states that in the lowest class of idiots under his care at the Hospital of Incurables, the horizontal circumference varied from *eleven to thirteen inches*, and the distance from the top of the

nose to the occipital spine, over the top of the head, was but eight or nine inches. Professor Tiedemann says that in cases of congenital idiotism, the brain rarely exceeds in weight that of a new-born child. On the contrary, he remarks that 'the brain of men who have distinguished themselves by their great talents, is often very large. The brain of the celebrated Cuvier weighed 4 lbs. 11 oz. 4 dr. 30 gr., troy, and that of the celebrated surgeon Dupuytren weighed 4 lbs. 10 oz., troy.' He subsequently remarks that the observations of Gall, Spurzheim, Halsam, Esquirol, and others, on this subject, are confirmed by his own researches. Independently of the overwhelming proofs by which it might be demonstrated, might we not reasonably infer from such facts that the gradations of general mental power would accord with the gradations of general cerebral bulk, from the idiot through all intermediate degrees, up to the master minds of their race?

"But let us look at facts as we see them presented in the organization of the various races of mankind. And here, in addition to all that the phrenologists have accomplished, we have the results, especially, of Dr. Morton's labors as presented in his truly valuable work, the *Crania Americana*, almost every page of which is confirmatory of phrenological doctrines. From this work we copy the following most interesting table, containing the results of his measurements of the capacity of near two hundred and fifty skulls:

Races.	Number of Skulls.	Mean internal capacity in cubic inches.	Largest in the series.	Smallest in the series.
1. Caucasian,	52	87	109	75
2. Mongolian,	10	83	93	69
3. Malay,	18	81	89	64
4. American,	147	80	100	60
5. Ethiopian,	29	78	94	65

"He who is acquainted with the history of mankind, and the character and comparative influence of its various races, will at once appreciate the bearing and force of the above results. At the head of the list we see the Caucasian race, the master of the world, the arbiter of its feeble brethren. At the foot of the list we find the poor Ethiopian, the 'servant of servants.' Dr. Morton remarks that, with a single exception, the Caucasian skulls were taken from the lowest and least educated class of society, and included three Hindoo skulls. Now, as the lowest class of society have generally smaller heads than the educated and influential, and as the Hindoo skulls were of 75 inches only in capacity, the above average is too low for the European head, and ought to be stated at not less than 90 cubic inches. We find the European brain, then, to be, on an average, *twelve cubic inches larger*, and the largest of the European brains to be *thirty-one cubic inches larger* than the average Ethiopian brain. If we had time to enter into details, it would be easy to show the light which the principle for which we are contending throws on the path of the historian. The conquest of Peru by Pizarro, with his 164 soldiers, loses much of its marvelousness to the enlightened physiologist, when he learns that these same Peruvians, with brains of the average size of 73 cubic inches, had 'o contend with Europeans whose brains were 17 cubic inches greater. Their immense superiority of mental resources, intellectual grasp, and nervous energy conferred on the Europeans a power before which

the Peruvians became as sheep when the wolves have entered the fold. Numbers could not avail them. But we need not go to past centuries for confirmations of our principle. We see at the present day a small nation, the law-giver of a seventh part of all the inhabitants of the earth. 'She girds the globe,' says the Abbé de Pradt, 'with a chain of posts disposed with art around its circumference; thus placing every avenue under her control, and, as it were, under her key. From Heligoland to Madras, and from the Ganges to Hudson's Bay; at Jersey, at Gibraltar, at Corfu, at Malta, at the Cape of Good Hope, at St. Helena, at the Isle of France, Ceylon, Antigua, Trinidad, Jamaica, Halifax, everywhere, she is seated upon rock, or placed upon inaccessible islands; everywhere in safety herself, everywhere menacing others.'

"Whence comes the activity, the energy, the mightiness, the overshadowing influence of America's father-land? Let Professor Caldwell answer for the phrenologist. 'Great Britain,' says he, 'is peopled chiefly by Anglo-Saxons, the most highly endowed variety of the Caucasian race. Their brains are superior in size and more perfect in figure than the brains of any other variety; and from temperament and exercise they are in function the most *powerful* at least, if not the most active. And hence the surpassing strength and grandeur at home, and the influence and sway over the other nations of the earth, of those who possess them. The vast and astonishing productions of art in Great Britain, her boundless resources of comfort and enjoyment in peace, and her unparalleled means of defense and annoyance in war, are as literally the growth of the brains of her inhabitants as her oaks, and elms, and ash trees are of her soil.' Let us look to Asia; there we see that England has subdued a hundred and twenty millions of people, and that forty thousand of her sons retain them in subjection; one man in charge of three thousand! What shall explain this? The Hindoos were a civilized people, having a knowledge of letters and arts before Caesar set foot upon Britain, or even the foundations of Rome were laid. How, then, shall this problem be solved? What great fact shall furnish us the key? We answer, the solution will be found in the cerebral superiority of the Anglo-Saxon, and in the superior physical activity, energy, and prowess which accompanies such superiority. The Englishman has not only a better balanced brain than the Hindoo, but a brain exceeding that of the Hindoo, in average absolute bulk, more than *fifteen cubic inches*.

"Correspondence of cerebral development and mental power is found everywhere on a broad scale among the nations of the earth. Let these same Englishmen come into collision with people whose brains are nearly of the same size as their own, and what is the result? They have to provide man for man, to put forth all their energies, employ all their resources, and keep their sagacity on the stretch. If they gain a victory, it is accompanied by losses over which the victors themselves might well weep. Advantages are not often permanently retained; a triumphant advance is often but the precursor of a mortifying retreat; and when they have spent their energies in vain attempts at subjugation, they pantingly agree to a cessation of hostilities, that they may take breath and recruit their exhausted power and resources."

SERIOUS INJURY OF BRAIN.

THE Eau Claire (Wis.) *Telegraph* narrates the following. The case is that of James Campbell, a laborer in the employ of George C. Irvine, Esq., of Dunn County, who was injured in the head by the falling of a tree. The surgeon in attendance thus describes the case:

I found the patient lying insensible, with a large hole broken into the left side of the skull, just over the ear, both the left frontal and parietal bones shattered, and two pieces, one an inch and a half by two inches square driven completely into the brain, and portions of the brain protruding. After removing the fragments of the bone, I then removed three fourths of a wine-glass of brain, in conjunction with three pieces of the tree, which had also been driven quite into his head. From the first there was a copious discharge of watery fluid from the ear, of course through the Eustachian tube. I considered the case hopeless, as for several days after the first dressing the brain continued to ooze out, and pieces as large as a walnut sloughed off before the wound began to cicatrize. The case also presents a remarkable mental phenomenon, which will interest phrenologists. The patient, before the accident, was never known to sing or whistle a tune in his life; no sooner was he able to speak, than he began to sing with perfect correctness, and now displays a taste for music amounting to a passion.

The above instance is only one of many showing the influence of inflammation upon the mental organs, causing them to evince unusual activity. The tendency on the part of the patient to "sing" was induced, doubtless, by the inflammation extending forward as far as the organs of Time and Tune, while the organs directly under the blow, or situated in the wounded portions of the brain, might have been paralyzed. The absence of action in a portion of the brain which is injured or disorganized may not be apparent, since the organs are all double, and the uninjured side carries on all the mental operations.

There was a boy in Washington who received a kick from a horse, on the temple, fracturing the skull and piercing the brain with splints of bone. This boy, though not musical previously, commenced whistling, and continued to whistle, both in the waking and sleeping state. Dr. Miller made an examination, and found a small piece of bone piercing the substance of the brain at or near the organ of Tune. This he removed, and as the patient recovered, the whistling gradually ceased.

We published, some years since, an account of a young man in Connecticut, who received a blow upon the temple which rendered him insane; and his insanity was manifested by immoderate laughter, showing an inflamed condition of the organ of Mirthfulness. Cold applications reduced the inflammation, and restored the young man to his usual mental condition.

At Lockport, N. Y., some gentlemen were assailed by laborers, one of whom received a blow on the organ of Mirthfulness from a pick, which seriously injured the brain and endangered his life. He was instantly seized with an irrepressible disposition to laugh. His friend was also dangerously injured, and while they were being carried to the hospital, this friend remarked, "I am killed, I am dead," and as solemn a statement as this of his friend's was, he could not refrain from considering it supremely ridiculous; and while he was waiting his turn to have his wound dressed,

he was obliged to stuff the blanket into his mouth to keep from laughing aloud. When the wound healed, the disposition to laugh ceased, though for days and nights together he continued to laugh until his strength was exhausted, knowing that such strains and excitement served to render his recovery doubtful.

A friend of ours, residing in Brooklyn, was injured on the side of his head by a kick from a horse, and while dangerously ill was continually talking in poetic phrases, would ask for medicines, drink, or express any other want, in poetic language, and for days scarcely spoke except in rhyme. The injury was in the region of Ideality.

These facts will serve to explain the above and all similar phenomena.

MENTAL HYGIENE.

FROM the report of the proceedings of the Association of Superintendents of American Hospitals for the Insane, at the late meeting in Quebec, we extract the following remarks made by Dr. Rae, in the course of a discussion which followed the reading of a paper on Mental Hygiene. The statements thus made deserve the most careful attention from all who are engaged in the training of the young, if they would avoid a fatal error widely prevalent, no doubt, in most of our communities:

"I see no cause in operation more calculated to deteriorate the power of endurance both physical and mental, than our system of education. It is a matter of common observation, and none the less so, I fear, on account of the opposition it has encountered from every one who has the least idea of the mischief it has produced. Still, we can not avoid the duty of bearing our testimony against it on every possible occasion.

"Children are put to school almost as soon as they can go alone, and kept there six hours a day, and as they advance the work increases. If, fortunately, they reach the age of twelve uninjured, then the great physiological evolution in the system takes place, and renders it more sensitive under the strain to which it is subjected. They go into the high schools, where the sessions are five or six hours long, and not for the purpose of study alone; some do not study at all, the time being occupied in recitation solely. Out of school they are kept at their studies frequently until ten or eleven o'clock at night. I am astonished every little while at some new revelation respecting the extent of these practices. A few weeks ago I was informed that many of the girls attending the high school in Providence, girls that ought to be in bed at nine o'clock, were up habitually until eleven and twelve, getting their exercises for the next day.

"The number of youth who break down in consequence of excessive cerebral excitement is countless. The disease may pass under another name; even that of dysentery, as in the case that came under my notice last week. A lady informed me that her only child, a daughter of fourteen years old, had died at school of dysentery, although the disease seemed light, and her physicians had declared, an hour or two before she died, that there was no danger. I ascertained, however, that she was one of those intellectual children who are fond of study, and that she had been encouraged

to use her brain to the utmost extent, with none of those exercises and recreations which might have checked the ruinous effect of such a course. In this condition she was attacked by a disease which, under other circumstances, would not have been serious, and she wanted the nervous energy to resist it. This case illustrates the effect of excessive cerebral exercise too much overlooked. I mean the inability to bear the least shock of disease in any other organ, as if the vital forces had all been used up in supplying the demands of the brain. The ordinary manifestations of this condition are so common, that in consequence of their very commonness they fail to make an impression upon us. Foreigners among us see it and speak about it. Sir Charles Fox, one of the commissioners of the Crystal Palace, while in Boston not long since, visited one of the high schools for girls. On coming away he remarked to his friend, 'You seem to be training your girls for the lunatic asylum.' Such was the impression made upon an intelligent stranger by their intellectual achievements in connection with their pale and sallow faces."

SUPERIORITY OF THE BRAIN IN MAN.

THE decrease of quantity in brain, and the corresponding diminution of intelligence, do not run regular and parallel all down the scale of animal existence. No very accurate conclusions, therefore, can be drawn as to the degree of intelligence any animal possesses from the proportional amount of its brain. In the mammalia the principle holds good very generally. The weight of man's brain in proportion to that of his body varies from 1 to 22 to 1 to 35—that is, giving an average of about 1 to 27. The long-armed ape is as 1 to 40; the fox as 1 to 205; the donkey as 1 to 254; the beaver as 1 to 290; the hare as 1 to 300; the horse as 1 to 400; the elephant as 1 to 500; and the rhinoceros as 1 to 2,000. In birds the proportion is greater; but not the cerebral portion, which is the seat of the intellectual faculties, for here the cerebellum is comparatively large. The brain of the canary bird is given as 1 to 14; the sparrow as 1 to 25; the eagle as 1 to 160; that of the goose as 1 to 360; and it is said the cavity for the brain in the parrot is smaller than that of any other bird. From the fact of this bird being able to chatter a little, and to give a sort of expression to certain words, it might have been expected to have a larger proportion of brain; but what display of intelligence is there in the talk of a parrot? In reptiles the brain becomes exceedingly small. That of the tortoise is given as 1 to 2,240; that of the sea-tortoise as 1 to 5,688; and the space for the brain in the crocodile is so small that it will scarcely admit a man's thumb into it. In some fishes the brain is almost lost. In the tunny it is as 1 to 37,000; while, however, that of the carp approaches very nearly to the proportion of that of the elephant. It is therefore difficult to gather any particular and precise conclusions from such an irregular gradation of facts; but the general and broad principle is plain. With the exception of a few small birds, as sparrows, finches, and bats, which are generally very lean, and therefore weigh but little, man greatly exceeds all in the proportion.

"WHAT SHALL I DO WITH MY SON?"

Is the anxious inquiry of many a father, whose child has been well educated in the common schools of our city, and has now arrived at an age when he must acquire some trade, occupation, or profession, whereby to obtain a livelihood. When the remark with which we have commenced this article is made, it generally indicates that the father chooses one avocation for his son, the mother a different one, and the son generally differs from both his parents. Upon the proper settlement of the controversy, however, the welfare of the son generally depends.

The father, accustomed to practical life, generally looks practically at the subject, and chooses an occupation which, if steadily pursued, will insure the son a competence, if not wealth. The mother thinks her son too brilliant by nature, and too well educated, to be placed in a condition similar to that in which her husband has made a fortune, and she desires, as a general rule, that her son shall enter a profession, with the fond hope indulged in by mothers, that he will easily attain eminence therein. The boy cares little about what position he takes during his minority, provided he has but little to do, and can have plenty of pocket-money, which the father is expected to supply. Generally speaking, while the father and mother are debating upon the subject, the boy ascertains that an acquaintance of his has procured an easy situation, and he demands that he shall be placed in a similar one. The old folks continue the controversy, but the boy, aided perhaps by his sisters, finally has his own way.

In this way, mere chance determines whether our city boys are ever to make anything of themselves or not. If they get with a master who cares anything about their future welfare, he will take pains to thoroughly instruct them in his business, and insist that they shall be industrious, sober, steady, and economical. These habits, acquired in early life, are invaluable to them, and really worth more than the knowledge of business which they acquire. But the acquisition of these habits involves not a little self-denial on the part of the boy, and rather more supervision than most employers are willing to bestow.

Let us now tell the father what he should do with his son. Your boy has certain aptitudes which you ought to know, and which, if you do not know, you can ascertain from your friends who happen to be better judges of human nature than you are. In selecting a situation for your son, do not neglect these natural aptitudes. They will guide you to the best avocation for him.

We hold that no man can become eminent in any business which he does not like. The love of an occupation is the *sine qua non* for excellence therein. That lightens labor, and overcomes every difficulty which opposes itself to one's progress. But when one acquires a distaste for the pursuit by which he earns his livelihood, he will soon begin to neglect his business, and then, as a matter of course, he will lose customers and money. Chagrined at these losses, he will acquire bad habits, and become reckless in his expenditures, until insolvency will arrest him, and thereafter he stands a pretty fair chance of being a loafer or a vagabond.

When a boy has any seriousness of disposition, he generally has an idea of what he is best fitted for, by the time he arrives at the age of fourteen. His views should always be consulted, and calmly considered. It does not follow, because the father has made money in an occupation which he did not like at the commencement of his business life, that his son will have the same fortitude that he did. Nor does it follow that the father's preference for particular kinds of business are likely to be inherited by the son. In some countries in Europe, the son follows the occupation of his father, as a matter of course; but Young America denounces this old fogyism, and here, we seldom perceive a son who willingly embarks in the same pursuit which the father has followed. Let persons give up all idea of arbitrary coercion in respect to the occupation of their sons. Let them explain the advantages of the different pursuits which the son suggests, and let them recollect that upon the decision which is to be made, the welfare of themselves, as well as that of their child, will in a great measure depend.—*Boston Herald.*

NORMAN WIARD.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

NORMAN WIARD, the distinguished engineer and mechanic, is a native of Canada West, was born in 1825, and is now thirty-four years of age. When a year old his parents immigrated into the United States, and settled in Livingston County, New York.

He is a member of a family of mechanics—his father, all of his uncles, and his six brothers are inventors and mechanics, and are all now alive and in business. Mr. Wiard's education was obtained in the common schools, and by hard study and practical experience in the workshop. For several years he occupied the position of foreman in the establishment of Swartz Brothers, Buffalo, and about six years since was invited to take charge of a large machine and engine establishment in Chicago, from whence he removed to Janesville, Wisconsin, where he has established and conducted a very large mechanical business, and achieved a high reputation for integrity, great mechanical skill, and a remarkably rapid and intelligent inventive capacity, which has been directed, during the past two years, to the development and perfection of a system of steam conveyance on ice roads, consisting of ice-boats or cars.

He has finally succeeded in constructing, during the past winter, an ice-boat or car, to be driven by steam, which is to run on the Mississippi River, between Prairie du Chien and St. Paul, in connection with the Mississippi and Milwaukee Railroad, and which promises to give a mighty impetus to the development of the colder regions of the globe, while it will associate the name of Norman Wiard with that of Robert Fulton, and place him in the front rank as a great inventor and practical benefactor of the world.

The following, from the New York *Tribune*, will give a good idea of Mr. Wiard's late invention:

STEAMING ON ICE.—We have already printed some accounts from Western journals of the proposed winter steam-boat of Mr. Norman Wiard,

now in progress of construction at Prairie du Chien, on the upper Mississippi; but the importance of the enterprise, and the vast consequences which must flow from its success, seem to demand more emphatic notice. The general plan of the boat is set forth by the inventor as follows:

"The boat which I first propose to build will be twelve feet in width by seventy in length, and, when resting upon the water, would displace about one foot in depth. It will be propelled by a pair of locomotive engines, acting on a single driving-wheel, to which adhesion is given by various devices. The bottom, ends, and sides of the hull, for about three feet in height, are of iron; the upper part is inclosed and finished similar to a passenger-car, and warmed by steam pipes, and will accommodate one hundred passengers; it is steered by a pilot familiar with the river, by devices which give him perfect command over it.

"A steam brake is attached, by which its velocity can be perfectly controlled; the boat is supported on skates or runners, so adjustable as to pass through snow five feet in depth without presenting any considerable resistance."

Says the Chicago *Press*:

"If it breaks through the ice or encounters an air-hole, machinery is prepared, which, in a few minutes, puts it again on the ice, ready for onward progress. The driving-wheel is near the stern, and the inventor calculates the ordinary speed on the ice at twenty to forty miles an hour, and with clear, solid ice, he believes his vessel can easily be made to attain a speed of eighty miles. The cabin is twelve by forty feet, and the capacity of the boat is rated at one hundred passengers and five tons of freight. The entire boat, when loaded with passengers and cargo, is calculated to weigh thirty-two tons."

The *Prairie du Chien Leader* of the 12th Feb. says that Mr. Wiard has now forty mechanics at work on his model boat, which he expects to have completed early in March, while the Mississippi above that point is now covered by at least two feet of solid ice, which rarely breaks up till April, and sometimes not till nearly or quite the 1st of May. Mr. Wiard has for years been studying and experimenting on his boat, and believes that he has obviated every difficulty, including those of "hummocks" or irregular, bulging surfaces, which he planes down to a level, that of freezing to the ice, tendency to make leeway on short turns of the river, air-holes, etc., etc. The route of the boat over the ice is to be carefully scanned and staked out beforehand by men cunning in ice-lore; and it is confidently calculated that the ice-boat, carrying the mails and seventy-five passengers in security and comfort, will make the trip from Prairie du Chien to St. Paul (300 miles) within the sunlight of a winter's day, at an aggregate cost of not over fifty dollars.

Should the result begin to correspond with these expectations, the North-West is on the eve of a new and unparalleled development. Her rivers, many thousands of miles in extent, will be even more practicable and useful in winter than in summer, and the speedy establishment of a swift overland mail from St. Paul to Puget's Sound is inevitable. For the Mississippi, the Red River of the North the Saskatchewan, and Fraser River (which is separated from the Saskatchewan near their respective sources in the Rocky Mountains by a distance of only 317 yards) may easily be made to form a network of ice navigation, broken only by three or four brief portages, from the railroads of Wisconsin and the East to the deep waters of Puget's Sound and the Pacific. A fortnight, at most, of comfortable winter travel, through grand and varied scenery, most of it still untamed by the industry, unbacked by the descriptions of civilized man, with ample supplies in the larder, replenished from day to day with the choicest game and fish, served up hot and tempting by the cook as the steamer skims glibly over the ice, should suffice for traversing the whole distance from our city to Puget's Sound, allowing three days by railroad hence to Prairie du Chien



WATERS-TILTON

PORTRAIT OF NORMAN WIARD.

and one from the lowest firm ice on Fraser River to the head of steamship navigation near the mouth of that stream, and supposing two or three days to be consumed in making the portages from river to river.

We can not, of course, judge from the data before us how far Mr. Wiard's glowing anticipations are justified; but considering how vast and pervading would be the beneficent consequences of his success, extending to Russia, the Canadas, and other ice-bound regions, we must ardently hope that no pecuniary or other impediments will deprive his invention of a prompt and thorough trial.

PHRENOLOGICAL CHARACTER.

You have naturally a very wiry, enduring, hardy constitution; are descended from a long-lived, tough, and healthy stock. You have a head shaped like the Highland Scotch, and should be known for many strong qualities of character.

In the first place, you have remarkable Firmness; you feel that you can not abandon any course which you attempt to pursue, nor give up any project which you wish to carry out. You have an unusually strong will, imperious determination, and unflinching resolution; are too set, fixed, and stern to be sufficiently plausible, conformatory, and easy in your manners to satisfy the generality of mankind. You have rather large Self Esteem, which renders you independent, proud spirited, and self reliant. You never look to others for help, until you try to master the difficulty yourself, thoroughly. You have a full share of energy and executiveness; are thorough, positive, and quite courageous, but not aggressive, or disposed to quarrel and disagree.

You are frank, direct, open-hearted, inclined to speak and act your thoughts and feelings in an undisguised manner. It would be well for you to cultivate policy, restraint of mind, guardedness of expression, and reserve. You are watchful in

respect to dangers and difficulties; are not likely to be rash and hazardous in your plans and actions.

You are strong in social disposition; very fond of home and home associations; ardent in your attachment to children, and as a parent, would love and labor for them. You have large Amativeness, which renders you strong in your attachment to woman, and you have, also, a full development of connubial love—you enjoy the society of wife and family, and the associations of home, very highly.

You value property merely for its uses; are not selfish in respect to money, and you find it difficult to hold on to that which you earn. As a business man, you would keep all your capital in your business, not draw it out and invest it in other operations.

You should be known for mechanical ingenuity, for originality of invention, and for a tendency to strike out in some independent course of action, and make a distinct mark for yourself. You have fair capacity for manual skill and dexterity; though you have superior talent for contrivance and invention; and if you had the patience to follow out the details of it, you are able to be a first rate workman, though it is more natural for you to have more business on hand than you can do yourself. You can superintend others, because you have quick perception and ready judgment, an independent disposition, and great power to control other minds.

You have clearness and sharpness of intellect, practical penetration, critical discrimination, a strong tendency to focalize your power, and to render practical everything you do. You have an excellent memory of external things, and of the qualities of property—its value and uses; you

do well in mercantile affairs, so far as transacting the business is concerned, but you have not much inclination for traffic.

You would make a good scholar in the natural sciences; are fond of acquiring practical information from the sciences. You believe in but little that can not be explained, hence you have little to do with mere speculative subjects; everything that you plan can be very clearly demonstrated; you have little inclination for ballooning or for getting out of the sphere of substantial realities.

Your Hope is not large; you are not inclined to anticipate too much, nor to be led into flighty and groundless speculation. Your reverence for things sacred and honorable seems to be fairly developed. Your sense of justice is strong, especially in regard to moral law. Your desire to do good is quite distinctly marked, and your disposition to be affectionate and friendly to your family and intimate friends and relatives is a strong quality of your mind.

Your Language is rather full, but you never talk to hear your own voice, and when you get through communicating your ideas, you stop, and seldom repeat what you have said. You have system and order, not only in your thoughts, but in what you do. Your mind is intense, individual, practical, independent, positive, and thorough.

JOHN WALKER JACKSON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You are remarkable for fineness and delicacy of organization; are susceptible to influences of all kinds—can not live passively and indifferently; are elevated or depressed, pleased or displeased, interested for or against everything that arises—and this intensity of life is wearing you out. You should live temperately as to what and when you eat, and avoid all stimulants, such as tea, coffee, and tobacco; sleep at least eight hours in the twenty-four always, and nine and ten as an exception; eat fruit abundantly—partly to keep the liver active and digestion good and to counteract a bilious tendency you have, and partly to enlarge the intestinal and digestive development; you need more fire surface for your boiler; you will fail for the want of nourishment, and break down because you can not manufacture blood as fast as the brain and nervous system work it off. You should avoid such society as exhausts your vitality and magnetism and is therefore painful and fatiguing to you, and on the contrary associate with the fat, stout, strong, and happy; and you should never remain long among the sick, because you sympathize too much with them for your good, and bear their sorrows in your own person by mesmeric sympathy. But you should, in your leisure hours, seek to be with the healthy and hearty—those of a physical, earthy tendency and temperament, and you will thus take in from them a stock of vitality to be worked off in a spiritual direction; should avoid those who are nervous, petulant, imaginative, irritable, far-sighted, and excitable.

You should exercise with dumb-bells, which is a labor that requires no thinking, yet promotes physical power. If you could join a gymnasium,

and work one hour a day three hundred days in the year, it would add to your ability 20 per cent. and your endurance 50 per cent, and probably prolong your life from the present at the rate of 50 per cent.

Your phrenological developments indicate very strong social feelings, love for children, interest in friends, attachment to home, and interest in woman as sister, mother, and wife. You have great energy, which renders you positive, earnest, and determined. You are influenced much by your self-reliance, firmness, and ambition, and have the power to sway other minds because of your self-dependence and individuality. Your mind is mandatory—potential—you sway the minds of others easily, and you could control large numbers of persons as in a school, or in some public work or manufactory.

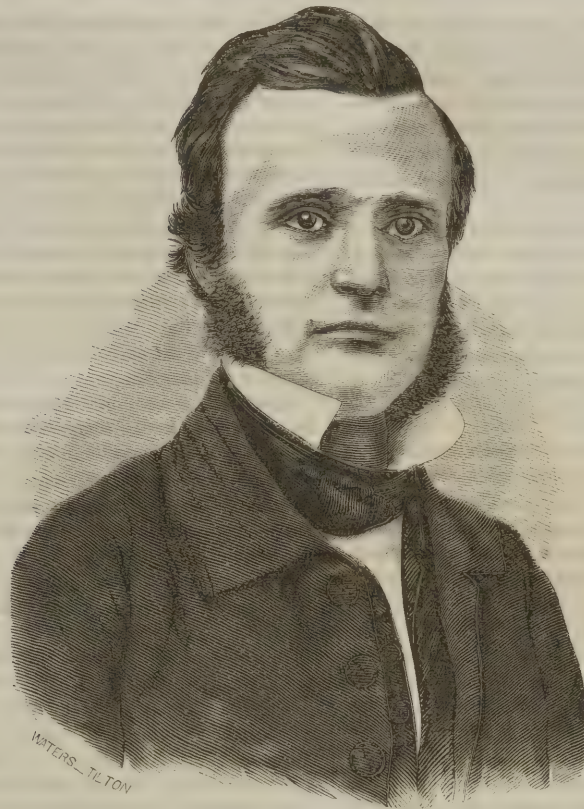
Your Cautiousness is large; you have a clear sense of danger, and generally count all the difficulties and inconveniences of your way, and you know how to express fear to others. But you are not a prudent man in speech; are too plain-hearted and open—tell too many of your faults, and find it difficult to conceal your motives and the drift of your mind. If you were in trade, it would be necessary for you to have a business that could be conducted openly and without disguise. You are transparent in disposition, but cautious, safe, and guarded where danger is involved.

You value property chiefly for its uses, and if you were devoted to business as such, you would be likely to succeed, because you have a clear sense of value, of profit and loss, and a sufficient amount of economy to get along, even with moderate means; you would like, however, to be relieved from the cares of pecuniary affairs, so that your large caution would not make you uncomfortable: if you had an annuity large enough to give you a fair support, you would feel relieved—so that you could dash along and do whatever was desirable without corroding care as to what you should eat and drink or how you should be supported in old age.

You are naturally ingenious; have a taste for mechanism and architecture; if you wanted to build a house, you could plan it from garret to cellar in a most ingenious and admirable manner; if a painter, your talent would consist in composition, in grouping, in giving dramatic effect to various figures. Hence you are fond of historical paintings, and very much interested in whatever pertains to that species of art. You are also interested in landscapes, both on canvas and in the natural state; you have a keen relish of the picturesque.

You have excellent knowledge of character; understand mind—know what it will bear—what course to pursue to influence it; and you have the essential elements of a popular man with the exception that you are a little too frank to please everybody; if you undertake to reprove, you tread on corns a little too abruptly; you find it difficult to flatter people, even when they seem to require it for their good.

You have a full development of reverence. Benevolence, however, is your great working faculty. The desire to do good—to make people more happy—is the crowning element of your



PORTRAIT OF REV. JOHN WALKER JACKSON.

mind, and you serve the human race thinking more of their good than the glory of God; you seek the glory of God as a secondary end—the good of man first. You are not a devotee; are more of a missionary—more of a worker—are anxious to bless the souls and bodies of men, and are willing that God should be glorified in that way, but you would make a poor monk. You believe in showing your faith by your works, and you love God by keeping his commandments and helping His children.

Your Hope is fully developed, and when your body is in good condition, your anticipations are cheerful. Your faith works with your Benevolence, not so readily with your Veneration; hence you have but little superstition connected with the act of worship; your faith spreads its wings broadest when it is beckoned onward by the desire to do good; you see the millennium coming in the light of a happy world—when men learn war no more—and it is a secondary thought that this joy on earth is praise to God. Respecting mysteries, and things of a marvelous character, you are often skeptical; hence you are slow to adopt hypothetical or speculative theories without rigid examination.

You are a just man. There are few men as honest as you, and very few as frank. You are not, naturally, very selfish, except, perhaps, with that class of feelings which has to do with your own personality. You will serve men, but they must not domineer—they must recognize your rights, then you will employ those rights in benefiting and serving the very persons from whom you claimed them.

You imitate well—not so much the actions of

others, as to set in vivid light your own thoughts. You have dramatic power, and few would appreciate dramatic effort more than you. You have large Comparison. You see nice distinctions, and are able to analyze a theme with critical discrimination; and it is one of your strong points that you pick a subject all to pieces. You also have fair ability to put it together again. In other words, you not only analyze, but synthesize, combine, organize, and arrange.

Order is large. You must have everything according to plan, as to time, place, and surroundings. You are quick to observe. You pick up information from every quarter, and your mind is all alive after knowledge. You like to travel in the daytime, so that you can look out on all the country. You remember impressions vividly, and you have excellent memory of faces, objects, combinations, and words. Your Language is decidedly large, and you have little difficulty in clothing your thoughts. Your chief trouble is in selecting the word to fit the thought, rather than to get the word which answers tolerably well. If you were a statesman and lawyer, you would be known for the fertility of your mind in extemporaneous discussion, in weaving in every known fact that is at all pertinent to the question; and if a lawyer, you could bring in your wit, anecdotes, and scraps of literature, and thus render a discourse very racy, instructive, and entertaining. And it would be imprudent for a man to interrupt you when your brain was warm, for in an emergency your mind is quick at repartee, and sharp when excited.

You appreciate the witty, the beautiful, and the grand very highly. You have a poetical feel-

ing, and this, joined to your keen perception of character, and the power to recognize the dramatic as connected with thought, renders your style your own, and makes what you say and do very effective. In other words, your Language, employed by a fat, easy, quiet man, would not have half the edge and power as when spoken in your style.

Your first business should be to take care of your body, for such a brain and nervous system, if given the rein, without the whip, will be likely to wear out such a body at midday, and your success as a thinker and speaker is mainly connected with a proper mode of diet and exercise, and moderation in mental exertions.

BIOGRAPHY.

The biographical sketch of him whose portrait is herewith given, is such a one as we like to present to the public, namely, that of a self-made man—one who, by his own industry, indomitable will, energy of character, and a firm adherence to moral principles, has ever kept in view the idea that he was born for some good and wise purpose, and that the world must be the better or worse for his having lived in it; one who, while he walks in the paths of usefulness, raises himself to eminence from the humble walks of life. It is from such men we expect achievements that make the world worth living in, and laudable examples for the emulation of the young.

The Rev. John Walker Jackson was born in the city of Philadelphia, March 20, 1824, of parents who had no great advantages to bestow upon their son, and probably knew, or thought as little, of the distinguished and honorable career that was before him, and the great success which would be attained by him, as did the mother of Moses, when she launched her babe upon the Nile in an ark of bull rushes; but like her, did they watch his career and instill into his young and tender mind, those moral truths which have been thus far the governing principles of his life.

Owing to the pecuniary wants of the large family of which he made one, his early years were occupied in attendance at the public schools of his native city, and various occupations which would assist in his support. After having made great proficiency in the common branches of education, he was admitted into the High School under the presidency of Dr. Bache, and afterward read law in the office of H. M. Phillips, Esq., alternating attendance at school and the study of a profession, with other occupations, such as assisting his father in his business, which was that of a shoemaker, attending store as a clerk, and the reading of proof in a stereotype foundry. In these various pursuits, he was remarkable for the readiness with which he adapted himself to that which the circumstances of the case required to be taken in hand, making himself familiar at once with any occupation it was for his advantage to pursue, while striving for the goal of his ambition—which was that of a profession—so that he might make his mark upon the world, and at the same time fill up the measure of his days with usefulness. His life, up to this time, has proved the truth of the old adage, that "where there is a will, there is a way."

Mr. Jackson, through the influence of parental

example and Sabbath School instruction, was very early in life brought into connection with the church, where he had opened up to him so large a field of usefulness. He emigrated to what was then known as the Western country in 1845, at a time when men of eminent ability from almost all parts of the Eastern and Middle States were settling there, so that he had not only to face the hardy backwoodsman, but, if he would have success in his enterprise, he must be compelled to take his stand by the side of some of the most distinguished men and scholars of his own denomination, who have wielded such a mighty influence in the West, and especially in Indiana, the State of his adoption.

About the time of his emigration to Indiana, at the age of 21, he commenced his ministerial career as a local preacher, and is now in connection with the Indiana Conference of the Methodist Episcopal Church. It is generally understood that in the spring he will be transferred to Philadelphia, his native city.

Mr. Jackson, in manners and appearance, is unostentatious, seeming to seek only that greatness which comes from goodness. He therefore claims to be only plain John Walker Jackson and is not a D.D., nor an M.D. We know that the title of Dr., accidentally conferred upon him by the reporters of the New York press, has been a source of great annoyance to him during his stay and labors in this city and vicinity, where he has, in his preaching, been so very successful, and won for himself laurels as an orator. It is, however, but simple justice to mention the fact that, without any solicitation on his part, the Asbury University of Indiana, last year, conferred upon him the honorary degree of A.M.

Mr. Jackson has as yet made no great pretensions as an author, merely having published two or three fugitive discourses which give great promise. His great strength seems to be in the pulpit, or on the platform; in that position he seems to be himself and unlike anybody else. He first made his appearance in New York in the pulpit of his friend the Rev. Mr. Corbitt, pastor of the Green Street M. E. Church, where, by his first sermon, he captivated his audience with his impressive eloquence and pointed argument, convincing them, at once, that he was a young man of more than ordinary talent. Several weeks, for six nights in a week, he preached to the largest congregations ever assembled on similar occasions in that house, which is one of the largest churches in the city. He is clear, forcible, logical, and pointed as a Theologian; in manner and speech correct, suiting every action to his words, which flow and fall like a torrent upon his congregation, cheering the desponding, offering sympathy to the afflicted; encouraging the weak to rely upon the arm of Omnipotence—causing the transgressions of the wicked to come up suddenly and pass in array before them, while they are ready to smite upon their breasts and exclaim, "God, be merciful to me, a sinner." His every word and motion both in the pulpit and out of it carries with it the conviction that he believes the truth, and feels the force of all he says. It never enters the minds of his audience, that there is anything like moral cowardice lurking within him. He seems to be a stranger to fear, yet never gives offense. Like

Hosea the prophet, he uses similitudes without apparently any study—grasps with wonderful alacrity and a keen perception of their force, the ideas that present themselves to his mind, and applies them to the hearts and consciences of his hearers. He occasionally shows that he has wit, which flies out like sparks from under Vulcan's hammer, which he restrains and controls from conscientious scruples, allowing it only for a moment to play around the truth, because, as we know from the serious manner in which he treats his subject, that he would rather see his congregation, like himself at times, bathed in tears rather than convulsed with laughter. Mr. J. has fine social qualities—it is in social and family circles where his character may be studied with great advantage; very familiar, chaste and refined in language and manner, conversing freely with all, evidently deriving his own pleasure from a disposition to make others happy—while he speaks fluently without manifesting any watchfulness over himself—he never lays himself open to criticism, nor leads any to think that there is a single secret in his whole life. He unites the character of the Christian minister and the gentleman, making his company desirable in the most refined and intelligent circles.

On arriving in New York during the last winter, he was announced as the "Hoosier Preacher;" many went to hear him, expecting to see an overgrown, coarse, rawboned, vulgar declaimer; swinging his arms, pounding the Bible, and shaking the pulpit on which he stood: but were disappointed to find before them a small, frail, delicate-looking man, fired with intensity of purpose, refined in language, appearing and speaking in the pulpit as we have described him above.

He belongs to that class of men who appear to have been raised up and fitted by Divine Providence to influence the age in which they live. He consequently takes a deep interest in the moral and religious enterprises of the present time, and looks upon the present as but the morning light of a full noon-day sun. He is firmly attached to the doctrines and usages of the church of his choice, while at the same time—Jehu-like—he says to others, "Is thine heart right as my heart is with thy heart; if it be, give me thine hand," and takes them up into his chariot.

LECTURES ON PHRENOLOGY BY O. S. FOWLER.

[We insert the following from the press of New Orleans.]

This distinguished Professor of Phrenology is expounding his favorite science at Lyceum Hall, and applying it to the proper management of human life and conduct in that practical *ad hominem* style for which he is remarkable. He has been lecturing on love, courtship, and marriage; showing that the influence of the affections on life and its pleasures is all-controlling; who are, and who are not, mutually adapted to each other; how wrongly most courtships are conducted; exposing the well-meant but fatal errors of married life, and showing how to heal its alienations and increase its sacred ties, and discussing similar home truths.

At the close of his Thursday evening's lecture,

Mr. John G. Poindexter was nominated for public examination as a test to the science, but objected on the ground that L. N. Fowler had examined him in public, and that the two might disagree. The lecturer replied, "All the better; I care not how scrutinizing the test." Professor Fowler then described him as a man of natural talents; great vigor of constitution; an indomitable will; as most determined and persevering; well adapted to public offices of trust; perfectly upright and trustworthy; very strong in his social affections; appreciative of wife, mother, and female character; exceedingly fond of children, and skillful in managing them; eminently dignified and manly as well as philanthropic; one of the best of citizens; more philosophical than poetical; extraordinary for memory of countenances, faces, facts, principles, and almost everything; a good speaker, but more noted for thought than eloquence; remarkable for method and management; endowed with strong common sense, and breadth and strength of mind; but utterly destitute of color; incapable of distinguishing black cherries from green ones, and telling the color of his wife's eyes; and showed the audience the deep hollow which marked his deficiency in color. At this point Mr. P. remarked that he never could tell one color from another; that he ascertained this deficiency by being sent by his mother to a store for a couple of skeins of green silk when a boy; that he asked the clerk for them and was told to select for himself, but he picked out the *wrong color*; that his mother scolded him, called him a fool, and made him walk this time to the store to change it for green silk; that he blamed the clerk for giving him the wrong color; that both did their best to select green, but when half way home he showed it to an acquaintance, who repeated his mother's charge of fool, and made him think he was one; that this friend went back and selected the green silk; that his mother scolded him for not getting the right color at first, but when he told her that it would have been brown this time but for his friend, she said that he really *must* be a fool; that he felt hurt at the remark; that he set to work to study nature and philosophy, and the prism to learn colors, but to this day could not, for the life of him, tell green cherries from black ones, or the green leaves from black cherries, as far as color was concerned; that he, indeed, was an idiot on colors, but could distinguish and remember everything else—names, spelling, etc.—remarkably well; that for many years after he became a teacher of the languages he scouted Phrenology as a humbug, till it occurred to him that it might, as it did, account for his deficient color, while his other faculties were vigorous; that this science solved the whole mystery; that he sat about its study; that before he had whipped one scholar for not getting this lesson, though he got that easily, and another for not getting that though he got this, and so whipped one set from Monday till Wednesday for delinquency in the languages, though they excelled in mathematics; and the other set from Wednesday till Saturday for mathematical delinquency, though they committed their lessons to memory perfectly; that Phrenology had taught him to exercise charity toward all mankind, by pointing out the *causes* of different dispositions and talents; that in later years he had not struck

a scholar, and had governed his school perfectly by appeals to one faculty in one child and another faculty in another, according as their faculties are large or small; that this science had been of inestimable advantage to him all through life, and that he was glad of this public opportunity of thanking the lecturer for the inestimable advantage he had derived from his writings for twenty years past, and considered him one of the greatest benefactors of his age; that his doctrines were calculated to improve all in whose minds they find a lodgment, and especially commended him and his doctrines to the attention of young persons, as constituting a sure and reliable life guide, and that no species of knowledge was equally important or useful.

The singular coincidence between the two examinations of the two brothers, O. S. and L. N. Fowler, is in this case worthy of special remark. Both examinations were made in public, and witnessed by the same persons. Indeed, he was nominated by Mr. Pope, who heard L. N. Fowler's examination, in order that he might compare the scientific verdicts of both, especially on this very point of color. Here being an extreme case in character, and their coincidence being both perfect and very striking, it becomes one of those tests of the science which can neither be gainsayed nor resisted. Both brothers dwelt with the most marked emphasis on his total absence of color. And both coincide perfectly with his character, which is equally marked. Such tests, though common, deserve record—though more so because it was thus public.

The gentleman examined was Mr. J. G. Poindexter, known among us as a notary public, one of the directors of the public schools, a large Mississippi land agent, and one of the eminently talented and excellent men of our city, and too generally known to need commendation.

Professor F. seems to be eliciting that attention his lectures and examinations so richly deserve, and serves up an intellectual and moral treat too rich to be allowed to pass by unenjoyed.

THE NEW-BORN AND THE DEAD.

LAVATER, in his "Physiognomy," makes the following curious remarks: "I have had occasion to observe some infants, immediately on their births, and have found an astonishing resemblance between their profile and that of their father.

"A few days after, this resemblance almost entirely disappeared; the influence of the air and food, and probably the change of posture, has so altered the design of the face, that you could have believed it a different individual. I afterward saw two of these children die, the one at six weeks and the other at four years of age—and about twelve hours after their death they completely recovered the profile which had struck me at their birth; only the profile of the dead child was, as might be expected, more strongly marked, and more terse than that of the living.

"On the third day their resemblance began to disappear. I knew a man of fifty years, and another of seventy, both of whom, when alive, appeared to have no manner of resemblance to their children, and whose physiognomies belonged, if I may express myself, to a class totally different.

"Two days after their death the profile of one became perfectly conformed to that of his eldest son, and the image of the other father might be traced in the third of his sons.

"The likeness was quite as distinctly marked as that of the children who, immediately after their death, brought to my recollection the physiognomies which they had at their birth."

We have observed the same thing repeatedly in regard to new-born infants who were thin, spare, and bony; they appeared to resemble the father for a week or two; but becoming fat, that resemblance ceased, and did not reappear until after the twelfth year. We visited a man recently whom we had not seen for nearly thirty years. Going to the field where his family said he was at work, two men approached, one of whom, in walk, build, and looks, answered to our memory of him we sought, but as he came nearer we saw it was not our friend, but his son, who, in our absence, had from a tiny boy become a man of thirty-five, while his father, whom we left at about that age had become sixty-five. He came up behind his son, a gray old man; but we could not help looking at the son as a pattern of the father when last we saw him. Though he had grown old and stiff-jointed, and raised a son to take his place in middle manhood, his mind had retained all its freshness and vigor, and his memory enabled him to recognize us and all our early days, and we discussed a dinner and old times, while his former image—his son—sat by a stranger to us and listened to our revival of "old times." Such is life.

—EDS. PHRENOLOGICAL JOURNAL.

A COMPLETE ASCENDING SERIES OF SCHOOLS.*

BY PROF. WM. F. PHELPS, A. M.

THE first lessons of infancy and early childhood are taught in the school of home with its clustering affections, its deep-toned sympathies, and its winning smiles. It is here that the foundations of the future character are begun. It is here that for good or evil the young mind receives its first impressions. Are these foundations laid in intelligence and founded in love? Are these early impressions all faithful transcripts from pure and pious hearts? If so, there is more than the presumption, there is almost a certainty, that the race thus commenced will be one of virtuous youth, of honorable, useful manhood, and of tranquil old age. If otherwise, there is more than a prophecy of a weary, wasted life, and an ignoble end.

From the home circle, passing to the pupilage of the Primary School, the child is subjected to the more direct appliances of the educational process. It is here, and at this tender age, that the potent influence of the professional teacher is first brought to bear upon his impressible nature. If, perchance, the home-training has been and still is wise and judicious, the task of the teacher becomes comparatively easy and his burden light; for he has but to co-operate with the parent in the continuation of a work already begun. But if, as in a majority of cases, the education of the fireside has been a work of perversion and misdi-

* From the Second Annual Report of the N. J. State Normal School.

rection, if only a superficial foundation has been laid, if habits of disobedience and disorder prevail, if there be an absence of parental sympathy, co-operation and support, his position becomes one of almost overwhelming anxiety and insurmountable difficulty. It is at this stage, and surrounded by these common — alas! too common — circumstances, that he is called upon to exercise all the skill and all those high attributes which his nature can command, for the promotion of the work committed to his charge.

Even under the most favorable conditions, the merely intellectual training of the young is a task of exceeding complexity. To comprehend the capacities, the peculiarities, the attainments, the wants of individual minds; to bring them under a proper classification; so to adjust the processes of tuition as to arouse their latent energies into vigorous action; to awaken a desire for advancement in the paths of knowledge; to stimulate each and all to manly exertion and a heroic self-reliance, is an undertaking of no ordinary magnitude. But when, superadded to this, the teacher is called upon to guide the development of those still higher attributes of our nature, to impress upon the young those lessons of morality and Christian virtue, those duties which they owe to themselves, to their fellow-creatures, and to their Creator; when he passes a step further and assumes to train his charge to the *practice* of these duties, he undertakes a work which, in magnitude and importance, is commensurate with the imperishable nature and the priceless worth of the material upon which his forces are expended.

It is thus that we are to look to the joint partnership of the family and the Primary School for the origin and early development of that perfect stature of manhood which the world so much needs, and which will surely yet rise up to adorn, to dignify, and to bless a coming age. It is to these, and especially to the latter, that we are to look for those peculiarly complicated and philosophical formative processes that alone can bring order out of chaos, give to the youthful mind its shape and direction, inspire it with an undying love of truth, impart to it those habits of patient application and of methodical procedure so essential to conduct it to definite and useful results, and implant the desire and prepare the way for that more enlarged culture which successive schools of superior grade may be so well adapted to secure.

If this great work be not done by these agencies, then it will not be done at all, and we may as well abandon the experiment of a comprehensive system of universal education. It is in vain that we endeavor to make up in the High School and the College for the radical deficiencies of the Common School. As well may we attempt to purify the fountain by cleansing the stream that flows from it. The functions of the Primary School are pre-eminently formative and fundamental; and beyond this work it can not, with either propriety or safety, be allowed to go. To depart from it is unmitigated failure and irreparable injury. The task which in the economy of nature is assigned to it, is all that the most assiduous care, the most ample means, and the most untiring devotion will enable it, under the most favorable circumstances, to fulfill. Its work

well done, that of its legitimate successors will, with comparative ease, be accomplished.

Beyond the Primary Schools, in a complete system of education adapted alike to the wants of our varied natures and to the necessities of human society, there must lie, on the one hand, properly organized and conducted, the Grammar School, the High School, and the College, or their equivalents; and on the other, the "Real" and the Polytechnic Schools, little known in our country, but destined in the future to take their appropriate places in the great scheme of public instruction.

These two distinct classes of institutions are undoubtedly the types of two distinct forms of education, each complete in itself, and each adapted, under suitable organization and management, to meet two distinct classes of wants in the economy of society. These wants may be denominated the Philological, or those which pertain to *language* in its relations to thought, including grammar, rhetoric, criticism, the interpretation of authors, history, and antiquities; and the "Real," or those which relate to *objects or things*, and their relation to each other and to man himself. These classifications seem to be entirely natural, and, to some extent, the result of that special organization and adaptation before alluded to as existing in individuals of the human species. The institutions of the first class named, followed out to their legitimate specialties, give rise to Schools of Law, Divinity, etc.; while those of the second lead to Schools of Medicine, Natural History, Mining Engineering, Agriculture, and others of like character.

Of these two forms of education, the first, for obvious reasons, is the most ancient and prevalent. But with the rapid development of modern science and its application to the manifold purposes of life, it can not be doubted that the "Real" will assume that position in the regards of mankind to which its transcendent importance entitles it. And not alone on account of the merely utilitarian tendencies of science is it destined to be more generally cultivated through the instrumentality of schools, but pre-eminently, because it unfolds to man, the creature, an unfailing source of happiness and felicity in the contemplation of the works of the Creator; enabling him, through a mastery of the laws of the material universe, better to comprehend the great plan of God in Creation, and leading him to adore and praise that All-Wise and Eternal Being who hath thus indeed manifested himself "Philologically" and "Really," in the two-fold sense of his word and his works.

It will be readily understood that from the Primary School as a foundation, other institutions must successively arise, adapted to carry on to completion the work already begun. They should flow from it as naturally as the stream flows from its source, widening and deepening with each influx of its tributaries as it moves majestically onward to the sea. When we understand and appreciate as we ought the object which these successive institutions are designed to answer, we shall give to them such an organization as will fit them for the progressive development of the complex forces of our three-fold nature. They will thus become but logical parts of one consistent,

harmonious whole, each adapted to its special functions, each laboring *for*, and aspiring *to*, the same desirable and comprehensive end.

From this commanding stand-point, having in full view the nature of the work which the education of the present day proposes, as well as the entire system of means by which this work is intended to be accomplished, it is an easy task to trace the relation of Normal Schools to the great scheme of public education, and to the welfare and progress of that society whose most urgent necessity is that of earnest, enterprising, active, working, intelligent, moral, religious men, devoted to the great interests of their species, and to the fulfillment of those high destinies which man is placed here to work out.

It will be easily seen that they aim to strike a powerful and effective blow at evils at once radical and deep, that they seek to remove difficulties and impediments at once serious and overwhelming, which beset man at the very outset of his disciplinary and preparatory career. Descending to those deep well-springs of individual and social life, welfare, progress, and happiness—the Primary Schools—they labor to purify, elevate, and improve. Recognizing the simple truth that "it is the master that makes the school," they take the teacher by the hand, unfold to his view the fearful and wonderful structure of this complex physical being, teach him to look in upon the mysterious spirit that animates it, to understand, as far as possible, its nature and capacities, to observe its manifestations, to master its laws, to investigate the methods by which its subtle forces are to be drawn out, train him to their application, and send him forth over the lengths and breadths of the land to wake up the latent energies of its embryo citizens, to infuse in the home circle a higher appreciation of parental duty and obligation, and to animate the public heart with a livelier interest in that great work which should ever be its chief concern.

PERMANENCE OF WORKS OF ART.

In a perfect state of society there would be no need for laborious and degrading occupations, any more than in a state of peace there is need for the toils and dangers of war. In a state of humanity in which nature were entirely subdued, the office of the laborer and the combatant would have ceased. If all the temples, and halls of science, philosophy, and music were built, and all the dwellings of man prepared, nothing more would be left to be done to them but to improve and beautify them, and this might go on for ever. If all the forests were cut down, all the marshes drained, all the roads made, and all the earth's area brought under cultivation, nothing would remain to be done at them but to improve and beautify them; and this, too, might be an eternal work, to be transmitted to all generations, each successive generation having less and less labor to perform, but all having some beauty and adornment to add. This improving and beautifying process might go on, till earth should have become an image of heaven, and have been drawn into a connection with it so close, that it should be difficult to say where earth ended and where heaven began.

THE CAUSES OF CRIME.

NOTICING several frightful crimes in three of our principal cities, the *Louisville Journal* remarks that all these deeds of horror are sad evidences of the improper training of our young men. It might have added, "and of our young women also."

We believe that our cotemporary has correctly indicated the source of these terrible outrages. The truth is, that a pernicious and radical error pervades the entire system of youthful training in America. The two prominent and glaring defects of that system are, first, the lack of moral teaching, and next, over-indulgence. There is scarcely one in a hundred families which pays regular and strict attention to the inculcation of moral and religious precepts in the minds of its youthful members. Boys and girls are alike reared with the dimmest and most obscure perceptions of their obligations toward society and their Maker. They are instructed to some extent in the various branches of merely human knowledge, and in the course of their education they obtain passing and evanescent glimpses of holier and more important truths; but rarely indeed is a sedulous and persevering effort made to create in their understanding and their will those fundamental convictions of right and wrong by the rigid observance of which they can alone expect peace of mind and happiness here and hereafter. Their intellects, indeed, are enlarged, but their hearts are abandoned to all the vicious and impure passions of our fallen and groveling nature. Hence American children too frequently grow up with few and faint ideas of duty and virtue, and are left in their conduct through life to the guidance of unchastened desires rather than to the suggestions of an ever-wakeful and enlightened conscience. Is it at all surprising that so faulty a system of training should eventuate in folly, dissipation, and frivolous pursuits, or darken into horrid vice and revolting crime?

Over-indulgence is a potent auxiliary to imperfect training. Our boys and girls are scarcely out of their swaddling clothes ere they are treated as young gentlemen and incipient ladies. While yet under the discipline of the teacher's ferule they conceive themselves competent to take their places in society. Boys of sixteen talk politics, frequent public amusements, smoke cigars, and imbibe intoxicating fluids. Girls of fourteen and fifteen chatter scandal, are fastidious and elegant in their toilet, play the woman, prate of marriage, and converse among themselves about their beaux. Long ere the years of discretion have arrived, both sexes know too much. Beardless youths are converted into rakish men of the world, and simpering misses, who ought still to wear pantalettes, are thoroughly grounded in the arts of flirtation and coquetry. To anticipate modesty, propriety, moral rectitude, and a sense of religious responsibility from such materials would be about as reasonable as to expect to find humanity in a tiger, courage in a hare, or genius in an idiot.

Seven eighths of the crimes which the press is constantly compelled to record proceed from these two fruitful sources of misery and vice. As long as parents and guardians shrink from the performance of their duty, so long will the evil continue unchecked. It is impossible to plant bram-

bles and gather roses. No one can habitually swallow poison with impunity. Children, if surrendered to the anarchical government of their own bad passions, will necessarily become vicious in youth and depraved in manhood. If untaught the essential restraints of morality and religion, they must inevitably lapse into the worst of habits, and any apparent conformity to the accepted canons of life will arise less from settled convictions than from the fear of the law. If a boy abstains from avenging a fancied wrong by the bowie knife or the pistol because he dreads the prison or the scaffold, it is evident that if that terror were removed he would rush headlong into murder; but if he refrains from the indulgence of a furious animal wrath because he knows it to be an infringement of the divine and moral law, he is protected from crime by a panoply a million times more impregnable than any which the laws can furnish. If a young lady who indulges in gossip, scandal, and backbiting is simply told that the practice is unbecoming and vulgar, she may abandon the habit for fear of censure, but if she is well indoctrinated in the belief that slander and evil speaking are violations of divine precepts, her reform will be assuredly lasting, because grounded in conscience. And thus we might illustrate at any length the efficacy of moral training, and the certain and miserable consequences ensuing upon its total neglect.

Until parents take to heart these primary truths and apply them diligently in the culture of their children's minds and hearts, we can see no prospect of marked improvement. The jail and the penitentiary are institutions of human weakness and wickedness. Let men learn to amend their lives and these hideous emblems of an imperfect civilization will disappear. Moral reform must proceed from within outwardly. Make men better, and the prisons will fall to ruins from dilapidation and disuse. Teach the rising generation to fear God and obey his commandments, and crime will progressively diminish.—*New Orleans Bee*.

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To Correspondents.

M. L.—You ask us to prolong our answer which we gave to a letter of yours in the Feb. No. of the *JOURNAL*. The data on which that letter was based are not at hand, and if they were, we would beg to suggest to you that we can not maintain a long corespondence through this department of the *JOURNAL*—we have too much other business to attend to; and you ought to be able to answer the question which you propose, namely, whether a college education is necessary for teaching, when you know that ninety-eight out of every hundred of the teachers in this country are without a college education.

ANSWER. It is not absolutely necessary for one to go to college in order to become a good writer, but the best of education is always desirable. Get it if you can.

L. R. B.—Stammering arises from many causes, chiefly from some defect in the muscles which govern the throat, mouth, and tongue. Care, calmness, and deliberation will often obviate the difficulty. In singing, when the vocal organs are governed in their action by Time and Order, the most inveterate stammerer finds no difficulty in correct enunciation. And this is also true when he is angry or frightened. You have the indications of large Continuity, Firmness, Individuality, and reflective organs. Be methodical in study, and avoid confusion.

Literary Notices.

MY THIRTY YEARS OUT OF THE SENATE. By Major Jack Downing. Illustrated with sixty-four original and characteristic engravings on wood. Pp. 458. New York: Oak Smith & Co., 112 William Street.

Who has not heard of Major Jack Downing, his quaint doings and sayings, his moral philosophy and excellent wit, done up in the simple, yet unique garb of Down-East Yankee phraseology? Everybody who read his Downingville letters in the days of Jackson, and his travels with the "Jinral," will hail this work as an old friend.

The author, Mr. Seba Smith, has brought down the letters as late as to the close of Mr. Pierce's administration. There has never appeared anything in print in this country which equals for fidelity and wit the letter of Major Jack Downing as a representative of the real "Down-Easter." Neil's "Charcoal Sketches," published about the same time, and "Sam Slick," by Judge Halliburton, may be accounted as the leading efforts of American wit. We regard Major Jack, however, as at the head of the list as the real Don Quixote of America, and coupled as are his sayings and doings with the great Jackson and other celebrities of his time, the work has a classical and historical interest.

We may safely predict for this work a place in libraries in the future along with Don Quixote. The peculiar party asperities of the days of Jackson having become softened, all parties can now read Major Jack's letters, and enjoy the wit without feeling the sting which at first was inevitable. Sarcasm, like wine, becomes softened by age, the acerbity being neutralized while all the spirit remains.

Major Jack, like Mrs. Partington, ever evinces the spirit of justice, virtue, and morality; but the Major is a thousand times more 'cute than the venerable lady just mentioned.

It is often the fault of wits that they degrade their genius to the support of vice, and their works are thus rendered utterly unfit for the young, and not wholesome for the old.

We commend the moral tone of Major Jack, and predict for it a large sale.

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The only entirely satisfactory proof of a good watch is that it tells correctly and without interruption the true time of day. All other tests are illusory. If the watch will not perform equably and with accuracy, it is to no purpose whatever that it is elaborately finished, that curious shapes and patented devices are adopted, that novel escapements and ingenious contrivances for compensation are introduced, or that the whole is covered by a famous name and by a massive and costly case. Hundreds of worthless watches are beautifully finished, and some are exquisitely contrived to run badly and wear out quickly. A great deal of work is most often a great deal of complexity, and all will admit that no amount of mere polish will advantage any piece that is radically malformed or in exactly fitted. It is simplicity of construction and such mathematical correctness in the size and shape of every part as the application of machinery to the purpose alone make a watch, that, with sufficient nicety of finish, accomplishes the desired result. The founders and managers of the American Watch Company of Waltham are determined to make timekeepers whether they make money or not. They do not undervalue ornament, but they feel that they can not overvalue time. THIS IS THE MEANING OF THEIR WHOLE ESTABLISHMENT. Thoroughly familiar by practical experience with the evils inherent in foreign watches—evils which all watch-dealers will bear them out in saying, render nearly worthless for all the purposes of time-keeping a large majority of foreign watches—they aim, through the substitution of mechanical science for the uncertain judgment of the eye and imperfect skill of the hand, to produce an article that shall not only look like a watch but perform the duty of a watch, adorning it with such a degree of finish as is sufficient, and which through costliness will not be put above the reach of any class in the community. And that they have done this and are doing it, they confidently appeal to the thousands whose daily coming and going is regulated by the Waltham watches to say. In every system, even the best, there will be imperfection, and instances of failure doubtless occur in the Waltham manufacture, but in a system which produces watches which are inferior to rather than inferior, the proportion of such must be reduced to a minimum.

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The Company is gratified to be able to say, however, that there are hundreds in the trade whose supreme interest is not in importation, or in an old stock on hand, and a large circle of out-door patients; who have no national antipathies to an American watch; who, indeed, from patriotic motives would rather distribute them, even if they were not twice as sound and honest and cheap as any other, with whom Waltham watches may be found. The Company confidently maintains that its watches will abide the conclusive test of time-keeping, and upon that ground it is content to rest its claims to the general patronage. The public will bear in mind that these watches are made for reputation, and with the responsibility of perpetual guaranty constantly in view; for however they may change hands, in whose hands they are found faulty, and at whatever period, the Company is bound to make them good.

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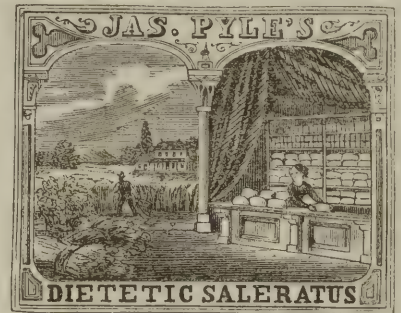
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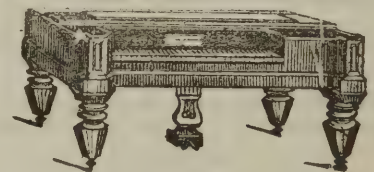
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HOW SAWS ARE MADE.

The first operation is to cut the sheet, with shears, into pieces of proper size and shape, after which the edge which is to receive the teeth is breasted—that is, dressed down with a file to a correct and regular outline. The plates are then taken to a lever press worked by a treadle, where the teeth are cut one by one, the plate being moved forward after each cut, until the tooth rests upon a guage set at a proper distance from the die, by which means regularity in the size of the teeth is secured. The wire edges left by the cutting-out press are then hammered down upon an anvil and the teeth are filed up into their proper shape. They are now ready to be hardened and tempered—an operation of much nicety, requiring great experience and skill with the strictest attention. For this purpose a large reverberatory furnace is employed, with a low roof and a level hearth of fire brick, about six feet wide and eight or nine feet in depth, over which a lively flame from a wood fire is made to pass continually. The saws are carefully spread upon this hearth and the furnace doors closed until they have got a regular red heat, when they are taken out and plunged into an oil-bath, in a large iron pan about six and a half feet in diameter and sixteen inches deep—this size being required for the large circular saws which are now much used in saw-mills in place of the old-fashioned upright ones.

When taken from this bath the steel is excessively hard and almost as brittle as glass, and requires much care in handling; and to bring it to a state fit for use, or, in other words, to temper it, it must be again put into the furnace—either the one above described, or another built expressly for tempering, where it is held until heated to a certain degree, which removes the excessive hardness and leaves it with the proper temper and elasticity. The saws are left, by this operation, very much warped and twisted, and to prepare them for grinding they have to be planished with hammers which are made for this purpose, of several odd shapes, each shape being fitted to give a certain kind of blow, and as the workman proceeds with his work he has frequently to change his hammer to suit the character of the different twists or swells in his saw. This work, so difficult, so impossible, we may say, to an ordinary smith or machinist, is performed with an accuracy and dispatch that are quite surprising, and exhibits a remarkable instance of what human art is capable of by long practice.

The saws being now ready for grinding, we follow them to the basement where they pass into the grinder's hands; he takes one, places it upon a board of suitable size, and applies it to the face of a large grindstone which revolves with great rapidity; to increase his force, he grasps the sides of the board with his hands, and at the same time presses his knees against it, rising on his toes and throwing the whole weight of his body forward over the stone, so as to produce the greatest possible effect. This is, of all the operations of saw-making, apparently the most unpleasant—for not only is the workman covered with the wet sludge thrown off by the rapid motion of the grindstones, but it is difficult to divest oneself of the feeling of danger from the quick revolutions of these huge masses, measuring from five to six feet in diameter,

and weighing from a ton to a ton and a half each; accidents are, however, of rare occurrence.

As the grinding of the saws materially impairs their previous flatness, they have to be subjected to a second hammering by the planishers, which is followed by a light grinding to remove the hammer marks. They are then polished upon an emery wheel of about 30 inches in diameter and four inches face, which is made of wood and covered with sole leather, and after being turned off perfectly true, is coated with emery which is made to adhere by means of glue, and requires to be renewed occasionally. This wheel runs with a speed of 800 to 1,000 revolutions per minute, and the saws being applied to it by means of a board, receive their polish very rapidly. When a very fine polish is wanted, several wheels are used successively, each with finer emery than the previous one.

To correct any defects that may have been acquired in these operations, the saws have next to be blocked—that is, hammered upon a post of hard wood, with a light polished hammer. They are next rubbed lengthwise with emery applied by means of cork, which gives them an agreeable, even white tint, and very level appearance. This operation is here performed by a newly invented machine, which greatly reduces the labor and produces much better results than hand work.

The saw next passes to the setter, who places it upon a little anvil held in a vice, and strikes the alternate teeth with a hammer, so as to bend each uniformly to the required deviation from the plane of the saw; then turning the saw over, the setter strikes in like manner the alternate teeth which he had left untouched upon the other side; in this manner each successive tooth is placed in opposite directions at the desired set, to allow the blade of the saw to pass through the wood without resistance, while its breadth acts as a guide to give stability and effect to the operation of sawing. The teeth are next carefully sharpened with a file, for which purpose they are secured in a vice with broad chaps, after which they are ready to have the handles fastened upon them with screws and nuts, when they are again blocked, and are then ready to be packed in bundles for sale.

SINGULAR TRANCE.—The *Diario*, of Havana, tells a story of a man named John McIntosh, a native of Litchfield, Connecticut, who one day last month went out from the farm-house where he was employed, in search of a lost bull. Night came, and McIntosh did not return. The following day he was still absent. Then the farmer and all hands became alarmed and went in search of him, but all their efforts being unavailing, they came to the conclusion that he had fallen a victim to the bears or the robbers. They therefore dismissed him from their minds. However, after seventeen days had elapsed, a pale, weak, and emaciated man presented himself at the farm-house. This was McIntosh. He declares that, passing along a ravine, he had lain down, without knowing why, in the hollow of a rock, and had remained there asleep for seventeen days; although, strange to say, he had heard the voices of those who were searching for him, but did not possess the power to answer.—*New Orleans Delta*.

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on which symmetry and beauty depend, are not less interesting and important than they are novel and surprising; showing, as they do, that the form and features of even the mature man or woman (and much more those of the child) may be modified at will, and to an almost unlimited extent—that we have the power to change, gradually but surely, the shape and arrangement of bone, fiber, and fluid, thus growing, day by day, more beautiful or more ugly, according to the direction given to the vital forces. The chapters devoted to this subject will

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FRESH VITALITY

to the languid frame; give new strength to the weak limb; substitute grace of movement for awkwardness; and remodel the ill-formed body and homely features into

SYMMETRY AND BEAUTY.

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will not look in vain in its pages for the secrets of that womanly beauty and personal attractiveness which they very properly desire to possess; and

YOUNG MEN

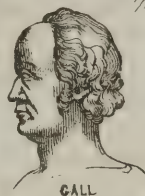
will find it a manual of rules for the development of those high qualities of physical vigor and manliness which will command the admiration of their own sex no less than the love of the other.

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Contents.

GENERAL ARTICLES:	PAGE	PAGE
Dr. Wm. A. Alcott, Portrait, Phrenological Character, and Biography.....	65	Remarkable Retribution..... 74
Letter to a Dyspeptic.....	66	Self-Esteem..... 75
Organization, Life, and Mind, 68		Practical Phrenology..... 76
Editorial Correspondence.....	70	Self-Reliance..... 76
D. B. Simmons, M.D., Portrait, Phrenological Character, and Biography.....	71	New Jersey Normal School... 76
Robert Allyn, Portrait, Phrenological Character, and Biography.....	73	do. do. Lunatic Asylum... 76
		To Correspondents..... 80
		Longevity among English Quakers..... 80
		Importance of Sleep..... 80
		Formation of Opinions..... 80
		Woman..... 80

DR. WILLIAM A. ALCOTT. PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

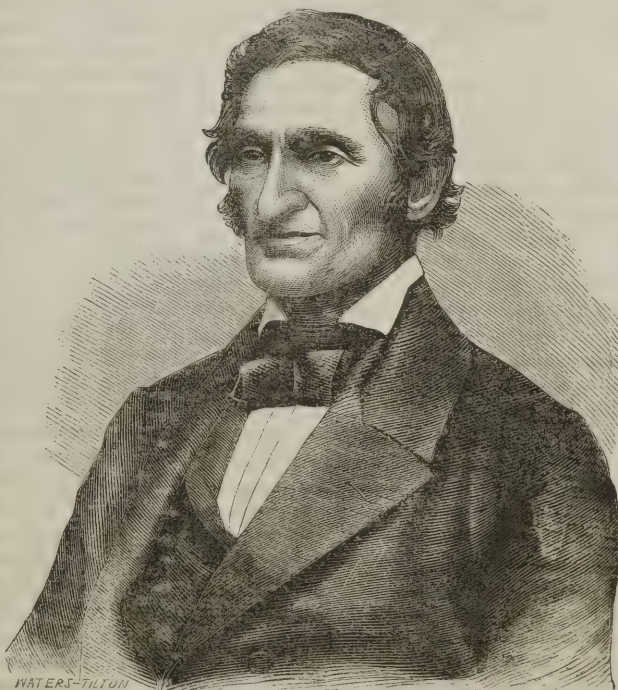
Our portrait of Dr. Alcott was copied from a fine steel engraving by Buttre. It is represented with a wig, which it is well known the Doctor wore for many years. His physiology was peculiar. He was tall, spare, and bony; had a wiry, tough, and hardy organization, but lacked vital power. He inherited from one parent an excellent frame—from the other feeble vital organs. His chest was flat, his abdomen gaunt, and his whole system wanting in flesh; but that great chin, that long nose, prominent cheek-bones, and the great length of his head, from the chin to Firmness, indicate a very powerful frame and the foundation of a remarkably strong and enduring constitution. Had his vital development been equal to his frame, few would have exhibited as much power physically, or been able to endure as much hardship. His health was delicate, but that delicacy pertained chiefly to the lungs and the stomach, and it was only by great care that he prolonged his life and preserved his health. He was a remarkable worker. He performed long journeys on foot, and for years labored sixteen hours a day with his pen. Though this portrait may indicate a bony coarseness, yet the tissues

were really fine grained, and there was a softness and delicacy to his skin, and a sensitiveness to his tone of mind which is seldom surpassed—very rarely so in a person with such an outline.

The side view is a copy from a cast of his head which we took in 1850, and as the head was shaved and the wig removed, our engraving presents the profile of his head and face perfectly. He was remarkable for firmness, as will be seen in the great elevation from the ear to the top of his head. He had also large Continuity, power to concentrate the mind and hold it to a given point. These qualities he exemplified in a prominent degree. His Self-Esteem was also large; still, in his manners he was modest and respectful. His perseverance and independence, as well as his self-sacrificing course of life in boldly and persistently advocating a vegetarian system of diet, and all those homely doctrines of temperance, exercise,

and industry, evinced, practically, the possession of Self-Esteem, Firmness, Continuity, and Benevolence or love for the human race. The length of the head backward from the opening of the ear indicates large social development, and his numerous works relating to the home and its duties, cares, and joys, are a sufficient interpretation of these strong qualities of his character.

He had large Acquisitiveness, which rendered him peculiarly careful and accurate, and, some thought, extra particular in business. He was a man of order, of sharp attention to details, and with his large Firmness and Concentrativeness, he could hardly be otherwise than methodical and persistently accurate in all his business affairs. Men who are loose and careless in business, with

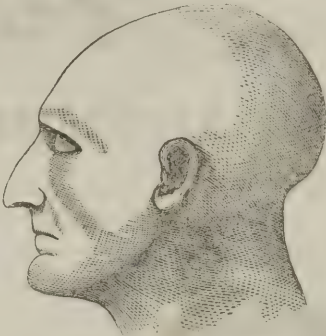


WATERS-TILTON
PORTRAIT OF DR. WM. A. ALCOTT.

the ability to command a large income, have sometimes called the Doctor penurious; but though he may have been frugal and even close, his kindness and liberality were also eminently shown in acts of beneficence and in a life-long labor for the good of the human race. His large social development, moreover, explains his great interest in schools, which occupied so large a portion of his life and labor. Not one man in five thousand has as large Philoprogenitiveness, or would be so strongly influenced to labor for the benefit and happiness of children. His Amativeness was comparatively small; and though the neck, in the engraving, appears to be large, it was in fact very thin. We know that the organ of Amativeness was moderately developed, and this fact is indicated by

the engraving. His head was not broad, but very long. He had fair Combateness and Destructiveness, but he was not fierce, nor ferocious, but persevering, steady, and persistent in his efforts. He was not inclined to carry measures by storm, but to hold on, and hold out, and keep doing.

His religious feelings were strong, and acted most readily in harmony with his strong social qualities. His intellect was peculiar. His forehead was long from the ears to the root of the nose, measuring, by calipers, $5\frac{1}{2}$ inches, and the forehead, at this place, came to a point. The head being so long behind and so very high, it



DR. ALCOTT FROM A CAST.

gives to the forehead a relative diminutiveness. The forehead also retreats rapidly. His perceptive organs (located across the brow) were excessively developed, while the reasoning organs were by no means conspicuous. His power to gather up knowledge was enormous, and we venture to say that no writer of the present day has gathered more facts, or set forth in his writings more practical details, more matter of fact, than will be found in his works. He rarely aimed at argument, but rather at the statement of facts, and to their illustration and enforcement. He had a remarkable memory of objects, places, countenances, details, and facts, and his works abound in these. His logical powers were moderate, his intellect being developed mainly in the region of observation and experience. He has enriched our domestic literature by gathering a great amount of useful information on subjects pertaining to health and the happiness of the home, and has simplified this knowledge so that every person of common sense can readily comprehend his meaning and appropriate the facts to their own use. Intellectually speaking, Dr. Alcott was not great in the sense of originating and reasoning power, but he was great in perception, in memory, in practical experience. He was also great in perseverance, stability, constant, plodding application in the performance of that which he deemed his duty, and also in his strong social impulses, which induced him to write so many books pertaining to the health and happiness of the young, and to bring to the home circle the charms of piety and domestic joy.

BIOGRAPHY.

DR. ALCOTT was born in Wolcott, Conn., Aug. 6th, 1798. He enjoyed no advantages for obtaining an education in youth, beyond those which the common district schools afforded, and he supported himself by working on a farm in summer and teaching in the winter, and occasionally the year around, until he was twenty-five years of age.

His health being precarious, he then gave up manual labor and studied for a physician in the medical school of Yale College. He was licensed to practice in the year 1826, and followed his profession in the counties of New Haven, Hartford, and Litchfield, successfully, for several years. For the love he bore to education, however, he at length relinquished his practice and engaged in efforts to reform the schools of his native State, and those of Massachusetts. In 1832 he went to Boston, and for a time was connected with W. C. Woodbridge, the geographer, in conducting the "Annals of Education," a monthly journal for teachers, and the "Juvenile Rambler," a weekly paper for children, and also in the preparation and publication of geographies and atlases. He also edited "Parley's Magazine" four years for S. G. Goodrich, and for two years he edited the "People's Magazine." He co-operated with Gallaudet, Woodbridge, Hooker, and others, in striving to effect a reform in the public schools of the State. He wrote many articles on this subject, one of which, on the "Construction of School Houses," gained a premium from the American Institute of Instruction. About this time he published his "Young Man's Guide," which had an extensive sale, and has exerted a great influence in spreading important physiological principles among the people of this country.

For more than twenty years he has passed his summers in laboring at home with his pen, and his winters in lecturing in different parts of the country upon the topics which have especially occupied his attention. He has visited upward of 20,000 schools, before many of which he has lectured on physiology, temperance, exercise, and other moral and hygienic topics.

The publication of his "Young Man's Guide" brought him a numerous class of patients who had been prostrated by improprieties; and he will be remembered by these and their families for the service he rendered them, and his name and influence will go to posterity as a benefactor in this department of knowledge. He also treated a vast number of cases of consumption.

Dr. Alcott was constitutionally consumptive, and suffered much from ill-health all his early life, especially between the ages of eighteen and twenty-eight. Nothing but a good degree of obedience to physical laws could have saved him alive. Indeed, at twenty-eight he was given up to die of consumption. He then abandoned the use of medicine, and made other great changes in his habits, and in 1830 abandoned animal food and all drinks but water, and gradually recovered. From that time till near the close of his life his health gradually improved, and though not robust he had great powers of endurance, and was in the enjoyment of excellent health, which he ascribes to the simplicity of his habits, to his active exercise, and to his abstemious diet. It was his boast that at the age of twenty-two he had fully reimbursed his father for all the labor and expense which he had caused him during his childhood.

Since 1832 he has published more than a hundred books and pamphlets, among which may be specified, in addition to those already mentioned, "The House I Live In," "Young Woman's Guide," "Young Housekeeper," "The Library of Health,"

in six vols., "Moral Reform," and "My Progress in Error."

Dr. Alcott, though some charge him with singularity and radicalism, was, nevertheless, a philanthropist of the genuine stamp, and his name is identified permanently with some of the most valuable reforms of education, morals, and physical training which the present century has witnessed. The amount of labor which he has performed without the expectation of any compensation for his services, is believed to be almost unparalleled. So unremitting and engrossing have been his various avocations, that he has stated that he hardly ever found time to read a book through, and that the books which he had written probably exceeded in number those which he had read entirely. The great object of his labors has been to prevent poverty, vice, and crime, by means of correct physical and moral training, and a judicious application of intelligence to the improvement of society. Dr. Alcott has been widely known in connection with Vegetarianism, and been for years the President of the American Vegetarian Society. He resided at Auburndale, in the town of Newton, a few miles from Boston, Mass., where he died of an attack of pleurisy, on the 29th of March, in the sixty-first year of his age.

LETTER TO A DYSPEPTIC.

FROM THE "ATLANTIC MONTHLY."

YES, my dear Dolorosus, I commiserate you. I regard your case, perhaps, with even sadder emotions than that excellent family-physician who has been sounding its depths these four years with a golden plummet, and has never yet touched bottom. From those generous confidences which, in common with most of your personal acquaintances, I daily share, I am satisfied that no description can do justice to your physical disintegration, unless it be the wreck of matter and the crush of worlds with which Mr. Addison winds up Cato's Soliloquy. So far as I can ascertain, there is not an organ of your internal structure which is in its right place, at present, or which could perform any particular service, if it were there. In the extensive library of medical almanacs and circulars which I find daily deposited by traveling agents at my front door, among all the agonizing vignettes of diseases which adorn their covers, and which Irish Bridget daily studies with inexperienced enjoyment in the front entry, there is no case which seems to afford a parallel to yours. I found it stated in one of these works, the other day, that there is iron enough in the blood of twenty-four men to make a broadsword; but I am satisfied that it would be impossible to extract enough from the veins of yourself and your whole family to construct a crochet needle for your eldest daughter. And I am quite confident, that if all the four hundred muscles of your present body were twisted together by a rope-maker, they would not furnish that patient young laborer with a needful of thread.

You are undoubtedly, as you claim, a martyr to Dyspepsia; or if you prefer any other technical name for your disease or diseases, I will acquiesce in any, except, perhaps, the word "Neurology," which I must regard as foreign to etymological science, if not to medical. Your

case, you think, is hard. I should think it would be. Yet I am impressed by it, I must admit, as was our adopted fellow-citizen by the contemplation of Niagara. He, you remember, when pressed to admire the eternal plunge of the falling water, could only inquire, with serene acquiescence in natural laws, "And what's to hinder?" I confess myself moved to similar reflections by your disease and its history. My dear Dolorosus, can you acquaint me with any reason, in the heavens above or on the earth beneath, why you should *not* have Dyspepsia?

My thoughts involuntarily wander back to that golden period, five years ago, when I spent one night and day beneath your hospitable roof. I arrived, I remember, late in the evening. The bed-room to which you kindly conducted me, after a light but wholesome supper of dough-nuts and cheese, was pleasing in respect to furniture, but questionable in regard to physiology. The house was not more than twenty years old, and the chamber must therefore have been aired within that distance of time, but not, I should have judged, more recently. Perhaps its close, oppressive atmosphere could not have been analyzed into as many separate odors as Coleridge distinguished in Cologne; but I could easily identify aromatic vinegar, damp straw, lemons, and dyed silk gowns. And, as each of the windows was carefully nailed down, there were no obvious means of obtaining fresh air, save that ventilator said to be used by an eminent lady in railway-cars—the human elbow. The lower bed was of straw, the upper of feathers, whose extreme heat kept me awake for a portion of the night, and whose abundant fluffy exhalations suggested incipient asthma during another portion. On rising from these rather unrefreshing slumbers, I performed my morning ablutions with the aid of some three teacupful of dusty water—for the pitcher probably held that quantity—availing myself, also, of something which hung over an elegant towel-horse, and which, though I at first took it for a child's handkerchief, proved, on inspection, to be "Chamber Towel, No. 1."

I remember, as I entered the breakfast-room, a vague steam, as if frying sausages, which, creeping in from the neighboring kitchen, obscured in some degree the six white faces of your wife and children. The breakfast-table was amply covered, for you were always what is termed by judicious housewives "a good provider." I remember how the beefsteak (for the sausages were especially destined for your two youngest Dolorosi, who were just recovering from the measles, and needed something light and palatable) vanished in large rectangular masses within your throat, drawn downward in a maelstrom of coffee;—only that the original whirlpool is, I believe, now proved to have been imaginary;—"that cup was a fiction, but this is reality." The resources of the house also afforded certain very hot biscuits or bread-cakes, in a high state of saleratus—indeed, it must have been from association with these, that certain yellow streaks in Mr. Ruskin's drawing of the rock, at the Athenæum, awakened in me such an immediate sense of indigestion;—also, fried potatoes, baked beans, mince-pie, and pickles. The children partook of these dainties largely, but without undue waste of time. They lingered

at table precisely eight minutes, before setting out for school; though we absorbed in conversation, remained at least ten;—after which we instantly hastened to your counting-room, where you, without a moment's delay, absorbed yourself in your ledger, while I flirted languidly with the *Daily Advertiser*.

You bent over your desk the whole morning, occasionally having anxious consultations with certain sickly men whom I supposed to be superannuated book-keepers, in impoverished circumstances, and rather pallid from the want of nutritious food. One of them, dressed in rusty black, with a flabby white neckcloth, I took for an ex-clergyman; he was absorbed in the last number of the *Independent*, though I observed, at length, that he was only studying the list of failures, a department to which, as it struck me, he himself peculiarly appertained. All of these, I afterwards ascertained from your office-boy, were eminent capitalists; something had gone wrong in the market—not in the meat-market, as I should have supposed from their appearance, but in the money-market. I believe that there was some sudden fall in the price of indigo. I know you looked exceedingly blue as we walked home to dinner.

Dinner was ready the instant we opened the front door. I expected as much; I knew the pale, speechless woman who sat at the head of your table would make sure of punctuality, if she died for it. We took our seats without a word. The party was smaller than at breakfast. Two of the children had staid at school, having their luncheon-baskets well filled from the cold remains of breakfast. Your eldest girl, Angelina, aged ten, one of those premature little grown women who have learned from the cradle that man is born to eat pastry and woman to make it, postponed her small repast till an indefinite future, and sat meekly ready to attend upon our wants. Nathaniel, a thin boy of eight, also partook but slightly, having impaired his appetite, his mother suspected, by a copious luncheon of cold baked beans and vinegar, on his return from school. The two youngest (twins) had relapsed to their couches soon after breakfast, in consequence of excess of sausage.

You were quite agreeable in conversation, I remember, after the first onset of appetite was checked. You gave me your whole theory of the indigo crisis, with minute details, statistical and geographical, of the financial condition and supposed present location of your principal absconding debtors. This served for what is called, at public dinners, the intellectual feast; while the carnal appetite was satisfied with fried pork, ditto roasted, strong coffee, turnips, potatoes, and a good deal of gravy. For dessert (at which point Nathaniel regained his appetite) we had mince-pie, apple-pie, and lemon-pie, the latter being a structure of a two-story description, an additional staging of crust being somehow inserted between upper and under. We lingered long at that noon meal—fifteen minutes, at the very least; for you hospitably said that you did not have these little social festivals very often—owing to frequent illness in the family, and other causes—and must make the most of it.

I did not see much of you during that after-

noon; it was a magnificent day, and I said, that, being a visitor, I would look about and see the new buildings. The truth was, I felt a sneaking desire to witness the match-game on the Common, between the Union Base Ball Club, No. 1, of Ward Eleven, and the Excelsiors of Smithville. I remember that you looked a little dissatisfied, when I came into the counting-room, and rather shook your head over my narrative (perhaps too impassioned) of the events of the game. "Those young fellows," said you, "may not *all* be shiftless, dissipated characters *yet*—but see what it comes to! They a'n't content with wasting their time; they kill it, sir, actually kill it!" When I thought of the manly figures and handsome, eager faces of my friends of the "Union" and the "Excelsior"—the Excelsiors won by ten tallies, I should say, the return match to come off at Smithville the next month—and then looked at the meager form and wan countenance of their critic, I thought to myself, "Dolorosus, my boy, you are killing something besides time, if you only knew it."

However, indigo had risen again, and your spirits also. As we walked home, you gave me a precise exhibit of your income and expenditures for the last five years, and a prospective sketch of the same for the next ten; winding up with an incidental delineation of the importance, to a man of business, of a good pew in some respectable place of worship. We found Mrs. D., as usual, ready at the table; we partook of pound-(or pound-and-a-half, I should say), and sundry hot cups of a very Cisatlantic beverage, called by the Chinese epithet of tea—and went, immediately after, to a prayer-meeting. The church or chapel was much crowded, and there was a certain something in the atmosphere which seemed to disqualify my faculties from comprehending a single word that was spoken. It certainly was not that the ventilators were closed, for there were none. The minister occasionally requested that the windows might be let down a little, and the deacons invariably closed them again when he looked the other way. At intervals, females were carried out, in a motionless condition—not, as it appeared, from conviction of sin, but from faintness. You sat, absorbed in thought, with your eyes closed, and seemed not to observe them. I remember that you were very much shocked when I suggested that the breath of an average sinner exhausted atmospheric air at the rate of a hog's-head an hour, and asked you how much allowance the laws of the universe made for the lungs of church-members? I do not recall your precise words, but I remember that I finally found it expedient, as I was to leave for home in the early train, to spend that night at the neighboring hotel, where I indulged, on an excellent mattress, in a slumber so profound, that it seemed, next morning, as if I ought, as Dick Swiveller suggested to the single gentleman, to pay for a double-bedded room.

Well, that is all over now. You have given up business, from ill-health, and exhibit a ripe old age, possibly a little over-ripe, at thirty-five. Your dreams of the forthcoming ten years have not been exactly fulfilled; you have not precisely retired on a competency, because the competency retired from you. Indeed, the suddenness with

which your physician compelled you to close up your business left it closed rather imperfectly, so that most of the profits are found to have leaked out. You are economizing rather strictly, just now, in respect to everything but doctors' bills. The maternal Dolorosa is boarding somewhere in the country, where the children certainly will not have more indigestible food than they had at home, and may get less of it in quantity—to say nothing of more air and exercise to aid digestion. They are not, however, in perfect condition. The twins are just getting up from scarlet fever; Nathaniel has been advised to leave school for a time; and something is thought to be the matter with Angelina's back. Meanwhile, you are haunting water-cures, experimenting on life-pills, holding private conferences with medical electricians, and thinking of a trip to the Bermudas.

You are learning, through all this, the sagest maxims of resignation, and trying to apply them. "Life is hard, but short," you say; "Providence is inscrutable; we must submit to its mysterious decrees." Would it not be better, my dear Dolorosa, to say instead, "Life is noble and immortal; God is good; we must obey his plain laws, or accept his beneficent penalties?" The rise and fall of health are no more accidental than the rise and fall of indigo; but it is the duty of those concerned in either commodity to keep their eyes open, and learn the business intelligently. Of the three proverbial *desiderata*, it is as easy to be healthy as to be wealthy, and much easier than to be wise, except so far as health and wisdom mean the same thing. After health, indeed, the other necessities of life are very simple, and easily obtained;—with moderate desires, regular employment, a loving home, correct theology, the right politics, and a year's subscription to the *Atlantic Monthly*, I have no doubt that life, in this planet, may be as happy as in any other of the solar system, not excepting Neptune and the fifty-five asteroids.

You are probably aware, my dear Dolorosa—for I remember you were destined by your parents for the physician of your native sea-side village, until you found a more congenial avocation in curing mackerel—that the ancient medals represented the goddess Hygeia with a serpent three times as large as that carried by *Æsculapius*, to denote the superiority of Hygiene to medicine, prevention to cure. To seek health as you are now seeking it, regarding every new physician as if he were Pandora, and carried hope at the bottom of his medicine-chest, is really rather unpromising. This perpetual self-inspection of yours, registering your pulse thrice a day, as if it were a thermometer and you an observer for the Smithsonian—these long consultations with the other patients in the dreary parlor of the infirmary, the morning devoted to debates on the nervous system, the afternoon to meditations on the stomach, and the evenings to soliloquies on the spine—will do you no good. The more you know, under these circumstances, the worse it will be for you. You will become like Boerhaave's hypochondriacal student, who, after every lecture, believed himself to be the victim of the particular disease just expounded. We may even think too much about health—and certainly too much about illness. I solemnly believe that the very best

thing that could be done for you at this moment, you unfortunate individual, would be to buy you a saddle-horse and a revolver, and start you tomorrow for the Rocky Mountains, with distinct instructions to treat any man as a Border Ruffian who should venture to allude to the subject of disease in your presence.

But I can not venture to hope that you will do anything so reasonable. The fascinations of your present life are too overwhelming. When an invalid once begins to enjoy the contemplation of his own woes, as you appear to do, it is all over with him. Besides, you urge, and perhaps justly, that your case has already gone too far for so rough a tonic. What, then, can I do for you? Medicine I can not offer; for even your respectable family-physician occasionally hints that you need something different from that. I suspect that all rational advice for you may be summed up in one prescription: Reverse instantly all the habits of your previous physical existence, and there may be some chance for you. But perhaps I had better enter more into detail.

[TO BE CONCLUDED IN OUR NEXT.]

ORGANIZATION, LIFE, AND MIND.

BY LEVI REUBEN, M.D.

THE distinction between organized beings, vegetable or animal, and inorganic masses of matter, is patent, broad, and fundamental. The microscope has revealed to us animalcules that far surpass in minuteness the fancied monads of ancient times; but between the simplest and least of these animalcules and the crystalline, magnetic, or other best estate of unorganized matter, the distance is still such as we may well call infinité.

The chasm between the lowest living thing and the highest un-living thing is in the existing order of nature, impassable, save by aid of that almost incomprehensible agency—Life. Some of the differences which research exhibits between the organized and the unorganized are these:

1. In *Form*. The unorganized body is either irregular, endlessly variable—a thing of accident; or else, regular, crystalline, and nearly invariable—a thing of fixed physical law. In both cases, it has usually *angular* outlines. It is under no necessity of transformation—no regular waste and re-supply of parts. The crystalline form lacks all the obvious marks of life: the other forms are indefinite, without type or rule.

But while the organized body is made of the same general, often of the same special, kinds of matter, its form shows only a limited degree of irregularity, which is, in fact, subordinated to a general and unchanging regularity. The hunter never fails to know the stag or goat, whatever its varieties; the microscopist recognizes at a glance his favorite *diatom* or *navicula*, whether in a drop of water from the Eastern or Western world; and man's typical form never disgusts us by an unexpected lapse into the shellfish or the brute.

Organized forms are endlessly tenacious and self-sustaining. Each species comes to us, through its generations, as if cast in a common, invisible mold. In these typical forms *curved* outlines are the rule. Life has monopolized the *lines of beauty*. Transformations go on, due to the in-

cessant taking-in and casting-out of matter, which, vivified between these two limits in time, was dead before, and is dead afterward. Of all the rounded life-forms, the *sphere* is evidently, and properly, parent and prototype. The simplest organisms, as some of the *protozoa*, are spherules, and so are the independently-existing cells which run their short race in the higher animals, in discharging the active duties of glands, muscles, and brain.

For the reason of these differences: un-living masses are due simply to forces of aggregation or cohesion—atom caught within the reach of atom, and resting there; while organisms are due to forces of evolution, that not only seize the atoms coming within the field of their influence, but dispose them there according to a complex, pre-determined plan, and so as to bring out again with precision the very type-form conceived and originated thousands of years ago.

2. In *Size*. Here the differences are much the same as those named under form. The lump has a size accidental, variable, without rule or type. The crystal, the only exception, has a solid consistence that forbids life. Granite is as perfect in the granule as in the mountain stratum: the dust is still identical with the rock.

But each kind of organism has a rulable size, changeable only within narrow limits. Fragmentary division does not here multiply individuals: it annuls individuality and life together. The dog, the insect, the tree, comminuted, becomes, not a community of beings, but a collection of putrescible masses. Fissiparous generation and propagation by slips or cuttings form no exceptions to this principle. There are plants and animals that multiply by spontaneous cleaving-off of parts, or buds, developing into new individuals, and the polype and many familiar shrubs, if sliced or cut into appropriate segments, accomplish a like development. But in these instances continued life is only possible from the fact that each bud or segment has in itself capabilities, in virtue of which it refuses to remain fragmentary—is in fact one style of seed or germ of a new being.

Why have living beings thus a rulable size? The elephant as surely stops at elephantine, as man at human, or the cat at feline dimensions. Necessarily so, because the volume of life-power is limited. Let any individual of any species grow to a certain size, and this power is so far expended that increase of volume must cease; life falls back on simple self-maintenance, and then succumbs to the preponderance of decay.

3. In *Internal Arrangement*. The un-living body may be a single atom: the living organism can never be thus simple. Palace or kennel is a structure; one brick or cobble-stone can not make it. So organic edifices—anatomies—require at the least, probably, thousands of ultimate constituent particles. Crystals are the only structural lumps: yet the structure of a crystal, alongside of that of a tadpole or even a *protozoon*, is less than the hod-full of bricks contrasted with the elaborate mansion. In lumps, only the simplest possible discrimination into parts takes place; in organisms, a minute, persistent, miraculous differentiation of structure universally holds. So long as even an insect lives, this much of its

food shall be vessel, that nerve, the other muscle; and so on. The little living cellule has still his containing sac, and contained soft-solid or semi-liquid organs, with power, somewhere, to wrap himself about and absorb the prey he is not privileged to taste, nor taxed to masticate and ingest. He is an *organism*, a complex of instruments—that expresses the whole. Do we in this unduly exalt life? We must admire life; we can but be awestruck at it; we are wholly at a loss for its essence or its method.

Here, again, we are taught a truth. The difference arises, in part at least, from the presence in living beings of peculiar conditions; but it also shows that these possess forces not elsewhere existing, or else, modifications by the new conditions of common forces, such as in un-living bodies can never result. Either there are *vital forces*, or else *vital conditions* modifying physical forces, that are in the animal or plant new, unique, and all-potent.

4. In *Consistence*. The un-living mass may be solid, liquid, or gaseous, that is, it may be absolutely homogeneous. But on the other hand, it may be heterogeneous, and as such is liable to diversities without end and without rule. The organism, though heterogeneous in one point of view, struggles constantly toward homogeneity as a whole, and in each special part. Muscle chooses muscular, bone osseous material; and so on. Disease-conditions must be invoked, and disease-laws obeyed for a long time before actual muscular fiber will yield its proper place to fat, or the fiber of arteries to deposit of bone. But the tendencies, though tenacious, are not unchangeable. A continued succession of jarring blows convert the tough and fibrous iron into a brittle mass, that snaps by its own weight. So, continual jarring shocks upon the elastic but impenetrable life-pattern, continual solicitations of the living forces aside from their true uses and intent, finally change the order of aggregation and the selecting efforts of the textures, and the organism lapses from its integrity—morbid conditions are established.

Life, again, can not cling to any single, simple form of matter. The living solid, liquid, or gas, is an impossibility. Rarely the conditions of life remain through the solid state. Dried, uprooted mosses in South America revive and take root again on the return of the rainy season; and the *rotifer* (wheel-animalcule), dried to immobility and brittleness, lives anew if properly moistened. But in the desiccated organism life, in manifestation, does not exist; nor could it enter at the first such a mass. All living things are *liquid* in a degree—more than *semi-liquid*, as a general rule. Indeed, as liquidity mounts higher in the scale, so usually does action, manifestation, life. The soft-solid human brain is really more largely water, by two or three per cent., than the quite liquid and fluent blood that rushes through it. Man, materially considered, however firm his muscles, tough his integuments, or solid his bones, is much more largely *water* than solid substance. Thought, and decision, and effort float out, exhale, or flash forth from an inclosed, semi-solidified, organized lakelet of water; and the millions of these lakelets, however their energies crystallize in governments, arts, books, social life, constitute the whole which we christen humanity.

When we discover the cause for this semi-liquidity, or more than that, of living beings, especially of all that stand elevated in the scale, the fact becomes in the highest degree significant. In a dry and solid organism, the rapid transfer and interchange of matter which science proves to us form the basis of all manifested life, could not take place. Perpetual nutrition re-supplying perpetual decay—atoms shooting into the life-web incessantly, because just as fast others must shoot out of it—nothing of this could take place in the dry body. In it, chemical change and nutritive alternation would be impossible. The object of the semi-water basis for life is therefore evident. No other object or necessity can be conceived but this; for dry caoutchouc or a succession of links or springs could have been made flexible enough for movements, without being liquid. But organisms were made for *CHEMICAL CHANGE AND NUTRITIVE COMPENSATION*: say what the theorist or the dogmatist may, these are the prime facts of being, in the material point of view. A man is not even a machine, so much as he is a vortex. Why else is the soul chained to the interminable and inexorable necessity of daily bodily feeding? We must constantly put in new compounds, because life, which is essentially motion and change, is necessitating the consumption of the old. And so, in proportion to the amount of *chemism* or *affinity* of element we can cause to enter and undergo disturbance within our systems, in that proportion is increased the amount of *energy*, mental or physical, and the volume of being we can possess and display. Life is a coruscation at a point where atoms rush through from the deadness before, to the deadness after, being; at that brief intermediate space they are organized—there is the perpetually changing, perpetually maintained living body.

5. In *Chemical Composition*. Our thoughts under this head have necessarily been partly anticipated under the preceding. One can do no more than glance at the bearing of a fact, to detail what is even now known in regard to which, would require the space of a respectable volume. But as life can not attach to the solitary atom, so neither can it to the single element. Living gold, living lead—only in the figurative sense can we know such things as these. The living body must be more than a semi-liquid mass. Its liquids and its solids are prescribed. Deviations within limits—the rule of almost, perhaps of every, relation or condition of life—is here again apparent; but the limits, compared with the whole range of chemical substances, are narrow. Pure organic substance, separated for the moment from its necessary mineral concomitants (from which, however, it can never be separate in the life-processes) is made of six elements only, whatever its varieties of form or of origin. These elements—the *organogens*—are Carbon, Hydrogen, Oxygen, Nitrogen, Sulphur, and Phosphorus. But along with these elements, nine more, *fifteen* in all, are essential to the constitution of a complete higher animal or human body; namely, Chlorine, Fluorine, Sodium, Potassium, Calcium, Magnesium, Iron, Manganese, Silicon. Sometimes there are accidentally present Aluminum, Copper, Lead, Arsenic, Silver, Mercury, Antimony, one or more, in very minute quantities. These latter give

about the extent of the variation possible in the way of entrance of improper elements; and it is even doubtful whether these can find a lodgment in physical man without being prejudicial to health and longevity.

But the elements are rarely present in the body in the separate state; and when compounded, they are not so at random. Still more, the whole range of compounds entering into all organisms is quite limited, and may be grouped under a few simple types or classes. According to the salt-radical theory in chemistry, water is as truly a *salt* in composition as common salt itself; and soda as much so as the sulphate of soda. Again, starch, wood, gum, cane-sugar, liver-sugar, etc., have unmistakable relations with glucose, or grape-sugar. The fats are all capable of grouping in two classes, the saponifiable and non-saponifiable. The albuminous compounds are clearly a fraternity. When any of these that can in the system undergo decomposition do so, the products become variable, and run into each other; until at the close of their organic career they are restored to the inorganic world mainly in the three forms of *ammonia*, *carbonic acid*, and *water*. Thus in the constructive stage of organic processes, and at the acme of that stage, we have mainly or wholly compounds belonging to the five following groups:

- (1.) *Elements remaining single*, as Oxygen, Nitrogen, etc.—Few.
- (2.) *Water, and other salts*, or mineral compounds.—Numerous
- (3.) *Glucose and other sugars*, and related compounds.—Several.
- (4.) *Fats*, saponifiable and non-saponifiable.—Several.
- (5.) *Albumen or histogenetic compounds*.—About six.

Of these, each class and each individual appears (save to the extent that some of them are equivalents of each other) in its own place, performs its own offices, answers its own purposes, and disappears in its own way. There is no other intermixture of places and functions, save to the extent just intimated. As, in mechanism, not tin but iron is chosen for toughness, not lead but gold for ductility, so in the human organization it were weak, unscientific, and contrary to all the analogies of nature, to suppose every substance in a medley way serving all purposes by turns—no one group set apart for any specific work. Equally weak and unscientific would it be to suppose that nature's plan requires, as a rule, that which is not fat in food to be wrought into fat in human assimilation, while that which is fat in food must be or may be wrought into that which in assimilation is not fat—that muscle, which is chemically identical with gluten, shall be made from starch or oil which have not the least chemical likeness to muscle, and which do not even contain all its elements; while fat, which is nearly related to sugar, is to be made, not from sugar and fat, but from substances chemically wholly unlike it. Thus, then, as food has two great uses—to *strengthen* and to *warm*—so it is manifestly of two great kinds, the tissue-forming and heat-producing, or histogenetic and calorific. When the moment of use has passed with any appropriable material, we find it, in the *act* of serving the

life purposes, to have undergone a *chemical transformation*—a fact the universality and pointedness of which becomes, again, in the highest degree significant in respect to the material foundation and method of life. And thus, we have:

(6.) *Effete materials*, in various stages of decomposition. These, though within the area of the body, are not necessarily within the tissues, nor properly in the field of life. They are, or should be, in process of deportation and rejection. If there be any exception to this principle, it is in the case of some of the results of the earliest decompositions of albuminous compounds. This first step in degradation yields fibrine, and doubtless *fat*, which may again serve purposes, but of a lower grade, in the animal economy, before being finally expelled. For, though it would be a chemical and vital waste to suppose that, in health, and when well supplied with all essentials of nourishment, the system should get its oleaginous matters by degrading the albumens, yet there are facts which prove that, in course of the natural disintegration, as an economical arrangement, fat may be the result, and that, when there is a deficiency of this material in the food, this change may be purposely set up within the organism. But these are changes of chemical degradation, which, upon occasion, animal life is privileged to work; they are not changes of chemical exaltation, which, indeed, animal life never can effect.

It may be supposed that we make too much of this chemical relation and fact of life. A larger scientific experience and insight, however, invariably confirms these views. What is Chemistry? It is the science of *substances*, of the *laws* of their changes, and of the *forces* that produce these changes. And what, now, are animal and human bodies? *Nothing less, nothing more, in their materials, NOTHING OTHER, possibly or in any way, than substance—a package, so many pounds weight, of substances!* Whatever higher than these may find place in such a mass, it is unquestionable, then, that, first of all, all the laws of such substances under such conditions must be obeyed by and in a body so composed. Whatever more man may be—and that is not at this moment the question—his whole structure is first of all chemical; or if there be anything at the basis of this too, then, as inert and ponderable matter, that structure is first of all *mechanical* and *physical*, and secondly, in the ascending order of natural agencies, *chemical*.

There is a mechanical and physical entirety of life, the substratum of all higher actions or possibilities. There is then a chemical entirety of the same life, independently of all question as to vital or spiritual essences or capabilities. That there are vital and spiritual energies in man, I would be the last to call in doubt. But that of these the vital energies are in the highest and truest sense subordinated, for their presence and manifestation, to the physical and chemical agencies and conditions, is too obvious to require proof, and only an interesting question, at all, though the wonder that a thing so obvious could ever become a question. Pitch a living man, complete in health, in all the powers of a perfect organism, and with all the perquisites of high human development, instantly into a "burning, fiery furnace"—a heat of 2,000° to 3,000° Fabren-

heit; or drop him for a half-minute into a vat of concentrated oil of vitriol (sulphuric acid); or let his inertia carry him headlong, with the earth's velocity against the ball of a Paixhan gun, which, shot backward in the course of the earth's path, and with equal velocity, may fairly be considered as at rest; or let him be the path, for a moment, of the electric bolt leaping from a surcharged cloud, and where then is the superiority of vital or spiritual powers over physical and chemical, which some have fancied or assumed? Where is the aid of the vaunted vitality, then? Is not this pre-eminently a world in which, however we "trust in God," which is indeed proper and right, it becomes us to "keep our powder dry?" What do the vital forces do for the man consumed in fire or acid, shot by momentum or by lightning? Is it worth the while to say that they rally, horse, foot, and dragoons, and make a great and glorious stand—so glorious, so powerful, so intense, indeed, that they wholly use themselves up, and are exhausted in a moment, in the twinkling of an eye? Then, what is their use, their value, their operation, or importance? No, no: vitality is a good and great thing where it belongs, and with its true limits and dependences understood. But it is only one link in a chain, from which,

"Whatever link you strike,
Tenth, or ten-thousandth, breaks the chain alike."

Simply take away from under this vitality its conditions, and it is as powerless for good or harm as an infant's breath against a tornado. Electricity can do nothing until it is excited; then, put it in the conditions requisite, and it will be the next moment *heat*; failing the conditions, it is impossible that it should ever be heat. And so by subverting the physical or the chemical man, we at any time subvert the vital; proving that, much less than any controlling power, the latter has not even an independent existence. The relation of mind to organization we believe our researches will show to be very different from this. As the body is the mere material lodgment of the spirit, wrought out and molded into form, structure, and character by that spirit itself, we can reasonably hope, nay more, we can rationally believe, that when the body falls away from beneath this spirit it will leave it still in its integrity, having lost, not its being, but only its temporary medium. But *life* is only change, action, manifestation; and *vitality* in the true sense is only condition, living condition of parts and functions. The spirit of man molds his body to its form and character from the moment of conception to the grave; but vitality and life are effects, results, phenomena merely, and not self-existent entities, nor self-acting principles.

The tendency of modern science is to obliterate the distinctions between organized and unorganized material. Almost the last stronghold in this direction seems to have given way, when it is found that plants enjoy no more monopoly of the business of producing organic compounds, but that the same compounds, identical in every property, have been produced, and that by the constructive combination of elements, in the laboratory. *Urea*, long supposed to be exclusively an animal product, and found in the urinary excretion, identical in character, from man down to the house-fly, was first imitated in the formation of *cyanate*

of ammonia, which is identical with it. Seven hundred compounds, long supposed exclusively organic in their origin, are now formed from elements in the laboratory. At what link will man fail in his progress? He will fail when he attempts, as was but lately infamously done, in New England, to impart a living spirit to the result of his mechanical or chemical manipulations. Hence, vitality and life will not follow: as spirit and its results is to be the creative limit of the scientist and inventor. But the fact that the chemist makes for us vegetable and animal compounds, not merely by decomposition, but by synthesis or construction, is another strong proof of the sway of simple physical and chemical conditions, and forces, in the totality and making-up of what we call living beings. The subject I hope to consider further in a future article.

[NOTE.—The preparation, in tabular form, of the order of intellectual processes, referred to in a previous article, is for the present deferred.]

EDITORIAL CORRESPONDENCE.

WE have occasionally answered, through the JOURNAL, questions relating to the phrenological developments of persons, and their capacity for particular occupations; but these cases were generally such as could be answered in a single sentence, and did not require much time or study to arrive at a correct conclusion. In some such cases the individual making the inquiry was an agent and co-worker to whom we felt under obligations; or they were persons who had been examined in our office or by us on lecturing tours; or they were persons ordering largely of our publications. In consequence of answering questions in a few such instances, we have become flooded with applications from Maine to Texas, and from Cape Cod to California. The joke of the thing is, that the parties expect us to go into an analysis of their characters and tell them what they are best fitted for, and they neglect to inclose anything as a compensation for the time occupied in their service. As a specimen of this sort of application we copy the following:

"—, March 19, 1859.

EDS. PHRENOLOGICAL JOURNAL—I inclose to you the numbers of my organs as marked in a chart by —, a practical phrenologist. Please answer through the JOURNAL the following questions:

What condition in life am I best calculated to fill?

What would be my talents in Phrenology? what in Language?

How do they stand as painter or artist?

Would I make a mechanic? if so, what branch is best?

Would I do as an operator or employer?

Would I be likely to succeed as a merchant or trader?

Am I a reliable character?"

Then follow the numbers attached to the names of the organs. We think the above is a pretty thorough and discriminating list of interrogatories, covering as they do nearly every possible range of human action and effort, to answer which properly ought to occupy not less than ten closely written letter sheet pages. Such questions can not be safely nor satisfactorily answered by a simple yes or no. Besides, the person named as the examiner we do not know, and hence we have

no certainty that the marking is correct; but if correct, is it not a stretch of assurance to ask us to spend our time in answering the inquiries, or, in other words, giving "a written character" and printing it, without even a hint that any compensation for the time and skill required to do it ever occurred to the applicant?

Letters, not a few, are constantly being received by us, asking long strings of questions relative to the effects of various evil practices, or respecting all kinds of illness, such as dyspepsia, rheumatism, tic doloureux, and nearly all other evils that scourge the race, to answer all of which as desired, in the JOURNAL or by letter, would require an expense of time and labor worth thousands of dollars a year; and not one such letter in a hundred contains a dime as a compensation for the trouble, or even a postage stamp with which to pay the reply by mail.

We reply by letter to hundreds who desire an answer through the JOURNAL, because their questions are not of a general or public nature; or because their questions can not with propriety be answered in the JOURNAL. A few plain hints on this subject of "Answers to Correspondents" will, we trust, be useful to the reader and a relief to us:

1st. Any questions, the answers to which legitimately come within the scope of this JOURNAL, and which will be interesting to the general reader, may properly be asked. Injuries of the brain—the proper manner of cultivating any particular organ—what faculty or faculties produce particular traits or eccentricities of character—what organs are required for any special pursuit or profession, etc., form topics which will interest the majority of our readers.

2d. If persons desire to know about the treatment of diseases, their inquiries should be addressed to the *Water-Cure Journal*, and not to this; nor will phrenological questions in any case be answered in *Life Illustrated* or in the *Water-Cure Journal*.

3d. If persons wish to send us their charts for a full analysis or description of character, the JOURNAL is not the place for it, and a proper fee for the same is by us deemed a necessary part of the transaction. Our time and professional labor are our means of support, and can not be afforded gratuitously without rendering our profession a passport to the Poor-house.

We may here say, that those living at a distance from our city who desire to obtain a full written character, if they have a chart *marked by us*, and they will send the numbers as therein given, we will give a full analysis for \$3. Those, also, who have not a chart, and will send us a good likeness, we will make a full written description for \$4. Those who desire to send likenesses should first write to us, asking for the "Mirror of the Mind," in which all proper directions for taking and sending those likenesses are fully stated and illustrated with engravings. To have these directions is of the first importance, or the likeness may be such as will be utterly worthless for the purpose. Frequently the likenesses which we publish in the JOURNAL are not taken properly for the purpose in question, since, for the most part, the phrenological examinations which accompany such portraits are made from life, and the engraving itself is not required to be fully adapted for a critical examination.

STRANGE INSTINCT OF THE DEER.

THE American panther has one inveterate and deadly foe, the black bear. Some of these immense bears weigh 800 pounds, and their skin is so tough that a musket-ball will not penetrate it. As the panther invariably destroys all the young cubs which come in her path, so does the bear take great pains to attack the panther, and fortunate indeed is the animal who escapes the deadly embrace of the black monster. The following exciting and interesting scene is related by an eye-witness:

A large deer was running at full speed closely pursued by a panther. The chase had already been a long one, for as they came nearer I could see both their long parched tongues hanging out of their mouths, and their bounding, though powerful, was no longer elastic as usual. The deer having discovered in the distance a large black bear, playing with her cubs, stopped a moment to snuff the air, then coming near he made a bound, with his head extended, to ascertain if Bruin kept his position. As the panther was closing with him the deer wheeled sharp around, and turning back almost upon his own trail, passed within thirty yards of his pursuer, who, not being able at once to stop his career, gave an angry growl and followed the deer again, but at a distance of some hundred yards; hearing the growl, the bear drew her body half out of the bushes, remaining quietly on the look-out. Soon the deer again appeared; but his speed was much reduced—and as he approached toward the spot where the bear lay concealed, it was evident that the animal was calculating the distance with admirable precision.

The panther now expecting to seize his prey easily, followed about thirty yards behind, his eyes so intently fixed upon the deer that he did not see the bear at all. Not so with Bruin. She was aware of the close vicinity of her enemy, and she cleared the briars and squared herself for action—when the deer, with a beautiful and powerful spring—passed completely over the bear's head and disappeared. At the moment he took the leap the panther was close upon him, and was just balancing himself for a spring, when he perceived to his astonishment that he was faced by a formidable adversary. Not the least disposed to fly, he crouched, lashing his sides with his long tail, while the bear, about five yards from him, remained like a statue, looking at him with his fierce, glaring eyes.

For a minute they remained thus, the panther's sides heaving with exertion, agitated, and apparently undecided, the bear perfectly calm and motionless. Gradually the panther crawled backward till at a right distance for a spring, then throwing all his weight upon his hind parts to increase his power, he darted upon the bear like lightning, and forced his claws into her back. The bear with irresistible force seized the panther with her two fore paws, pressed him with the weight of her body and rolled over him. I heard a heavy grunt, a plaintive howl, a crashing of bones, and the panther was dead. The cub of the bear came to ascertain what was going on, and after a few minutes' examination of the victim, it strutted down the hill followed by its mother, who was apparently unhurt. I did not attempt to pre-

vent their retreat; for among real hunters of the wilds there is a feeling which restrains them from attacking an animal which has just undergone a deadly strife.

D. B. SIMMONS, M. D.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

THE past history of missions has abundantly proved the fact, that the teacher of Christianity in heathen lands is especially calculated to secure the favor of a strange people, when to his zeal and ardor for the spread of his faith he adds a competent knowledge of the healing art. Dr. Scudder in India, Dr. Parker in China, and others whose names will readily occur to the religious reader, have been indebted, in no small degree, for the success of their missionary labors, to their having been thoroughly educated medical men, and being enabled to prescribe for the ills of the body, as well as to minister to the wants of the soul. Such "tangible evidences," if we may so term them, of superior ability as the scientific practitioner can furnish, are calculated to win upon the untutored mind of the heathen in the beginning, until the confidence inspired by the physician is equalled by the latter in his capacity as missionary.

With this number of our JOURNAL we engrave a portrait of Dr. Duane B. Simmons, who is to accompany Rev. Mr. Brown as medical missionary to Japan. Dr. Simmons is a native of Dutchess County, N. Y., and is in the twenty-seventh year of his age. He is the only child of his parents, from whose counsel and example his mind acquired a strong religious cast. He enjoyed a thorough academical training, and on leaving school, having early manifested a predilection for the study of medicine, he entered the New York College of Physicians and Surgeons, and after completing the usual course of study, graduated with honor. On his leaving that institution, he was appointed Assistant Surgeon at the Kings County Hospital, Flatbush, L. I., and remained there a year and a half, where he had a fine opportunity of studying the pathology of disease in all its varieties, and where he more especially occupied himself with the making of *post-mortem* examinations, and with the practical study of anatomy and surgery. Dr. Simmons afterward set out for Paris, for the purpose of pursuing his professional studies in the *clinique* of that city, and to avail himself of the instructions of eminent French professors; extended his travels into Italy; climbed Vesuvius; visited whatever was noteworthy in the land of Art and Song; and endeavored to qualify himself thoroughly for the career which he had marked out for himself. On his return from Europe, he took up his abode in the Eastern District of Brooklyn, where he established a rapidly growing practice.

Dr. Simmons had, from the beginning, other objects in view than merely to mingle in the selfish competition and vexatious imbrolios which too often mark the progress of the professional man's life in our day. When, therefore, it became known that a mission to Japan was about to be established under the auspices of the Foreign Board of the Dutch Reformed Church, of which



PORTRAIT OF D. B. SIMMONS, M.D.

he is a member, and an invitation was proffered him to make one of the little band of Christian pioneers who were about to venture into that strange country, he took the subject into careful consideration and laid it before his parents. His mother, a Christian woman, replied that if he was conscious of any selfish or personal end in desiring to go, she would never give her consent; but if he was willing to go from strictly religious motives, she would throw no obstacle in his way. The appointment by the Foreign Board was therefore accepted, and with his fellow-laborers, Rev. Mr. Brown, formerly of the Mission to China, and Mr. Verbeck, who is about finishing his theological studies, and will shortly be ordained, will probably leave these shores for their far-off destination early in the present month.

Dr. Simmons will bear with him the warm good wishes of a "host of friends" in the community which he is about to leave, as well as elsewhere, and together with those whom he has joined in this enterprise, will be accompanied by the Christian sympathies of all who have at heart the progress and success of the great cause of Missions.

The following from the *Musical World* will give a good idea of the prospective labors of the Mission and of the expectations entertained in relation to Dr. Simmons, who has received most flattering encouragement and indorsement at the hands of the President of the United States and from the Secretary of State, General Cass:

A NEW MISSION TO JAPAN.—Our recent treaties with Japan, negotiated by the able United States Consul, Hon. Townsend Harris, have already been the means of awakening a profound interest in the minds of the thoughtful and philanthropic, who see in this new field an opening

for a noble work of Christian benevolence, which, with them, occupies the first place, leaving to the aspirations of the man of business the inviting field of commercial traffic.

Already a Mission has been organized under the immediate auspices of the Reformed Dutch Church, which is designed as the preliminary step toward the introduction of the practical and substantial benefits of our Christian civilization into Japan.

The means to be employed in carrying on this enterprise are of a practical, illustrative, and educational character. It has been determined, with a view to giving the Mission this character, that it shall consist of six persons invested with peculiar abilities for the prosecution of the work. Two of these are clergymen—the Rev. S. R. Brown and the Rev. G. F. Verbeck; three of the number are ladies, and Dr. D. B. Simmons, the sixth, is a physician and surgeon. The general plan of operations includes the idea of demonstrating to the Japanese the direct practical benefits of Christian civilization, by such tangible and indisputable means as shall be easily commended to their senses and general intelligence.

Instead of settling at once, the missionaries intend to explore the interior, and to become thoroughly acquainted with the manners and customs of the people, and the productive character of the soil and other resources of the country, after which they will pitch their tents where their labors may be deemed most valuable, or likely to do the most direct practical good. They will, at the same time, acquaint themselves with the language of the Japanese, imparting, in turn, a knowledge of the English language.

Efforts will be made to introduce a knowledge of the exact sciences, showing their connection with the arts.

Special attention is to be devoted to the communication of instruction upon the art and science of surgery and medicine, with their collateral branches, together with instruction in the natural sciences, and their relation and application to agriculture, etc.; also to the introduction and practice of an intelligent domestic economy among the people of Japan.

In order to enable the Mission to give an intelligent report of its progress, and to preserve valuable illustrations, Dr. Simmons, who is to take the character of professor, artist, teacher, surgeon, practicing physician, linguist, and general man-of-all-work, is at present in the city familiarizing himself with the art of photography, stereoscopy, electrotypy, wood-engraving, and in becoming practically acquainted with the latest scientific developments in the arts. He has visited the Woman's Hospital, in Madison Avenue, where Dr. Sims offered him every opportunity for observation and practical instruction. Dr. Simmons has also made himself acquainted with the practical working of numerous labor-saving machines, including a thorough familiarity with the use of the sewing-machine, and will take with him one of Wheeler & Wilson's machines as a part of his outfit. He will also take out agricultural implements, including models and plans illustrating the various applications of steam to navigation and land-carriage.

We would suggest that special inquiries be instituted in regard to music in Japan, in relation to its artistic and general recognition among the people, and its practice in their religious ceremonies. In this department we should be happy to render Dr. Simmons and his Mission any and all aid in our power, and hope to receive information from him on this subject.

From the multiplicity of labors likely to devolve upon Dr. Simmons, it is deemed desirable, in fact necessary, in order to secure full success, that an intelligent assistant should accompany him. To this end no provision has yet been made, although no fears are entertained as to the favorable response of practical Christians, when they become acquainted with the objects of the Mission.

On his arrival in Japan, Dr. Simmons will confer with our Consul-General, Hon. Townsend Harris, and take a survey of the field of labor preparatory to the permanent establishment of the Mission, which, although under the general auspices of the Foreign Board, is supported by individual effort on the part of members of some of the churches of this city. Rev. Elbert S. Porter, editor of the *Christian Intelligencer*, and Rev. Dr. McAuley have taken an active interest in this noble and beneficent enterprise.

PHRENOLOGICAL CHARACTER.

Dr. SIMMONS has a predominance of the vital temperament, which gives nourishing power to the brain and the body, and amply qualifies him either for mental or physical labor. His feelings are ardent and earnest, yet enduring. His chest is deep and rather broad, showing fine digestion, circulation, and physical stamina. His head is rather large, indicating more than an average degree of the mental temperament; and the texture of his system being fine, he is very susceptible in his feelings and decidedly clear and pointed in his thoughts. His entire constitution admirably qualifies him for intellectual effort, physical endurance, and exhausting toil. He possesses recuperative power, ability to re-supply the waste and wear of the system. Pure air, abundance of exercise, and plain diet are all that is necessary to insure him health, efficiency, and long life.

His phrenological qualities may be summed up as follows:

From the ears to the forward part of his head there is more than ordinary length, and, as the portrait shows, his forehead is broad and high, indicating more than a common share of intellect. He has excellent thinking and reasoning power, ability to analyze, criticise, and illustrate, talent to judge of character, to read the motives, disposition, feeling, and conduct of others. He has an excellent memory of ideas, principles, and

facts. He has good practical intellect, ability to gather information and acquire knowledge on every hand; but his mind is not a mere store-house of facts, but rather a laboratory in which they are worked up into ideas.

His Language appears to be large, hence he has good talking talent and ability to learn various languages. His mechanical ability appears to be good; he is able to understand the theories and the details of mechanism; is handy in the use of tools and dextrous in manual operations. His Ideality and Sublimity are large. He has an active imagination, and love of the beautiful and grand. He is eager to gain knowledge, and has a facility in teaching and communicating what he knows to others. He has a good intellect for science, for literature, and, also, for art.

He appears to be fully developed in the middle and back portions of the head; the first indicating courage, thoroughness, economy, prudence, and shrewdness; the latter indicating strong social dispositions, affection for friends, adaptation for the social circle and the family, and a capacity to win the confidence and the friendship of those with whom he comes in contact. He is companionable, excellent company, and is sought after and decidedly popular in society. He has a strong desire to be approved and to gain the goodwill of all, more especially of those whose judgment and character he respects. He feels censure keenly and enjoys praise highly; still he has a good degree of dignity, self-reliance, and independence of mind, and when his Conscientiousness indorses his conduct, he can brave opposition quite well.

His moral organs, as a class, are large. He is upright, just, and honest in motive; is firm, determined, and decided in his feelings; respectful toward superiors, but not fanatical or unbalanced in his religious emotions. His Benevolence is a controlling faculty. He is anxious to do good; to benefit the world, and to confer favors on the needy; and he finds it hard to deny any needed good which it is in his power to bestow.

He is genial in his sympathies, cordial and friendly in his social intercourse, firm and just in his dealings, and clear, comprehensive, and practical in his intellect. If he lives twenty years, retaining his health and having a fair opportunity, we predict for him a course of usefulness and distinction.

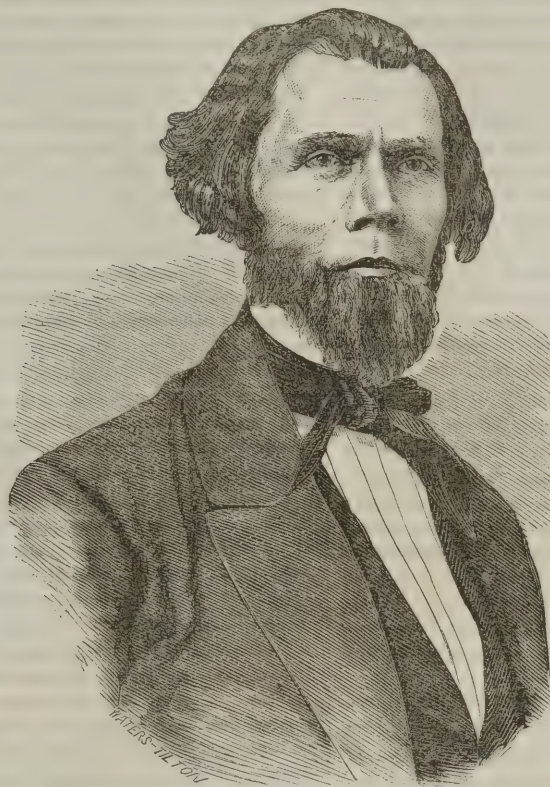
ROBERT ALLYN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a great amount of locomotive power; are constantly busy about something, and are in your element in proportion as you have much or little to do. If you had no mental or physical labor to perform, it would be difficult for you to take life quietly and retain a healthy condition of mind and body.

You have a high degree of the mental temperament, and all the operations of your mind are particularly sharp and intense, and you are very clear, distinct, and positive in all your plans and mental arrangements. Your brain is only full in size, but your temperament gives you great advantage over many others with the same sized head.



PORTRAIT OF PROF. ROBERT ALLYN.

Your phrenological developments are of a class that render your character a very distinct and individual one. You should be known for possessing a great amount of will-power, decision, determination, and perseverance of mind; also for maintaining great regard for justice, truth, and duty. You are well qualified to act in the capacity of a disciplinarian, and as such, you would be very strict and rigid, as your margin between right and wrong is not wide.

You have a high degree of real manliness, pride, self-respect, and that kind of independence which disposes you to act and think for yourself and rely on your own resources.

You are polite, affable, and ready to pay deference to the opinions and feelings of others. You are ambitious; comparatively sensitive, and keenly alive to reproof and censure.

You have a strong social nature, and your regard for female society is based principally in your appreciation of its intellectual and moral worth. You are susceptible of strong attachment to the domestic circle, to home, and its pleasant associations.

You can attend successfully to a great variety of subjects, as your mind passes quickly from one thing to another, but you are not satisfied until you have perfected any subject under consideration, as much as possible. You have spirit, efficiency, and energy in your composition, but these qualities are manifested in giving you strength to accomplish your ends in a manly way, and not in rendering you cruel and revengeful.

You are candid, honest, open-hearted, and undisguised in your character. You are very cautious and quite mindful about consequences, slow

to decide upon a course of life, and very careful about committing yourself.

Your proclivities for worship are not paramount, and the feeling of devotion and reverence is sustained by your reason.

Your intellectual faculties give uncommon availability of mind. Hence you should be remarkable for your powers of observation, knowledge of persons, judgment of things, practical talents, and power to acquire knowledge from contact with life. Your experience is of a practical nature. You have an extraordinary memory of what you see, of associations of ideas, where you go, and what you learn. You study science of any kind with great pleasure, and are well qualified to engage and succeed in the exact sciences. You are very correct in your comparisons and criticisms; are a good judge of human nature; are rather mirthful in your feelings, and quite inclined to joke, and you enjoy and appreciate wit in an author or speaker.

You are systematic and methodical in all the operations of your mind, and are very punctual in your engagements, so much so, that if from some unavoidable circumstance you are behind time one minute, you ask an apology.

All your mathematical faculties are above par. And you are successful in understanding and demonstrating principles in mathematics, science, and literature.

Your sympathies are strong, but you have no morbid sentimentality connected with their manifestations. Your Benevolence leads to practical goodness and justice, rather than shedding tears of sympathy over imaginary tales of distress.

You have good taste, excellent sense of beauty,

fine appreciation of perfection, style, and refinement; and few persons are so well prepared as you to appreciate and enjoy the sublime and imposing in nature. All your thoughts and feelings have an elevated tendency, and you take exalted and extended views of all subjects. Your temperament, combined with these elevated tendencies of mind, give more than ordinary loftiness to all your movements, and enable you to exert a superior and salutary influence over others, and also admirably qualify you to mold the character and shape the destinies of the young. Circumstances being favorable to a full development of your mental qualities, would qualify you for a teacher, a writer, a student in the sciences, a literary man, or a moral instructor.

BIOGRAPHY.

PROFESSOR ROBERT ALLYN, of the Ohio University, was born in Montville, Conn., 1817. His father was an industrious and intelligent farmer, in moderate circumstances, and could only give his son the advantages that the Common School then afforded. But so great was his fondness for study, and so rapid his improvement, that he soon passed through the limited course of Common School education; winning the respect of his associates, the affection of his teachers, and the admiration of the district.

He commenced the study of Latin and Algebra without the aid of a teacher, while at work on the farm. He carefully studied his Grammar in the morning, revolved it in his mind, and impressed it upon his memory during the labors of the day. He also read his algebraic problems in the morning, and wrought ingenious solutions of them during the day, while holding the plow or swinging the scythe. The evening was devoted to a careful review of the acquisitions of the day.

At the age of eighteen he commenced teaching a District School, and continued in this business, with the most flattering success, for several successive winters. The district that secured his services for a single session deemed itself peculiarly fortunate in obtaining them for the future. Encouraged by the success of his early efforts, and having replenished his purse with the proceeds of his winter's teaching, he resorted to the Wesleyan Academy, at that time in a very flourishing condition, under the supervision of Dr. Patten. Here he devoted himself to his studies with redoubled zeal, and won for himself a high reputation for scholarship and integrity.

In 1837 he entered the Wesleyan University, under the presidency of that distinguished and deeply-lamented divine, the Rev. Dr. Fisk. The class of which he was a member was one of the largest that ever entered the University, and was distinguished for general intelligence and scholarship; but young Allyn placed himself in the front rank, and unfalteringly sustained that position through the College course. Here he distinguished himself as a mathematician, but was scarcely inferior as a linguist or rhetorician. To say that he had no superior in the class of 1841, a class of such admitted ability, is no ordinary praise. But such a position was awarded to him by his class-mates, and subsequent history has confirmed the verdict.

He was employed in the Wesleyan Academy, first as Professor of Mathematics, and afterward

was elected Principal, which office he filled for several years with general satisfaction. Subsequently he was induced to take the charge of the Providence Conference Seminary in Rhode Island, which institution, under his administration, rapidly rose from comparative obscurity to take its rank among the very best institutions of its grade in New England. Here Prof. Allyn distinguished himself as a financier, a disciplinarian, and a popular and thorough educator. His success was complete, and his popularity unbounded.

After remaining six years in this office, he was elected Commissioner of Public Schools for Rhode Island, an office which had been filled by eminent men, but by no one with greater usefulness to the schools or more flattering success to himself. His previous training had fitted him for the responsible duties of his office, and his well-directed efforts accomplished a vast amount of good in the cause of popular education in Rhode Island.

Having long looked to the growing West as an inviting field of labor, and receiving a call to the chair of Ancient Languages in the Ohio University, he resigned his office as Commissioner, accepted the appointment, and entered upon its duties. Professor Allyn identified himself with the progressive spirit of the age. From his entrance upon public life he was an unflinching anti-slavery man, and an ardent advocate of temperance, and, at the solicitation of friends, "stumped" the State in their dissemination and defense. Twice he was elected to the State Legislature, and exerted a controlling influence in its deliberations.

Prof. Allyn adds another to that noble class of self-made men, who, emerging from poverty and obscurity, have risen by their own exertions to positions of honor and influence. Of such did Longfellow sing in his happiest mood:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sand of time."

In a bird's-eye glance at the Professor, I recognize *common sense* as a leading trait of his character. He is a shrewd observer of men and things. He carefully examines the ground before he takes his position, plants himself upon the immutable principles of right, and with consummate skill adapts the instrumentalities of action to the accomplishment of the desired object. Hence he generally succeeds in his plans, and seldom blunders. The *Massachusetts Teacher*, speaking of one of Prof. Allyn's lectures, remarked "that the lecture abounded in practical suggestions, plain and to the point, marked by genuine wit, and was distinguished, like all the productions of its author, for its sound, practical *common sense*."

I also recognize in him a *spirit of noble generosity*. He is remarkably free from that contemptible selfishness that sheds tears of anguish at the success of a foe, rejoices over the downfall of a rival, and exults in the glorification of *self alone*. He despises meanness in others, and is very successful in avoiding it himself; and, from our knowledge of him, should he be overtaken in a mean act, we judge that he could never look in the mirror without blushing to his ears, until he had made all possible reparation. He is am-

bitious, but not to rise upon the ruin of others. He rejoices in the prosperity of his associates, and toils to do that which shall bless the world, and merit the approbation of the great and good.

As a scholar, he is above mediocrity in every department, but excels as a mathematician; and if he had devoted himself to this science, he would have had but few superiors. As a writer he stands deservedly high. He edited, for several years, the *Rhode Island Schoolmaster*, and his editorials won for him the reputation of an elegant and forcible writer. His contributions to the *Methodist Quarterly Review* have been written with discriminative ability, exhibiting power as a writer of great beauty and energy. His Educational Reports take rank among the ablest that have been issued. They are not distinguished for dazzling speculations and splendid theories, appearing beautiful on paper, but totally unfit for any practical purpose. They are replete with practical suggestion and convincing argument, pointing out the evils connected with the schools, and the best means to be employed for their removal. His "Special Report on Truancy and Absenteeism from Schools in Rhode Island" is an able and an exhaustive discussion of an intricate question, which is discussed by no other writer with such signal ability. Dr. Huntington, of Harvard University, noticed it in the following eulogistic language: "This is altogether the best document on this subject yet published. It abounds in statements so lucid, in arguments so forcible, in illustrations so clear, and in exhortations so convincing, that every man ought to read it."

Professor Allyn has natural ability, shrewdness, tact, and scholarship sufficient for almost any position; but, in the judgment of one who has known him from early life, and carefully watched him in every station that he has filled, he possesses those rare qualifications which peculiarly fit a man for the charge of a literary institution of a high order. As a practical, popular, and philosophical educator, Prof. R. Allyn, of the Ohio University, has few equals and no superior.

REMARKABLE RETRIBUTION.—A MAN ROBS HIS OWN HOUSE AND IS SHOT.—The *Milwaukee Sentinel* says that, recently, the Treasurer of the town of Erin, Washington County, whose name, we believe, was Whaling, was shot dead while attempting to rob his own house. It appears that he had collected some twelve hundred or fifteen hundred dollars of the town taxes, and left home in the afternoon telling his wife that he would be gone all night. Toward evening a traveling peddler applied at the house for a night's lodging. The wife at first refused to admit him, but finally yielded, with much reluctance, to his request. Some time in the night the peddler was awakened by the noise of men breaking into his room. Taking them for robbers, he drew a pistol and fired at them. One fell and two fled. Lights being procured, the dead body of a man, with blackened face and otherwise disguised, was found upon the floor. Upon further examination it proved to be the proprietor of the house himself, who had resorted to this stratagem to steal the tax-money collected, and had met with this terrible retribution!

SELF-ESTEEM.

BY DR. GALL.*

HISTORY OF ITS DISCOVERY.

A BEGGAR attracted my attention by his extraordinary manners. I reflected on the causes which, independently of an absolutely vicious conformation or of misfortunes, could reduce a man to mendicity, and believed I had found one of the chief of them in levity and want of foresight. The form of the head of the beggar in question confirmed me in my opinion. He was young, and of an agreeable exterior, and his head, in the region of circumspection, was very narrow. I molded his head, and, on examining it with attention, remarked on the upper and back part of the middle line a prominence extending from above downwards, which could arise only from the development of the brain beneath. I had not previously observed this prominence in other heads, and, for this reason, I was very anxious to discover what it indicated. His head, moreover, was small, and announced neither strong feelings nor much intellect. After many questions addressed to the beggar, with a view to discover the remarkable traits of his character, I requested him to relate his history. He said he was the son of a rich merchant, from whom he had inherited a considerable fortune; that he had always been too proud to condescend to labor, either for the preservation of his fortune or the acquirement of a new one, and that this unhappy pride was the sole cause of his misery. This reminded me of persons who never cut their nails, in order to convey the idea that they are not obliged to work. I made several remarks to him, and let him know that I doubted his veracity; but he always reverted to his pride, and assured me that, even now, he could not resolve to follow any kind of labor. Although it was difficult to conceive how pride should cause a man to prefer begging to working, yet I was led by this person's repeated assurances to reflect upon the sentiment of pride.

I very well recollected the grave and haughty air with which one of my cousins would draw out his handkerchief, fold it up, and return it to his pocket. He was seven years old, and I was hardly six, yet I was disgusted with his proud and pompous airs. He also scorned all the occupations in which our family were accustomed to engage, and wished to learn nothing that was going on. He wished to enter the army. A prince in Vienna was remarkable for his ridiculous pride, his stiff gait, and his practice of constantly quoting his ancestors. Happily, he was bald in the region of the head where I had noticed the prominence in the mendicant's head, and I thus assured myself that he had the same conformation. These facts were sufficient to produce the idea, that pride is a fundamental quality, connected with a particular organ of the brain. I can not believe it necessary to prove to my readers that pride, loftiness, hauteur, are innate, and not acquired qualities.

* Organology; or, an Exposition of the Instincts, Propensities, Sentiments, and Talents, or of the Moral Qualities, and the Fundamental Intellectual Faculties in Man and Animals, and the Seat of their Organs. By François Joseph Gall, M.D. Translated from the French by Winslow Lewis, Jun., M.D., M.M.S.S.

Every one, within the circle of his acquaintances, can find examples of proud and haughty men, and, consequently, proofs of my assertion. I shall, therefore, expose very briefly the natural history of pride.

NATURAL HISTORY OF PRIDE.

Pride, arrogance, disdain, self-sufficiency, presumption, insolence, etc., are all derived from the same source. Modified by different degrees of intensity of action, and by the varied influence of other qualities, they are all the manifestation of the same organ. I pass by in silence, therefore, the discussions of grammarians and other authors, on the force of each of these modifications, and proceed to examine the parts that each does and ought to perform in the human species.

"All men," says Charles George Leroy, "inclined to despotism; but, as wishes without hope are seldom durable, this tendency to despotism is limited, in the great majority, by a feeling of impotence of obtaining an elevated rank in the class to which they aspire. The only result, however, is, that every one is excited, vexed, and harassed for his whole life by an uneasy desire of elevation. The idea of distinction once established, it becomes predominant, and this subsequent passion annihilates that which gave rise to it. From the moment a man compares himself with his neighbors, and attaches some importance to their regard, his real necessities are no longer an object of his attention or his measures. If the reality is denied, he wishes at least the appearance; hence, for the most part, results the love of outward decorations and of everything calculated to give to others an impression of power. If he can not expect to draw upon him the looks of the universe, or a whole nation, he is contented with being an object of remark to his neighbors, and of overtopping his equals, and thus his happiness arises from the concentrated attention of his little circle. This desire of rising above the place assigned to us seems to be a contradiction to that proneness to servility which is observed in most men, and which is also but a consequence of the love of power. We crawl at the foot of the throne, in order that we may still be above the crowd of heads which we love to bow down. No other result could be expected, than that the lowest slaves, in the view of their superiors, should be the haughtiest despots among those whom fortune has placed beneath them; and thus, in fact, is the constant phenomenon. The vizier humbles himself in the presence of his master, yet puts on the disdainful airs of the Grand Seigneur before the pachas."*

This internal sentiment, according as it is combined with different qualities, is manifested in so many different ways, that it seems sometimes to be in contradiction with itself; yet still, whatever form it may assume, it is always pride, haughtiness. One, like Antisthenes, covered with rags, and with not a sous in the world, feels it dishonorable to work for a livelihood, looks at everything around him with contempt and disdain, thinks nothing worthy of his attention, and, in the fullness of his self-sufficiency, remains completely inactive as to all outward things. Another puts no

* Lettres philosophiques sur l'intelligence et la perfectibilité des animaux. Nouvelle édition à Paris, 1802, p. 187, 190.

limits to his insolence; everything above him irritates and wounds him. With contempt in every look, and envy gnawing at his heart, he tramples everything under foot, feels beyond the control of nature's laws, and, by statues, monuments, and temples, takes his place, even while living, among the immortal ones. Pride led Philip II. to compare the loss of twenty thousand men with that of a brook; and under the dominion of the same sentiment, Aurelian chained vanquished kings to his triumphal car, and Septimius trampled upon the dead body of his enemy. Pride, too, under the form of generosity and magnanimity, induced Marcus Aurelius and Henry IV. to pardon traitors in their power. Here, pride is mortified with the slightest offense, or even indifference; there it braves all attacks of its enemies, which only increase the opinion of its high importance.

There are certain men, with heads and hearts sufficiently strong, who are so deeply impressed with a sense of their own value, and so independent withal, that they know how to repel every external influence that tends to subject them. As far as practicable, they choose the freest countries to live in, and follow an employment that renders them independent, and exempts them from the caprices and favor of the great. That domination over their inferiors, which would lead to slavery under an absolute master, would be insupportable to them. The honors and distinctions that belong to merit are humiliation in their eyes, when lavished on insignificance. If they prosper, it is only by their own efforts; like the oak, they are sustained by their own strength, and to their own resources would they be indebted for all that they have. This is a bold high-spiritedness that has not yet degenerated into pride—a merit rather than a defect; often the companion of great virtues, the enemy of all meanness, and the support of courage in adversity.

Under whatever form pride may appear, it is no less indispensable. As man is designed for the social state, some must be born to command, and some to obey. Master and slave—such are the two conditions of uncivilized people; and even where man pretends to have reached the height of civilization, each rash attempt to shake off the yoke of authority, proves him incapable of liberty. It is not true that all men are born equal, and are destined to exercise the same reciprocal influence. Nature has allotted to each one a different station, by giving them a different organization, inclinations, and faculties. The slave-born man may rise to the master's rank, if endowed with talents, worth, courage, and a domineering spirit; and he who is clothed with authority at his very birth, unless he knows how to preserve the gifts he has received from the caprices of fortune, will descend to the rank of a slave.

Observe children at their sports. There is always one who arrogates authority over the rest. He becomes a general, minister, and legislator without either he or the rest suspecting it. The same thing takes place in schools and families. We everywhere encounter disdain, self-sufficiency, presumption, haughtiness, by the side of modesty, humility, submission, and even meanness. In civil and military institutions we see only chiefs and subordinates; and power gradually concen-

trating, comes at last, willingly or forcibly, into the hands of one. Such is the fate of governments of every description, and associations of every kind. Even in republics there is always one man from whom public opinion emanates. The very ones to whom the monarchical form of government is so revolting are moved by envy and jealousy, their own spirits being excited by a thirst for power. Those, also, who trample upon all social order, robbers and banditti, testify in favor of the established law of nature. The one in whom the thirst for rule is strongest puts himself at their head, and his comrades acknowledge him for their captain and leader.

Let those who may still be inclined to take pride, spirit, or love of independence for an acquired quality look at savage and uncivilized people. All feel their equality, and are warm in the maintenance of their rights. Even when they follow a chief in the field they suffer him to pretend to no formal command. They are not bound by his orders, and they march, not in consequence of a military engagement, but of mutual faith, and warmed by an equal ardor for the success of the enterprise. Among the Iroquois and other nations of the temperate zone, the titles of *magistrate* and *subject*, of *noble* and *plebeian* are as well known as those of *rich* and *poor*. The Caribs, even after choosing a military chief, take good care to confer on him no civil authority. Their captain is not called in to decide their domestic disputes; the terms *jurisdiction* and *government* are not in their language. Even in the midst of pillage, glory is their principal object; the spoils of the vanquished are to them only the pledge of victory. Tribes and nations are their prey, but the solitary traveler, from whom there is nothing to gain, unless it be a reputation for generosity, they suffer to pass without insult, or even treat sumptuously.

The rude nations of the West preferred death to captivity in their wars. More than once, when the Roman armies were pouring into captured cities or forced entrenchments, they found the mother slaying her children, that they might not fall into the hands of their enemy, and the father shedding the blood of his family, and ready to plunge the dagger into his own bosom.

Among the North American Indians courage is the principal point of honor. It is this that animates alike the prisoner under the most painful tortures and the torturers themselves. Indeed, they practice most cruelty upon those whom they are desirous of treating with most consideration, to give them an opportunity of displaying all the energy of their courage. On the cowardly they inflict a speedy death, by the hands of women. They disdain, as mercenary and vile, every occupation and enterprise which does not present dangers to be confronted and glory to be acquired.

Thus everything concurs to prove that pride, hauteur, love of authority, are innate in man, and, consequently, that this sentiment is founded upon a particular organ. The phenomena presented by disease will convince us still more strongly of this truth.

[TO BE CONTINUED]

PRACTICAL PHRENOLOGY.

"A FEW years ago, Phrenology was all the rage, and men of real science not only believed in the classification of the mental powers (which is one of the best we know of), but what is quite a distinct thing, they swallow practical Phrenology, bumps and all, and felt fully competent to pronounce upon a man's whole character blindfold, and to choose a wife or foretell the future of children, if they could only manipulate upon their skulls."

The above is from the *Philadelphia Ledger*. We don't know how it may be in Philadelphia, but "Phrenology was all the rage" here but a month or two ago, during Prof. L. N. Fowler's lectures, and a great many very sensible people here still swallow "practical Phrenology, bumps and all." Since the *Ledger* concedes that phrenologists "have made a classification of the mental powers" so worthy of note, might it not diffidently presume that there may be something of truth in the "bumps," also? How happens it that Messrs. Gall, Spurzheim, Fowler, and other noted phrenologists, arrived at the truth in regard to mental phenomena, or their classification, if the data from which they wrought out their classification were so absurd? Is it not as fair to presume that they have arrived at these true conclusions from true premises, as that they have come to right conclusions from false premises.—*Pittsburg Dispatch*.

[When the *Philadelphia Ledger* comes to understand practical Phrenology, it will then be able to "swallow" facts and principles understandingly. We consider a *knowledge* of practical Phrenology essential to the forming of an *enlightened* opinion on the point.]

SELF-RELIANCE.

A GLANCE at the business men of our community will show who have and who have not improved the opportunities of their earlier years. The former transact their business with ease, promptness, and profit. They are at home in their respective stores, establishments, and counting-rooms. They rely upon themselves, and execute what they have to do with energy and dispatch. But those who shirked everything in their youth, are compelled to rely on their clerks and salesmen for advice, and are never ready to act when profitable occasions arise.

Let the young be counseled to rely on themselves. We do not mean that the young should not be assisted in their studies and in their business; but they should also be taught that what they can accomplish in, of, and by themselves is more, much more, valuable to them than anything which they accomplish by the assistance of others. Many parents commit a lamentable error in this respect. They lead their children to believe that they can do nothing without the constant assistance of their superiors, and after a while the child becomes impressed with that idea. Fortunate will it be for him when he emerges from the parental roof, if he can at once acquire the self-reliance which has been kept down at home—otherwise, he must necessarily fail in whatever independent enterprise he undertakes; and in such a case, while the misfortune is his own, the fault lies at the door of misjudging parents rather than at his own.

N. J. STATE NORMAL SCHOOL.

WE have received the fourth annual report of the Board of Trustees of the New Jersey State Normal School, located at Trenton, for the year ending February, 1859. It contains the elevation of seven different diagrams, showing in detail the plan of the buildings, which we think may be studied with advantage by all who are about erecting buildings for a similar purpose. Prof. William F. Phelps (well known to the readers of the *JOURNAL*) is the popular principal of this institution. The graduating class consists of twenty-six ladies and fourteen gentlemen, and we hazard little in saying that, for thoroughness of instruction and progressive enterprise, this school stands second to none of its kind in the Union. It is now but a few years since New Jersey adopted the free school system; but if she was slow to begin, she has had the good sense to adopt the best methods, and copy the best models, and also to secure, as in this instance, the best of teachers.

N. J. STATE LUNATIC ASYLUM.

THE annual report of this institution, under the superintendence of Dr. Buttolph, is before us, which shows the institution to be in a flourishing condition. The treatment of the insane is rapidly approaching a scientific solution, and it is worthy of remark that all who have succeeded, in this country, in the successful treatment of the insane, have adopted the phrenological theory of mind, and have followed its suggestions; their patients have been classified and treated in accordance with their mental condition. Dr. Buttolph ranks with Brigham, Woodward, and Rockwell as an enlightened, conscientious, and philanthropic man, and has done much for science, and especially for the insane of New Jersey, and we cordially wish him every opportunity for enlarging the boundaries of knowledge in his department, together with a long and successful career in his highly useful pursuit. Few are well calculated for it, and fewer still have the willingness to make the sacrifices and perform the labors incident to it.

To Correspondents.

A. W.—The activity of the brain as well as that of the body is a condition of natural temperament, or it is sometimes in part induced by study and exciting pursuits. Habit fastens on one an appetite for stimulants by perverting the appetite and the nervous system. A person can, by habit, acquire the power and the desire to use two ounces of laudanum in a few hours, or to take arsenic enough to kill ten men. Tobacco, alcoholic liquors, tea and coffee come under the same law of habit.

J. B.—You give your marking of chart, and ask how one so marked can best procure a livelihood. You do not state age, sex, circumstances; but we will suppose you a man twenty-one years old, of good size and health, with a fair education, and brought up to work, and on this basis we judge by the marking that you are best adapted to some nice mechanical in-door work, like printing, engraving, bookbinding, or some other light artistic trade. With Cautiousness 6 to 7, and Self-Esteem only 2, you are ill-adapted to rough it in the bold, robust occupations.

J. B.—1st. Teaching; 2d. Mechanical; 3d. Shop-keeping.

H. P.—We prefer to answer your question by correspondence rather than through the *JOURNAL*.

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ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one in which they are to appear. Announcements for the next number should be sent in at once.

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"THE TEACHER'S JOURNAL, edited by Mr. R. W. McAlpine, of Allentown, Pa. (who is also its publisher), is very welcome to our table. We like its matter and its spirit. It evinces an energy and an ability which inspire a confidence in its success. We fully believe its influence will be felt for good, in the cause of Education."—*Educational Herald, N. Y.*

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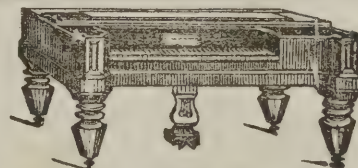
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LONGEVITY AMONG ENGLISH QUAKERS.

For some time past the pages of the London *Lancet* have been enlivened by a controversy on tobacco, its uses, abuses, etc. Among the items which have been developed in the course of this discussion, a correspondent, "D," furnishes the following to the *N. J. Medical Reporter*:

Mr. Niel having asserted "that Quakers who never smoke, reach a good old age," I was determined to make inquiries on the subject, and find that here and there a smoking Quaker is to be met with, but that the habit is not common with members of the Society of Friends. Of course, there are exceptions to every rule. The following statistics can not fail to prove interesting to general readers. Smoking not only leads to drinking, "but it diminishes the saccharine constituents of the blood."

"In the year 1855-56 there died 287 members of the Society of Friends in Great Britain, of whom there died from birth to five years old, 37; from 5 to 10, 8; 10 to 15, 5; 15 to 20, 12; 20 to 30, 18; 30 to 40, 17; 40 to 50, 19; 50 to 60, 23; 60 to 70, 46; 70 to 80, 50; 80 to 90, 43; 90 to 100, 9."

From this it will be seen that the *greatest* mortality among Quakers is between the ages of 70 and 80; the next greatest between 60 and 70, and the third greatest between the ages of 80 and 90

IMPORTANCE OF SLEEP.

"Come, sleep, oh, sleep! the curtain knot of peace,
The baiting-place of wit, the balm of woe;
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low.

SIR PHILIP SYDNEY.

"When I am asleep I have neither fear nor hope, neither trouble nor glory; and, blessings on him who invented sleep, the mantle that covers all human thoughts; the food that appeases hunger; the drink that quenches thirst; the fire that warms cold; the cold that moderates heat; and lastly, the general coin that purchases all things; the balance and weight that makes the shepherd equal to the king, and the simple to the wise."—SANCHO PANZA.

About one third of the life of man is spent in sleep. He who lives to reach the age of three-score years and ten will have spent more than twenty-three years of this period in unconscious repose. This simple fact alone is sufficient to proclaim the overwhelming importance of sound, refreshing sleep to the health, happiness and longevity of men.

But the personal experiences of each individual speak still more impressively on the subject, because they appear to his sensations. Deprived, even for a single night, of the balmy influences of

"Tired nature's sweet restorer,"

we are oppressed with languor and exhaustion. But long continued wakefulness disorders the whole system. The appetite becomes impaired, the digestion weakened, the secretions diminished or changed, the mind is dejected, the nervous system exhausted, and soon waking dreams occur and strange phantoms appear, which at first may be transient, but which ultimately take possession of the mind, and madness or death ensues.

The old poets were well aware of the value of sleep. Not only have Shakspeare and Dryden and

Young have sung its praises, but Drummond thus extols it:

"Sleep, Silence' child, sweet father of soft rest,
Prince, whose approach peace to all mortal brings
In different host to shepherds and to kings,
Sole comfort of minds which are oppressed;
So, by thy charming rod, all breathing things
Lie slumbering with forgetfulness oppress."

Many allude to the fact, that while it is the solace of the poor and needy, it often flies the perfumed chambers of the great. Says Cowley:

"Sleep is a god too proud to wait in palaces,
And yet so humble, too, as not to scorn
The meanest country cottages;
His poppy grows among the corn;
The halcyon sleep will never build his nest
In any storm-breast.
'Tis not enough that he does find
Clouds and darkness in the mind,
Darkness but half his work will do,
'Tis not enough—he must find quiet, too."

It is true that some few persons are able to perform much mental labor, and to study late at night, and yet sleep well. Some require but little sleep. But such individuals are very rare. Gen. Pichegru informed Sir Gilbert Blane that, during a whole year's campaign, he did not sleep more than one hour in twenty-four. Sleep seemed to be at the command of Napoleon, as he could sleep and wake apparently at will.

Let not the importance of sleep, then, be disregarded; but, on the contrary, let its sweet and soothing influences be cultivated. Let it not be regarded as an evil that comes to interrupt enjoyment, but as a great accomplishment and pleasure of itself. Says Kents:

"What is more gentle than a wind in summer?
What is more soothing than the pretty hummer
That stays one moment to an open flower,
And buzzes cheerily from bower to bower?
What is more tranquil than a musk rose blowing
In a green island, far from all men's knowing?
More healthful than the leadiness of dales?
More secret than a nest of nightingales?
More serene than Cordelia's countenance?
More full of visions than a high romance?
What but thee, sleep? Soft closer of our eyes,
Low murmur of tender lullabies!
Light hoverer around our happy pillows!
Wreather of poppy buds and weeping willows!
Silent entangler of beauty's tresses!
Most happy listener! when the morning blesses
Thee for enlivening all the cheerful eyes
That glance so brightly at the new sunrise."

FORMATION OF OPINIONS.

In an address delivered at one of the ordinary meetings of the London Phrenological Association, by Dr. Elliotson, we find the following correct remarks upon this subject:

"Opinions are held by most persons without inquiry from being those of others with whom they live; they are received silently with the truths of the senses, and never doubted, and from habit become so fixed, that the suggestion of a doubt seems to them an extravagance. If inquiry is attempted, it is generally a feeble business, badly conducted under a strong bias; the weakest arguments on one side are greatly admired, and the strongest arguments on the other very imperfectly, scarcely at all, attended to. The inquiry does not deserve the name; they remain as they were; and yet they hug themselves that they have fully examined and proved the basis of their opinions.

When hard pushed, many, rather than give up their groundless notions, say, 'Well, all things are matters of opinion, and my opinion is as good as another;' forgetting that truth must lie on one side and assumption on the other, and that results may prove the truth or falsehood of opinions.

"In general, the bias is so strong that persons never examine the arguments of other sides. Protestants do not trouble themselves with the proofs of the miracles and dogmas of the Roman Catholic; nor the Jew with those of the Christian; nor the Christian with anti-Christian writings of Jews and Infidels. It is amazing to see how people shrink and seem uncomfortable if a book containing opinions contrary to their own is set before them. Nay, I have even known a man who thought himself most conscientious and religious, refuse to read a book containing opinions contrary to those he held from blind habit, after a voluntary promise that he would. So far from reading it like men who should seek truth and truth only, they look like certain persons in the presence of a cat. Nay, many will not associate with others who differ from them in religion. In association with those who agree with them, they fancy that the circumstance of this agreement of others is a proof that they are right; the mere assertion of the same opinion by others is regarded by them as proof of its solidity; argument is not required between them; they encourage each other with words; are delighted and satisfied, and believe themselves conscientious and rational. * *

"Pains enough are taken by teachers to inculcate opinions; but no pains to teach the solemn duty of examining into the grounds of all opinions—of holding no opinion without good reason. A great business, not yet accomplished, is, to teach the million to think; to ask themselves the reason of all they feel assured of; to regard it as low morality to hold opinions from mere imitation and habit, and not to have courage to confess ignorance rather than hold opinions without strict examination."

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Contents.

GENERAL ARTICLES:	PAGE	PAGE
Robert Burns, with Portrait. 81	How Temperaments may be	92
Phrenology in the Pulpit.... 84	Changed.....	92
Advice to a Young Man..... 85	Singular Case of Mesmerism....	93
The Progress of Mind..... 86	Saving a Cent.....	93
Maj. Edward W. Serrell, Por-	Favors Received.....	93
trait, Biography, and Phren-	Business Notices.....	93
ological Character..... 86	To Correspondents.....	93
Charles F. Hovey, Portrait,	Literary Notices.....	93
Biography, and Phrenolog-	Geography.....	96
ical Character..... 89	Woman.....	96
Letter to a Dyspeptic..... 90	Tobacco in the Globe.....	96

ROBERT BURNS.

THE centennial anniversary of the birth of the People's Poet having occurred January 26th of the present year, we deem it appropriate to give a portrait of him, from a fine steel engraving, and also an outline of the cast of his skull now in our possession, and which was taken in 1834 from the skull itself. These we give in conjunction with the republication of an essay on the phrenological development and character of Burns, by Robert Cox, of Scotland, together with "observations on the skull of Burns, by the late George Combe." Our readers who peruse this able and interesting essay—and who will not feel sufficient interest in the great poet to do so?—will need no apology from us as to its length, though it may be continued in several numbers.

ESSAY BY ROBERT COX.

There is no man whose character and history are better known in Scotland than those of Robert Burns. To Scotchmen, even in the most distant parts of the world, his works are hardly less familiar than the Bible; the minutest incidents of his life have been recorded, commented on, and repeated almost to satiety, by a succession of eminent biographers; and his career is in itself pregnant with interest and instruction to every student of the mental nature of man. For these



PORTRAIT OF ROBERT BURNS.

reasons, the phrenologists of this country have long been desirous to ascertain the cerebral development of Burns; and they consider themselves highly indebted to those gentlemen in Dumfries, through whose exertions there is now before us an accurate and authentic representation of the poet's skull.

The circumstances in which the cast was procured are stated in the following narrative, from the pen of Mr. Blacklock, surgeon, originally published in the *Dumfries Courier*.

"On Monday night, 31st March, 1834, Mr. John

McDiarmid, Mr. Adam Rankine, Mr. James Kerr, Mr. James Bogie, Mr. Andrew Crombie, and the subscriber, descended into the vault of the mausoleum for the purpose of examining the remains of Burns, and, if possible, procuring a cast of his skull. Mr. Crombie having witnessed the exhumation of the bard's remains in 1815, and seen them deposited in their present resting-place, at once pointed out the exact spot where the head would be found; and a few spadefuls of loose sandy soil being removed, the skull was then brought into view, and carefully lifted.

"The cranial bones were perfect in every respect, if we except a little erosion of their external table, and firmly held together by their sutures; even the delicate bones of the orbits,

with the trifling exception of the *os unguis* in the left, were sound and uninjured by death and the grave. The superior maxillary bones still retained the four most posterior teeth on each side, including the *dentes sapientiae*, and all without spot or blemish; the incisores, *cuspidati*, etc., had, in all probability, recently dropped from the jaw, for the *alveoli* were but little decayed. The bones of the face and palate were also sound. Some small portions of black hair, with a very few gray hairs intermixed, were observed while detaching some extraneous matter from the occiput.

Indeed, nothing could exceed the high state of preservation in which we found the bones of the cranium, or offer a fairer opportunity of supplying what has so long been desiderated by phrenologists—a correct model of our immortal poet's head: and in order to accomplish this in the most accurate and satisfactory manner, every particle of sand, or other foreign body, was carefully washed off, and the plaster of Paris applied with all the tact and accuracy of an experienced artist. The cast is admirably taken, and can not fail to prove highly interesting to phrenologists and others.

"Having completed our intention, the skull, securely inclosed in a leaden case, was again committed to the earth precisely where we found it.

ARCHIBALD BLACKLOCK.

"DUMFRIES, 1st April, 1834."

In general size, the skull of Burns considerably surpasses the majority of Scottish crania; heads which, even undivested of the integuments, equal to it in volume, being regarded by phrenologists as large. The following are its dimensions:

TAPE MEASUREMENTS.

	Inches.
Greatest circumference.....	22 $\frac{1}{2}$
From Occipital Spine to Individuality, over top of skull 14	
From Ear to Ear vertically over top of skull.....	13

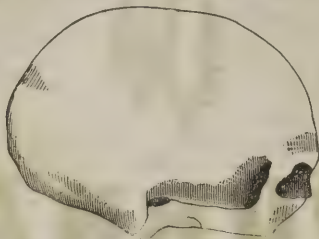
CALLIPER MEASUREMENTS.

From Philoprogenitiveness to Individuality (greatest length).....	8
From Concentrativeness to Comparison.....	7 $\frac{1}{2}$
From ear to Philoprogenitiveness.....	4 $\frac{1}{2}$
From ear to Individuality.....	4 $\frac{1}{2}$
From ear to Benevolence.....	5 $\frac{1}{2}$
From ear to Firmness.....	5 $\frac{1}{2}$
From Destructiveness to Destructiveness.....	5 $\frac{1}{2}$
From Secretiveness to Secretiveness (greatest breadth).....	5 $\frac{1}{2}$
From Cautiousness to Cautiousness.....	5 $\frac{1}{2}$
From Ideality to Ideality.....	4 $\frac{1}{2}$
From Constructiveness to Constructiveness.....	4 $\frac{1}{2}$
From mastoid process to mastoid process.....	4 $\frac{1}{2}$

During life, the circumference of Burns' head must have been about 24 inches, the length 8 $\frac{1}{2}$, and the breadth 6 $\frac{1}{2}$.

The quality of his brain was extremely favorable to the activity and intensity of its action. His temperament appears from Nasmyth's portrait, but more particularly from the descriptions which are given of his person and the expression of his countenance, to have been bilious-sanguine or bilious-nervous (bilious predominating); both of which are accompaniments of great cerebral and muscular activity. "His form," says Dr. Currie, "was one that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardor and intelligence. His face was well-formed, and his countenance uncommonly interesting and expressive. He was very muscular, and possessed extraordinary strength of body." Sir Walter Scott reports that—"There was a strong expression of sense and shrewdness in all his lineaments; the eye alone, I think, indicated the poetical character and temperament. It was large and of a dark cast, which glowed (I say literally *glowed*) when he spoke with feeling or interest. I never saw such another eye in a human head, though I have seen the most distinguished men of my time."* Independently of temperament and expression, however, there is a sufficiency of direct evidence of the intense vivacity with which the poet's brain was capable of performing its functions. "Burns," says Currie, "had in his constitution the peculiarities and the

delicacies that belong to the temperament of genius. Endowed by nature with great sensibility of nerves, he was, in his corporeal as well as in his mental system, liable to inordinate impressions; to fever of body as well as of mind."

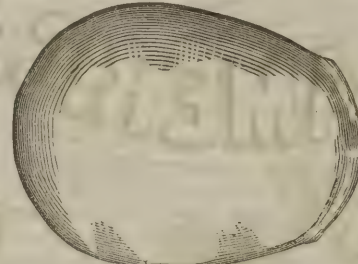


CAST OF BURNS' SKULL—SIDE VIEW.

To the same effect are the following remarks, from the pen of a female writer (understood to be Mrs. Riddell), who knew him well. "I believe no man was ever gifted with a larger portion of the *vivida vis animi*; the animated expression of his countenance was almost peculiar to himself. The rapid lightnings of his eye were always the harbinger of some flash of genius, whether they darted the fiery glances of insulted and indignant superiority, or beamed with the impassionate sentiment of fervent and impetuous affections."* Burns, then, had a brain both large and active; and hence the *vivida vis*, the intense activity and power, of his mind.

With respect to the relative development of the three great divisions of the poet's brain.—Heads, as is well known, are generally divided by phrenologists into three classes. The *first* includes those in which the organs of the propensities and lower sentiments predominate over the organs of the faculties peculiar to man; that is to say, where Amativeness, Combativeness, Destructiveness, Secretiveness, Acquisitiveness, Self-Esteem, Love of Approbation, and Cautiousness, or most of them, predominate over Benevolence, Conscientiousness, Veneration, Ideality, and the reflecting powers. Heads in the *second* class are of an exactly opposite description, and indicate a preponderance of the moral feelings and reflective intellect. The *third* is composed of heads in which the two classes of organs are pretty equally balanced. A man whose head belongs to the first of these classes is naturally endowed with base, selfish, and violent dispositions, and falls into vicious practices in spite of the best education. He in whom the organs of the moral sentiments and reflective intellect predominate, is "a law unto himself," resists temptation to evil-doing, and remains uncorrupted among associates the most depraved. When there is little disproportion between the organs of the propensities and those of the peculiarly human faculties, as in the third class, the character of the man is powerfully influenced by circumstances, and is good or bad, according to the society in which he is trained, the ideas instilled into his mind, and the example and motives set before him. To this third class—but with a slight leaning, perhaps, toward the first—belonged the head of Robert Burns. The basilar and occipital regions, in which are situated the organs of the propensities and inferior sentiments, appear from the cast to have been very largely

developed; but, at the same time, the coronal region—its frontal portion at least—is also large; while the anterior lobe, containing the organs of the intellect, is very considerably developed. To



CAST OF BURNS' SKULL—TOP VIEW.

which it must be added, that the natural force of the regulating powers was in no small measure increased by the excellent moral and religious education which the poet received. The following estimate of the cerebral development indicated by the skull, shows the relative size of the organs.

DEVELOPMENT OF THE ORGANS (ON A SCALE OF TWENTY).

	Scale.
1. Amativeness, rather large.....	16
2. Philoprogenitiveness, very large.....	20
3. Concentrativeness, large.....	18
4. Adhesiveness, very large.....	20
5. Combativeness, very large.....	20
6. Destructiveness, large.....	18
7. Secretiveness, large.....	19
8. Acquisitiveness, rather large.....	16
9. Constructiveness, full.....	15
10. Self-Esteem large.....	18
11. Love of Approbation, very large.....	20
12. Cautiousness, large.....	19
13. Benevolence, very large.....	20
14. Veneration, large.....	18
15. Firmness, full.....	15
16. Conscientiousness, full.....	15
17. Hope, full.....	14
18. Wonder, large.....	18
19. Ideality, large.....	18
20. Wit, or Mirthfulness, full.....	15
21. Imitation, large.....	19
22. Individuality, large.....	19
23. Form, rather large.....	16
24. Size, rather large.....	17
25. Weight, rather large.....	16
26. Coloring, rather large.....	16
27. Locality, large.....	18
28. Number, rather full.....	12
29. Order, full.....	14
30. Eventuality, large.....	18
31. Time, rather large.....	16
32. Tune, full.....	14
33. Language, uncertain.....	17
34. Comparison, rather large.....	17
35. Causality, large.....	18

It is in cases like the present that those seeming contradictions of character occur, which were so inexplicable before the discovery of Phrenology. People so constituted exhibit opposite phases of disposition, according as the higher or the lower faculties happen to have the ascendancy. In the heat of passion they do acts which the moral sentiments afterward loudly disapprove of. They pass their days in alternate sinning and repenting. The spirit is often willing, but the flesh is weak. Their lives are embittered by the continual struggle between passion and the sense of duty; and while, on the one hand, they have qualities which inspire love and respect, they are, on the other, often regarded, even by their friends and admirers, with some degree of suspicion and fear. In treating of this species of character in a former essay, I adduced as illustrations of it the cases of Johnson and Burns; and the skull of the poet shows that my estimate was correct. The mind of Burns was indeed a strange compound of noble and debasing qualities. "In large and mixed parties," says Dr. Currie, "he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man's scorn, jealous to

* Lockhart's Life of Burns, p. 114.

* Article originally published in the Dumfries Journal, and inserted in Currie's Life of Burns.

an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was, on the other hand, proud, irascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and his enmities died away under the influence of pity or self-accusation."

Throughout the correspondence of Burns, as well as in his poems, we find numerous references to those violent struggles of which his own mind was the field. Thus, in a prayer written in the prospect of death, he exclaims:

"Oh thou, Great Governor of all below!
If I may dare a lifted eye to Thee!
Thy nod can make the tempest cease to blow,
Or still the tumult of the raging sea;
With that controlling pow'r assist ev'n me,
Those headlong furious passions to confine;
For all unfit I feel my power to be,
To rule their torrent in the allowed line:
Oh, aid me with thy help, Omnipotence Divine!"

It appears, then, that none of the regions of Burns' brain was, relatively to the others, deficient; its total size, we have also seen, was great, and its activity was uncommon. Hence the force of character for which he was remarkable; the respect which men instinctively paid him; the strong impression which he has made upon the public mind; the power and originality of his conversation; the dread which his resentment inspired; and the native dignity with which he took his place among the more learned and polished, but less gifted literary men of his day. With a small or lymphatic brain, such things would have been impossible. "In conversation," says Professor Walker, "he was powerful. His conceptions and expression were of corresponding vigor, and on all subjects were as remote as possible from commonplaces."

"While Burns was still unknown as a poet, he already numbered several clergymen among his acquaintance: one of these communicated to me a circumstance which conveyed more forcibly than many words, an idea of the impression made upon his mind by the powers of the poet. This gentleman had repeatedly met Burns in company, when the acuteness and originality displayed by the latter, the depth of his discernment, the force of his expressions, and the authoritative energy of his understanding, had created in the former a sense of his power, of the extent of which he was unconscious till it was revealed to him by accident. The second time that he appeared in the pulpit, he came with an assured and tranquil mind; and though a few persons of education were present, he advanced some length in the service, with his confidence and self-possession unimpaired. But when he observed Burns, who was of a different parish, unexpectedly enter the church, he was instantly affected with a tremor and embarrassment, which apprized him of the impression his mind, unknown to himself, had previously received." Yet the preacher, adds Walker, was not only a man of good talents and education, but "remarkable for a more than ordinary portion of constitutional firmness."*

Dugald Stewart has recorded in a well-known passage the impression made on him by Burns. "The idea," says the Professor, "which his conversation conveyed of the powers of his mind, exceeded, if possible, that which is suggested by his writings. Among the poets whom I have happened to know, I have been struck in more than one instance with the unaccountable disparity between their general talents and the occasional inspirations of their more favored moments. But all the faculties of Burns' mind were, as far as I could judge, equally vigorous; and his predilection for poetry was rather the result of his enthusiastic and impassioned temper, than of a genius exclusively adapted to that species of composition. From his conversation, I should have pronounced him to be fitted to excel in whatever walk of ambition he had chosen to exert his abilities."

Let us now compare the development of the several organs with the strength of the emotive and intellectual powers of which they are the seats.

The organ of Amativeness is pretty well developed. The cerebellum appears to have had considerable latitudinal and longitudinal dimensions; but as it does not seem to have been proportionally deep, I estimate the size of the organ at "rather large." Adhesiveness is "superior to it, and is stated as "very large." Ideality also is great. If to all this be added the extreme susceptibility of the poet's brain, we shall easily perceive the source of the strong attachments which he formed—his enthusiastic admiration of woman—his ardent patriotism—the tenderness and affection of his songs. "Notwithstanding all that has been said against love, respecting the folly and weakness it leads a young, inexperienced mind into, still," says he, "I think it in a great measure deserves the highest encomiums that have been passed upon it. If anything on earth deserves the name of rapture and transport, it is the feelings of green eighteen in the company of the mistress of his heart, when she repays him with an equal return of affection." His brother Gilbert states that, in early youth, Robert was bashful and awkward in his intercourse with women, but that, "when he approached manhood his attachment to their society became very strong, and he was constantly the victim of some fair enslaver. The symptoms of his passion" adds Gilbert, "were often such as nearly to equal those of the celebrated Sappho. I never, indeed, knew that he *fainted, sank, and died away*; but the agitations of his mind and body exceeded anything of the kind I ever knew in real life."

In conformity with the views of Mr. William Scott,* who regards Adhesiveness as "the center of true affection," and Amativeness as an auxiliary though indispensable element in the passion of love, I conceive that, in the loves of Burns, Adhesiveness was a stronger ingredient than Amativeness—the influence of which also, however, was certainly important. Notwithstanding the licentious tone of some of his early pieces, we are assured by himself (and his brother unhesitatingly confirms the statement), that no positive vice mingled in any of his love adventures until he had reached his twenty-third year. Considerable alteration was produced on his mind and manners by a residence for several months on a smuggling

coast, where he mingled without reserve in scenes of riot and dissipation. In 1781–2, he spent six months at Irvine, where, to use the words of Gilbert, "he contracted some acquaintance of a freer manner of living and thinking than he had been used to, whose society prepared him for overleaping the bounds of rigid virtue which had hitherto restrained him." Subsequently to this time, he indulged the propensity with some freedom; but I do not believe that in this respect he differed from most young men at the same period, and in the same or perhaps any station of life. I have little doubt that Love of Approbation and Secretiveness, which are largely developed, essentially contributed to augment the number of his love adventures. Secretiveness delights in concealment, intrigue, and stolen interviews, and, along with Individuality, gives tact and *savoir faire*. Its organ was certainly one of the largest in the brain of Burns, and in love affairs the tendency found abundant gratification. "A country lad," he says, "seldom carries on a love adventure without an assisting confidant. I possessed a curiosity, zeal, and intrepid dexterity that recommended me as a proper second on these occasions; and I dare say I felt as much pleasure in being in the secret of half the loves of the parish of Tarbolton, as ever did statesman in knowing the intrigues of half the courts of Europe."*

It may be thought that the grossness of Burns' unpublished correspondence indicates a greater development of Amativeness than that which appears from the skull. In judging, however, of these letters, and drawing inferences from their language, it is very necessary, as Mr. Lockhart acutely remarks, "to take into consideration the rank and character of the persons to whom they are severally addressed, and the measure of intimacy which really subsisted between them and the poet. In his letters, as in his conversation, Burns, in spite of all his pride, did something to accommodate himself to his company." (Lockhart, p. 185.) It is probable that, while composing these letters, and also certain of his songs, the poet, instead of giving vent to his actual feelings, rather had his eye upon the expected roars of laughter and applause from the circle of his jovial acquaintances. Finally, the effects of frequent carousing on the activity of the cerebellum ought to be kept in mind.

Philoprogenitiveness is very large, and the affection of Burns for his children was proportionally strong. It was this that formed the chief obstacle to his emigration to America. In one of his letters, after enumerating the various motives impelling him to become an exile, he adds: "All these reasons urge me to go abroad, and to all these reasons I have only one answer—the feelings of a father. This, in the present mood I am in, overbalances everything that can be laid in the scale against it." He dreaded poverty more on account of his wife and children than for himself; and the prospect of leaving them destitute often made him miserable. "There had much need," he writes to Mrs. Dunlop, "be many pleasures annexed to the states of husband and father, for, God knows, they

* The consequences of these adventures, says Lockhart, "are far, very far, more frequently quite harmless than persons not familiar with the peculiar manners and feelings of our peasantry may find it easy to believe."—*Life*, p. 88.

* Life prefixed to Morrison's Burns, p. 45.

* Edinburg Phrenological Journal, vol. iii. p. 62.

have many peculiar cares. I can not describe to you the anxious sleepless hours these ties frequently give me. I see a train of helpless little folks; me and my exertions all their stay; and on what a brittle thread does the life of man hang! If I am nipped off at the command of fate, even in all the vigor of manhood as I am—such things happen every day—gracious God! what would become of my little flock! 'Tis here that I envy you people of fortune."

The Rev. James Gray, rector of the Dumfries Academy, and afterward one of the masters in the High School of Edinburgh, states, in a letter to Gilbert Burns, that Robert "was a kind and attentive father, and took great delight in spending his evenings in the cultivation of the minds of his children." (Lockhart, p. 244.)

[TO BE CONTINUED.]

PERENOLOGY IN THE PULPIT.

EXTRACTS FROM A SERMON BY REV. HENRY WARD BEECHER, DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, APRIL 24, 1859.

REPORTED FOR THE "TELEGRAPH" BY A. J. GRAHAM.

TEXT.—"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!"—*Mat.* vi. 22, 23.

The meaning of the text is simply this in the original: If thine eye is *healthy*, is *sound*, *good*; that is, simple or single in the sense of being sound or healthy. The light of the body is the eye; if thine eye is sound, clear, good, thy body shall be full of light; but if thine eye be evil, sick, diseased, out of order, thy whole body shall be full of darkness. This is a figurative statement of one of the most important moral truths enunciated in the New Testament. Where this principle is rightly evolved, it becomes a guide and test of human conduct in its whole connection with right and wrong, goodness or evil, along the whole track of a man's life. The eye is that organ of the body by which we render ourselves conscious of things in the physical world—forms, properties, masses, colors, distances, proportions, are reported to the mind by the eye; and it is morally certain that things in the physical world are as they seem, else God has set in the head an organized lie, a false witness. And it is morally certain, too, that the report of the eye in respect to physical qualities is substantially the same in every human being; for, though there is no direct way of proving this, it is made certain by the results which fall out; for men could not live together, harmonizing their statements and their conduct, if they really saw the same things differently.

If twenty joiners framed one building, and had twenty different rules, which varied each a half inch or a fraction of an inch from the other, they would find it utterly impossible, when they came to bring their work together, to match and fit it; and the result would show that there had been false measuring all the way through. So, in the ordinary affairs of life, if men saw differently, when the different things came to be united in common plans and purposes, you would very soon see, unless there was a substantial agreement, that there was this discrepancy. But the agreement of men to such a degree that life can pro-

ceed and men co-operate, is evidence of substantial sameness in the report of their senses—the eye among them. *Substantial*, I say; for it is doubtless the fact that our sight differs; but it is a difference within a range which does not prevent men's taking each other's report. It is a slight variation, and not a substantial difference.

As the eye is to the body in respect to physical things, so is man's heart in respect to moral and social feelings. The heart is the eye of invisible things, just as the physical eye is of visible things. The context shows that it is the heart of which Christ was speaking. Then he says: "If a man's heart is luminous, his whole course will stand out bathed in the clearest light; but if his heart is dark or unseeing, his whole course will be without light and obscure. The light of the body is the eye. If that be clear, the body shall be full of light to guide us. If the eye be evil, the whole body shall be full of darkness. If, therefore, the light that is within thee be darkness, how great is that darkness! If that moral vision which corresponds to this external one—if a man's heart is not sound, pure, clear, healthy, all his moral judgments will be like the inspections of a diseased eye." What, then, is meant by a heart that is light or dark, that corresponds to a good or bad eye, to a luminous or non-luminous state?

I remark, first, that the intellect never renders any judgment of things, except under the influence of other faculties than merely the intellectual, and generally under the influence of feelings which belong to that sphere of which the judgment is formed. Thus, in physical things, the reasoning intellect forms no judgment of colors, proportions, numbers, or distances, until the faculties of Color, Size, and Number have lent themselves to the intellect, and then it forms judgments upon their reports. In personal matters, those faculties whose sphere is personal—Self-Esteem, Conscientiousness, Acquisitiveness—these report the qualities of themselves to the intellect; and then any truth that belongs to the sphere of these faculties is judged by the intellect, when it experiences the feeling of them from these emotions. The same is the judgment of the intellect in respect to social questions; that is, questions of affection and social feeling. It does not arraign the feelings in the bar, as it were, like a judge on the bench, or like scholars on a form before their teacher—the teacher in one place, and the pupils in another. What we call judgment, in such a case, is simply the statement of the intellect when it has been imbued with one or several of these social feelings; it receives the quality of the feeling, and then, in the color or magnetism of that feeling, it judges, it decides. The same is true in the realm of esthetics; the imagination, the ideality, or the sense of taste, or fancy, act, and then, insensibly taking their report and action, the intellect forms judgments of things as they stand in the light of the imagination. The same is true of the moral feelings. Where worship, love, faith, hope, conscience exist, and act as powerful feelings, they throw the light of themselves upon the understanding, and the understanding then forms its judgments of things under the influence of this master moral feeling. This is a mere statement of facts.

I remark, in the second place, that every feeling is luminous, if I may so say, in its own sphere, to borrow the language of the Scriptures, and the more because the Scriptures borrow the language of seeming reality. Every feeling in its own sphere is luminous. I mean that it gives to the intellect an intuition of the truth of things in that sphere. In matters of the affection, for instance, a mother, a lover, a friend will know by intuition what is agreeable in these different relations which they sustain one toward another. The understanding has no judgment of the truths of love until love behind it throbs and sends the feeling into it; and then it intuitively. Taste is simply a judgment formed upon things in reference to their being beautiful, symmetrical, fit. When the feeling of taste the sense of the beautiful, is in great activity, and throws its light upon the intellect, in common affairs, we know at a glance whether a thing is beautiful, whether it is harmonious; in respect to conduct, whether it is fit, graceful, polite, refined. We do not take time to ponder it. We do not lay down premises, and then trace to conclusions. We are familiar with the fact, that in things which are reasonable, within our scope and sphere, the moment the eye looks upon a thing the judgment flashes, and we say it is beautiful, it is fit, it is right, it is graceful. The feeling itself seems to cast a light which makes the decision instantaneous. In regard to moral questions, every man has intuitions of right and wrong. There are in the processes of mere reason a great many steps which are not intuitions, where we are obliged to make researches; lay one thing over against another: make nice distinctions and trials; but every man knows that, in respect to some things, there is mere intuition and instantaneous report, without any pre-conceived opinion, without any investigation.

There are a hundred instances which might be stated where, the moment the facts are laid before the man's mind, just as quick as the understanding can take them all in, quicker than a flash of lightning, men go all one way, and say, in one statement of facts, "base" or "noble;" or, on another statement of fact, they say *right* or *wrong*, *good* or *mean*. They do not take much time to feel it or to say it. The mind acts with wonderful celerity. No judgment, I remark again, is so safe, on the whole, as the instantaneous judgment which comes from the understanding, leavened by the appropriate feeling. There is a great deal of what we call judgment which we form under the power of feeling—that I shall discuss more at length—which is false judgment; but the reason is that the wrong feeling has got into the chair, and is undertaking to judge of things which do not belong to its sphere. When the feeling of love enables the understanding to form a judgment of affection, that is the best you will ever form. When the feeling of conscientiousness enables the understanding to form a judgment of what is right and wrong, that is the best judgment you will ever form. When the feeling of property leads the understanding to form a judgment upon property questions, that is the best judgment; but when the feeling of property undertakes to tell the judgment what decision to make in respect to morals and dignity, acquisitiveness is not the best judge. But each feeling

in its own sphere, in reference to the questions that come up in that sphere, does enable the understanding to form the safest and soundest judgment that it can form. It is not always good; it is very often mistaken; but they are the best that a man can make. He will never make so few mistakes, or so many righteous judgments, as according to this mode of judgment.

The degrees of power among men with regard to the feelings are different. There are three degrees of strength into which they may be classified. The lowest is that in which the feeling exists in a mere state of susceptibility. Our feelings answer to the appeals made to them, but they have no automatic activity; clear description of moral truth, or an enforcement of it, will excite in such minds a kind of low response in their feelings. Such persons must be governed by rules. They are incapable of forming ideas by the luminousness of their own feelings; and the experience of others is formed into rules and laws for such, and they must obey them. Such persons can not do better. They are infants in regard to these truths, and rules are their nurses. Next to these are those in whom the feelings are much stronger, more active, yet not active in the very highest degree, that is, the creative. To such persons moral rules and commands are good; but such men use them only as men use a staff, to help them, not to do their walking for them. The highest development is that in which the feelings exist in such power that they flash their own light, almost without being called, upon every question which provokes the attention of the mind. The intellect, imbued with conscientiousness, under such circumstances, will have great luminousness of judgment in respect to questions of right or wrong; that is, all questions that lie within the sphere of conscience. If imbued with self-esteem, the intellect will pronounce judgment in respect to what is fit, dignified, noble, proper to the individual character and the individual man, and so on through the whole range of feelings. What is it, then, to have the text fulfilled? First, affirmatively, where our social feelings are so educated, our moral feelings so developed and so luminous that a man shall have an instinctive sense of what is right, pure, virtuous, true, and good—when he shall have the same sensibility to moral truth and goodness which a painter's eye has to harmonies of color or symmetries of form, as a musician's ear has to the flow of melody or the richness of harmony—then, it may be said, his whole soul is filled with light. It is when men's moral feelings are so thoroughly and fully educated, and have their own moral impulses upon moral questions, that they are like inspirations to him.

What is it, on the other hand, to be full of darkness? A state of mind in which all the higher feelings are so low and uneducated that they give no response, have no luminousness in determining questions of right and wrong; where the passions and appetites sit as judges in the circuit of higher feelings, and flash their light in animal answers to moral questions. Then the whole soul is full of darkness. When our higher religious feelings are in power, and we have purity and health of understanding, so that the understanding has intuitions, then we are in the light.

But when the lower nature is in power, and flashes its malign feeling upon the understanding, so that all questions are settled selfishly, in a worldly and fleshly way, then we are full of darkness; and when moral questions are settled by our selfish and lower instincts, how great is that darkness! This is, then, what I have briefly stated:—*First*, the judgment is the result of intellect and feeling. *Second*, that the feelings, either when they are powerful or in a state of great vividness and excitement, have in them the intuitions of truth, which belong to the sphere of feeling. *Third*, no judgment can be so correct and reliable as that which the feelings produce when they act in their own sphere. *Fourth*, when a man has all his social and moral feelings so well trained, and they are so luminous, that they indicate instantly by their sensibilities that which is right, then the mind is full of light. *Fifth*, when a man's social and moral nature is low and dead, so that he has from it no luminous understanding of right or wrong—determines social and moral conduct from the impulse of selfish and animal feeling—then he is full of darkness.

When a man's whole emotional nature is thus perverted, and instead of giving inspiration and elevation tends to deceive and degrade, the darkness is total—the soul is eclipsed.

What shall be done for those men so imperfect in their organization, or so uneducated morally, that they have no power of discovering the truth by the testimony of their own feeling? Such men must be taken care of. They are not guides for themselves; neither can they be, except by great transformation, a gradual progressive education in the first instance, at any rate. So, through life, such men must be as wards under guardianship, as pupils under teachers, as children under parents. And I suppose that by far the majority of men that live in the world are men whose moral nature is so uncultured, whose animal and selfish nature is so strong and high, that they are not in and of themselves fitted to determine their own moral conduct. If judgment was left to them, it would be all the way through life, if not corrupt, yet exceedingly imperfect. Therefore, there are laid down in the word of God directions that the strong, the clear-seeing, the high thinking, the noble-feeling, shall become under God the almoners of his direction and bounty toward those less than they. Men that are naturally good, and upon whose natural goodness grace has raised education, are God's ordained priests; they are God's teachers, God's rulers and governors in moral things in this world, and the others must take their light from them.

The great power which this view of the intuitions or luminousness of the emotions gives to Scripture language is worthy of a moment's consideration. Some are called in the Scripture the children of light, and others are called the children of darkness. They are the children of light who live in such moral purity, whose hearts are in such a state that they carry forever with them in their moral sensibilities a revelation of God and the truths of God; whereas they are the children of darkness who are so corrupted in their feelings and dead in their moral sensibilities that their

minds give forth no light, no guidance, no revelations of truth. If God were to divide men in life in this way, it would be indeed a very solemn and searching thing. If men could be ranked and arranged in this way—if God's eye that sees us could be supplemented by his hand to effect it, men would find the line dividing them; and on one side we should look upon men and see there the children of darkness—not men who have not high intelligence, but who have a low moral sense—men in whose minds power, and the genius of power, it may be, are infused only on passion or animal instinct—men of whom such a wretch as Byron stands as the type—a creature whom God permitted to live, methinks, to teach us how high the understanding, the ministry of genius, might soar, without one touch of goodness, with inconceivable baseness.

ADVICE TO A YOUNG MAN.

VALUE OF PRACTICAL PHRENOLOGY.

[THE following is a part of a written character given to a young man that is a student, who called at our office for an examination. The advice was needed, and we respectfully submit that to a thoughtful young man such advice, predicated on science, is, or ought to be, worth to him more than hundreds of dollars.]

You have a very fine-grained organization; are very susceptible to external and internal influences. You receive, from the outward world, impressions very vividly through your senses; your mind is easily influenced by your bodily condition, and then again your body is easily influenced by the mental action; the influence works both ways strongly. If you engage in any habits of appetite, such as smoking or drinking, if you take too little sleep or too little exercise, your mind is seriously affected by these things, because your body becomes feverish and excited; also, if your mind is troubled, if you study too much, if you have care, anxious responsibility, and any chafing difficulties; it makes your body suffer—it becomes nervous, restless, and feverish, your appetite fails, you can not sleep. Your true way to live, therefore, is to avoid extremes as much as possible; avoid over-working physically, over-feeding and everything that is stimulating; avoid corroding care and too much mental anxiety and labor. You should associate with persons whose dispositions are unexcitable, uniform, slow, and easy. You should have "men about you that are fat, sleek-headed, and such as sleep o' nights," and you should with equal care avoid that "spare Cassius with his lean and hungry look." You should not put up with less than nine hours' sleep for the next seven years; you should make it a religious duty to sleep enough, and that regularly; you do not, to-day, feel the importance of this advice as you will ten years hence. You need physical labor; if your vocation does not call for it, get a pair of light dumb-bells, weighing not over six pounds to the pair, and exercise with them till you get up a general healthful glow from head to foot; this you can do a little before retiring, and it will take the blood away from your head so that you can sleep. Studying at nights is a foe to quiet repose; never retire immediately after a hard mental effort. Clergymen, lecturers, and actors gen-

erally sit an hour or two, to let their brain cool and the circulation become equalized, before they retire, or they do not sleep. Students ruin their constitution frequently by over-study and too little sleep and exercise; but being youthful, and having a ready paying bank of health and vitality to draw upon, they commit partial suicide before they are consolidated, and thereby become physical invalids and mental dwarfs. The use of tobacco and coffee, and too much mental excitement and too little sleep, doubtless deprive the present generation of young men of fifteen lbs. in weight and an inch and a half in height, on an average. It is only among the rural population, among the uncultivated, that we get good growth and firm health, and it is from the smartest of these, that outgrow their greenness and ignorance, that the world is indebted for its great men. Students should be wiser than they are. Professors should be educated in the plain doctrines of Hygiene, that they may give their students better advice and better habits. Napoleon, and Wesley, and Adam Clark, with their three or four hours' sleep, have been held up and exemplified to students, till the health and future prospects of tens of thousands of them have been utterly blasted: therefore sleep, live temperately, and exercise; eat a plain diet, of which you may fill yourself to satiety. You are too excitable, and should abate in this respect; are too intense; you go all lengths for or against whatever you deem to be good or bad.

THE PROGRESS OF MIND.

[We take the following from the Cincinnati *Daily Times*. In this country the voice of the press is the voice of the people, and it must be pleasing to all friends of Phrenology to know that the science is beginning to be treated throughout the entire country with the respect it deserves. Where ten years ago there was one paper that dared speak in its favor, there are now scores. Surely the world moves.]

"This is an age of wonders. Not very long ago, a distinguished European announced that nearly one hundred and eighty generations of men had been in error in regard to the true foundation of mental philosophy. Had he lived three centuries earlier, he would, probably, have been placed on some live coals, and broiled for his heresy. Our good old ancestors made very short work of people who inflicted "new ideas" upon them. As late as the middle of the 16th century, men were imprisoned in France for daring to question the immaculate conception of the Grecian synthetic philosophy. Galileo was denied admission to paradise for the crime of inventing a refracting telescope. The poor astronomer had some thoughts above this vulgar earth, and impudently aspired to trace the wonders of the heavens. The inventors of the printing press were denominated devils; and myriads of people in Europe believe until this day that it was no less a personage than SATAN conducted FAUST safely out of the hands of the enraged monks of Paris.

"In the last century a great excitement occurred in a little seaport town of England because a jolly tar, who had sailed much in the northern seas, remarked that it could not have been a whale

that swallowed JONAH, as the throat of that fish is not large enough to admit the body of an ordinary man. The sailor would, it is probable, have been put in a sack, and thrown to the sharks, had he not produced a pocket Bible, left him by his mother, and satisfied the enraged villagers that it was not a whale, but a "great fish," which protected the Nineveh missionary from a watery grave.

"Whole volumes have been written by foolish people in explanation of the beautiful allegory in the Old Testament, in which JOSHUA is represented as commanding the sun to delay his setting for the accommodation of the Hebrew army—as if the poetry of the Holy Scriptures were to be defended on scientific grounds.

"JOHN LOCKE, after the publication of his doctrine that no ideas are 'innate,' and that all knowledge must be acquired by sensation and reflection, was severely attacked by learned theologians who imagined he was sapping the foundations of the Christian religion.

"The discovery to which we allude in the first sentence of this article is Phrenology. No other theory of philosophy ever contended against so many and so powerful enemies. For a quarter of a century it was the butt of satire, and the victim of the shafts of ignorance and superstition. Its principal propositions, however, have weathered the storm, and the man who can not, at this late day, read something of human character in the conformation of the brain, is simply wanting in one of the elements of polite education. The MESSRS. FOWLERS AND WELLS, of New York, improving upon the great discoveries of German and British Professors, have developed the existence of mental and physical laws, of the first importance, but of which mankind have been ignorant for unnumbered ages. As an evidence that the world is moving, we may remark that Professor LAYCOCK, of Edinburgh, has prepared for the new edition of that great work, the *Encyclopedia Britannica*, an article in which he treats of Phrenology as the grand basis of mental philosophy."

MAJOR EDWARD W. SERRELL.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

THE subject of the present sketch is the tenth child and sixth son of a respectable New York family, of old English extraction. He was born on the 5th of November, 1826, and is therefore in his thirty-third year. His father was well known in the city, and throughout a long life of usefulness was honored for his strict integrity and general intelligence.

The fortunes of the family threw the future engineer, at an early period of his life, upon his own resources. It is said that, as a child, he was not remarkably precocious, and that he did not love books any too well. With a hammer, a few nails, and some pieces of wood he would amuse himself for days together, building mimic wind-mills and machinery, bird-cages, rabbit-hutches, and mouse-traps. His early training was confided to his older sisters and his brother John, and at twelve years of age he entered the Mechanics' School, and there sat for the first time under regular masters. Here he found little

congeniality, and after one or two terms it was thought best to make a farmer of him, but a sudden desire seemed to possess him to be somebody, to do something, to learn—the spirit which has since then governed him, and which to that time had laid dormant, suddenly broke out with uncontrollable force. He wanted to go into the navy, and of his own accord made an application to President Van Buren; but his mother, knowing the direction of his mind better than he did, opposed it. He then went to school to Prof. Leggett, and studied mathematics, the various English branches, and rudiments of natural science, and at that time began the collection of mineralogical and geological specimens that formed the nucleus of an extensive and valuable cabinet. He had from the time he was very young been fond of geography and drawing, and while at school took nearly all the prizes in these branches. At fourteen he went out into the world to fight the battle of life, leaving school from the head of his class. Dr. Guillaudeau had instructed him in grammar, spelling, and speaking, Prof. Leggett in arithmetic, algebra, plane trigonometry, the beginning of natural philosophy, mineralogy, and geology; but all that a boy of his age could learn was only the foundation for the corner-stone, scarcely the stone itself, and he now says that he considers himself more indebted to the influences of the home circle, the conversations at the table about useful and important subjects, the constant advice of his mother, and the kindness of his brothers and sisters, for the stamp and impress of his mind than to any schooling he ever had.

For the three years after leaving school he was employed with his elder brothers, part of the time surveying, and the remainder in a manufactory but while at school, and before he went, he had constantly occupied himself in those pursuits that afterward enabled him to make such great advances in his profession. Speaking with a friend in our hearing recently, he remarked "he did not remember when he first learned the use of field instruments, for he knew how to set a theodolite before he was tall enough to look into the eye-glass, without standing on a camp-stool or a stone." After he left Mr. Leggett he made several attempts to get into the Military Academy, but there were no appointments from the district his father lived in, and one offered him from Michigan was not of any use, as in that year the appropriations were in some way deficient. He was next occupied making maps for the Erie Railroad, and drawings of machinery, but for the want of influence was unable to get such an appointment as he desired.

He had been on the field before, but the first opportunity he had of displaying his industry and intelligence on an enlarged scale was in the laying out of the Atlantic Dock, near New York, and in maturing the base lines for the avenues, where he worked with great perseverance under the orders of D. I. Browne, Esq., a civil engineer of repute, and who, learning that he was an accurate and reliable youth, had employed him as one of the assistants.

He was subsequently engaged in New Hampshire, on the Northern Railroad, where he assisted in making the location, and won for himself friends that have remained true to his interests ever since. From New Hampshire he went into New

Jersey, upon the Somerville and Elizabethtown Railroad, and at the early age of nineteen we find him, in the absence of the chief engineer, acting in his stead, and having charge of a large line of operations. At this time he promulgated a theory of grades and inclinations for the road, which were afterward adopted with great advantage. From this work he went on to the extension of the Harlem Railroad, in New York, and received the approval of the engineer-in-chief for the very rapid and accurate manner in which he made a difficult location. He next had charge of the survey of the upper part of the island of New York, which was very exact and difficult work, requiring care and judgment. This occupied him several months, and was made under circumstances of peculiar difficulty, the greater part of the time being in mid-water. The following summer he was occupied on the base lines of the city of Brooklyn, and this year opened with events of lasting importance. In the spring he was married to Jennie, the eldest daughter of the Rev. Dr. Pound, of New York, and in the autumn of the same year (1848) he accompanied the scientific expedition to South America, under the orders of Col. Hughes, U. S. Topographical Engineer. He was charged with one of the divisions of the command, and assisted in locating the Panama Railroad, selecting the site for the city of Aspinwall, etc., and it is quite remarkable that, of twenty-five officers of the expedition, he was the only one that was not at some time affected by the climate, exposure, or fatigue. In a short article of this kind it is impossible to narrate any of the incidents of this campaign. When it was undertaken, it was looked upon as a hazardous and very difficult and dangerous enterprise, far more so than a similar one would be at this time, but he went through it with credit and profit, and received the commendation of all parties interested. The care he took of his men is worthy of note; they did more and suffered less than those of any other party in the expedition. He remained connected with this enterprise until the railroad was well under way, and then became a competitor for the honor and credit of building the great suspension bridge over the Niagara River at Lewiston. That river at this place is very deep and rapid, so that it is impossible to build any piers in it, and to make a single span from one bank to the other was to do what had never before been attempted on such a scale of magnificence. The span is one thousand and forty-two feet. He was the youngest of several who offered plans for the work, and his were the last considered. He had, however, taken advantage of all the natural facilities offered, and the estimated cost of the bridge, built as he proposed, was upward of \$200,000 less than in other ways planned by eminent engineers. Having satisfied the companies that his estimates were reliable, he was appointed chief engineer, by the unanimous vote of the American and Canadian companies chartered to build the bridge, and in four days less than a year from the day of beginning the bridge was opened for public use. The wire in the cables was made by a new process devised by Mr. S., and the strands are the longest ever drawn up to that time. The *New York Times*, in speaking of this bridge, says "it is the largest

span in the world, being nearly twice as great, and quite as strong, as Telford's celebrated suspension bridge over the Menai Straits in England." He was but a few months over twenty-three years of age when he received his commission to build this great work. Before it was finished, applications were made to him from several quarters to undertake other important works. He had previously planned the suspension bridge at Bellevue, over the Niagara, but political and personal interests prevented him from building it; but the main features of his plan were adopted, and some engineers have gone so far as to say that the variations from them were not improvements.

As soon as the Lewiston Niagara bridge was finished, he began another similar work at the city of St. John, New Brunswick. Two unsuccessful attempts had previously been made at this place, and large sums of money and several lives had been lost in the endeavor, but he conquered all the difficulties, and the bridge is now a monument to his skill and energy. The span is 630 feet in a single arch, and the towers are of heavy blocks of granite, and measure one hundred and sixty feet high above the river. The tide at this point ebbs and flows under the bridge, and the natural rocky banks dam it up in such a manner that it alternately falls several feet up stream and down. The situation is very picturesque, and the bridge is one of the most graceful and beautiful structures in the world.

At this time the city of Quebec, in its corporate capacity, invited him to make a report on the subject of the crossing of the St. Lawrence River by the Grand Trunk Railway, and he proposed a bridge of a span of sixteen hundred feet, high enough to admit the largest man-of-war to pass under it. The plan, although contemplating a work at least four times as great as had been ever then undertaken for a railway, was universally approved, except by a few interested persons, who ridiculed the use of suspension bridges for railroads altogether. This attack drew from him a pamphlet on the subject of railway suspension bridges, discussing their scientific principles. It was circulated over Europe and America, and no one dared to reply to it—its convincing arguments were too plain to be mistaken. The success of the Niagara Bridge at Bellevue, about three years afterward, established the correctness of the views he had taken.

Political considerations and the superior energy of the people of Montreal have prevented the bridge at Quebec being yet built. While at Quebec Mr. S. was called upon to settle a long-standing dispute between the railway company and the city, which he declined to have anything to do with unless both parties conferred absolute power upon him, and bound themselves to abide by his decision, which they did. He then investigated the case, and gave judgment different to what both anticipated, but satisfactory to all parties.

We next met with him in connection with the Brooklyn water-work plan. The water-works at Bridgeport, Conn., and St. John, N. B., and the North Carolina Western Railroad, a railroad in Iowa, and a bridge over the Mississippi—all these works have either been carried out by him, or upon his plans and suggestions.

In 1856 he turned his especial attention to

building the Hoosac Tunnel, in Massachusetts. This work, when finished, will be the longest in the world, being four and a half miles in length. He had studied the importance of the projected railway which is to pass through it, and took from the company a contract to build it and the tunnel for a fixed sum. The boldness of this measure alarmed many of his friends, but subsequent events showed his judgment to have been well founded. The work is now progressing under this contract, which he sold to parties who had become interested with him at the time the company elected him consulting engineer.

The year before last he was sent for to plan and build a large bridge in England, over the Avon, near Bristol. It is to be a single span of 703 feet, and will be the largest in England. He is the first American engineer ever invited to the charge of a public work of this kind in England; and it may be considered not only a great compliment to him personally, but to the whole profession of engineers in the United States. He is now engaged giving his attention to a problem which, in point of magnitude and importance, is equal to any engineering question that has ever occupied the mind of man—namely, the cutting the Isthmus asunder to unite the Atlantic with the Pacific Ocean by a canal.

Our space will not permit us to say anything about his connection with several scientific and literary bodies, which for years he has been a member of, nor of his scientific and general writings, which have been quite extensive on many subjects, both in physics, exact and speculative reasoning, and in questions of engineering, finance, and politics. His domestic relations, which are of the happiest possible order, are properly omitted from a short sketch like this. He is a young man who may be considered a good example of what patient, enduring, energetic, determined action will accomplish. Without fortune or family influences, he has, by his own unaided industry and natural talents, won his way to his present high position in an honorable and useful profession. No one that has not worked by his side can know how many hours of each twenty-four he is engaged—studying, planning, writing, thinking, and executing what he has planned out.

Some very substantial and useful improvements in locomotives and stationary steam-engines originated in his brain, and the machinery of several railroads, and that used in building the bridges referred to, was made according to his plans. As a financier, he has been engaged in several very heavy operations; as a poet, he has composed several pieces that are not known to be his, but are in more than one library. His military rank is in the military engineers of the State of New York. The *Times*, in England, speaking of his visit to that country, called him the "Little Napoleon American," from his great resemblance in form and feature to the founder of the present French dynasty.

In Washington he is familiarly known as the "Cast-Iron Major," from his great will-power and ability to endure fatigue.

When we first knew him he was about seventeen years old, thin and nervous, with more brains than body, and with an activity of mind and limb that was almost painful to witness; but he has



PORTRAIT OF MAJOR EDWARD W. SERRELL.

pretty carefully followed some phrenological and physiological rules, which we laid down for him at that time (except, perhaps, that he has labored mentally rather too severely); and his present ability to endure hardship, together with his high mental qualifications, are as good a commentary on the advantages of a phrenological and reasonable treatment of the mind and body as is generally to be met with.

PHRENOLOGICAL CHARACTER.

You have almost the highest degree of the nervous temperament, well sustained by a predominant amount of the vital, with a full degree of the muscular and osseous system. Your organization is very strongly marked and you are capable of much endurance, but the predominant power is in the brain and nerves, and is most naturally worked off through the use of the mind.

The development of your head indicates a predominance of the frontal lobe and intellectual faculties. Your feelings and impulses are not sufficiently developed to have a controlling influence unless under very exciting circumstances.

You are remarkable for the following conditions of mind. Your reasoning intellect is very strong. You are prone to think, invent, originate, contrive and study up complicated subjects—are never in your element so much as when you are thinking upon and investigating a subject where many principles and conditions are recognized. You have very strong imagination, scope of mind, breadth of

thought, and a freedom of mental action. You take large and liberal views of subjects and are particularly interested in carrying every principle to its highest degree of development, hence you are disposed to perfect all your operations, and to enjoy society that is perfected as much as possible.

You are rather too imaginative, exalted, expansive, and theoretical in the tone of your mind—are well-nigh in danger of being visionary, and you are only protected from being so by the influence of your mathematical talent and discipline.

You are remarkable for your intuition and ability to read character and understand human nature. You are also remarkable for your order, power to combine, ability to arrange, and to methodize your thoughts, plans, and work, and for your arithmetical abilities, capacity to understand principles and their relations, for your mathematical talent and capacity to solve difficulties and mathematical questions. Your natural gifts in these respects are superior to those of most men. Your perceptive power is decidedly good when your attention is directed to the observation or recognition of physical phenomena, the qualities, uses, and conditions of things.

You are successful in the discharge of the practical, executive duties of life and business, but you prefer to read, think, and investigate. You imitate and copy well. Your Constructiveness takes on the form of invention rather than in the use of tools, but you are not wanting in manual skill and

dexterity. Your sense of property as a mere end is not strong, but you understand the use and value of it, and desire it for its uses.

You have little tendency to artifice and double dealing, but you are decidedly cautious, prudent, guarded, anxious, and desirous of seeing your way clear before you commit yourself. You are opposed to severity of treatment, are not cruel and revengeful, and do not wish to engage in business in which pain is to be inflicted, though if necessary you could aid in surgery or even perform it yourself. Your Combativeness is large, which gives you great powers of resistance, self-defense, and desire and power to overcome the impediments which obstruct your path.

You are remarkable for your self-government, presence of mind, will-power, and determination, and to hold your mind steadily in times of danger. You are proud-spirited, manly, and dignified. You feel your importance, rely on yourself, and take the responsibilities that are connected with your business. You dislike to work under the direction of others, especially when they dictate. Your ambition is to command respect, to exercise authority, and take the lead, rather than to be popular by sacrificing your disposition to public opinion.

The recuperative functions of your system are strong, and you resist disease readily and recruit speedily when you have been exhausted or sick. You are susceptible of strong sexual love, of friendship, and parental attachment. You have great application and power to connect your thoughts and feelings; are continuous till your work is done; and are liable to become abstracted and absent-minded.

Your moral brain is peculiar in development—you have high regard for moral principle, for justice, truth, and uprightness of conduct. You also have strong feelings of humanity, sympathy, and kindness. You are not wanting in hopefulness, buoyancy of spirit, and general cheerfulness, yet you are not easily intoxicated with success, nor do you engage in enterprises without making proper preparations. You trust more to careful calculation and effort than to luck for success. You are by no means strong in faith and spirituality of mind, and are not much inclined to worship nor venerate. You are governed by your judgment as to who are worthy of respect and what are proper objects of worship. Your religion consists chiefly in doing good and doing right, and helping those who need.

You are best adapted to a business that requires intellectual and mathematical talent, scope of mind, great mental accuracy, and clearness of thought. You have the general strength of character and vital stamina of your father and many of his strong peculiarities of mind, but the quality and tone of your mind and character is more particularly that of your mother.

YOUNG man, in search of business, first choose an HONEST one. Ask not merely is it lucrative, or respectable, or easy, or even lawful, but is it JUST? And shrink with horror from whatever is not, be its prospects or its emoluments what they may. Seek first RIGHTNESS, and all else "shall be added unto you."

CHARLES F. HOVEY.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

It falls to the lot of few men to bear themselves through half a century of energetic activity and go down to the grave with a universal benediction. If to mingle in the strifes of trade in a great city, to join in the various enterprises of the day, and still make everybody love and honor him, is to gain distinction, then Charles F. Hovey, of Boston, was a distinguished man. The announcement of the death of this most estimable man has startled and saddened not only the people of Boston, but tens of thousands elsewhere who had known him personally, or heard of his unobtrusive goodness.

Mr. Hovey was of the sixth generation from Daniel Hovey, one of the earliest settlers of Ipswich, Mass. Daniel Jr. and his son Nathaniel (three generations) lived and died in Ipswich. Nathaniel Jr. settled in Hampton, Conn., as did also his son Jonathan, whose son Darius was the father of our deceased friend, who was born in South Brookfield, in February, 1807. During his minority he attended the town school, and went two quarters to the academy at Amherst. He attended in a country store in Barre, Ware and Enfield; came to Boston in 1829, and went into the store of Howe, Dorr & Co., as book keeper.

From 1830 to the present time, near thirty years, he has been a very active, enterprising, and successful merchant, in the several importing houses of George Howe & Co., Hovey & Mixture, J. C. Howe & Co., Hovey, Williams & Co., and C. F. Hovey & Co., in Boston.

He went many times to Europe on business, and resided several years in Paris and Rome. His summer residence was for many years in Gloucester, and for the last five years in Framingham. He died at his mansion-house in Kingston Street, Boston, on the evening of the 28th of April, 1859, aged fifty-two years and two months, leaving a wife and four sons.

By his will, we understand, he made large bequests to his family, and to several of his friends, and gave the rest of his estate for the promotion of the various reforms to which his life had been devoted.

A meeting of friends, at which Hon. Francis Jackson presided, passed a series of Resolutions, among which were the following:

"Resolved, That our departed brother was not only a model merchant, and a bright example to all business men, by his incorruptible integrity, his all-controlling sense of justice, and his kindness and generous consideration toward all in his employ; not only a loving husband, a devoted father, and a faithful friend; but he was remarkable for his freedom-loving, truth-seeking, independent mind—his vital sympathy with the wronged and suffering of every class, of every complexion, and of every clime—his thorough abhorrence of all cant, double-dealing, imposture, and time-serving—whether in Church or State—his nice appreciation of the right, in every conflict with wrong, and manly courage in abiding by his conscientious convictions, at whatever cost.

"Resolved, That in his case the scriptural declaration is eminently applicable—'THE MEMORY OF THE JUST IS BLESSED;' and of none could it



PORTRAIT OF THE LATE CHARLES F. HOVEY, OF BOSTON.

be affirmed with more truthfulness, 'HIS COUNTRY WAS THE WORLD; HIS COUNTRYMEN WERE ALL MANKIND.'

"Resolved, That we offer our heart felt sympathy to his bereaved family—feeling that we express the united prayer of the thousands he has cheered and helped, of the many homes where his name was cherished and blessed, when we ask that all comfort and consolation may be theirs."

A large company assembled at his late residence in Boston to pay the last sad tribute of respect and affection to the memory of the deceased. Several men of Boston, eminent as scholars and citizens bore testimony to the virtues of their departed friend. From those brief speeches we compile and insert a few paragraphs

"It is not for me, on this occasion, to attempt to pay that full tribute to the memory of our beloved and cherished friend, which he so justly deserves. Yet I may be permitted to say that Boston, of its many honored and lamented citizens, has never yet lost one to whom the language of the poet was more applicable—

'An honest man's the noblest work of God.'

His integrity stood like the Alps; his benevolence was extended, diffusive, overflowing like the Nile; his philanthropy broad as the whole earth. His personal independence and moral courage were equal to any emergency: he asked not what was popular, but only what was right. Simple and unpretending in his manners, unselfish in his aims, and transparent as a perfect mirror, he sought no distinction, and desired no conspicuity. In his feelings, principles, and conduct he was thoroughly democratic, in the highest and noblest sense of that term. He was a hearty despiser of all shams; he saw through the frivolous distinctions and hollow conventionalities of society—

was of the people, with the people, and for the people, as against usurpation, oppression, and monopoly—and with the poet Burns saw and affirmed

'The rank is but the guinea stamp,
The man's the gold, for a' that.'

With him free inquiry, free speech, a free platform, free trade, were no rhetorical flourishes, no party catch-words, but vital principles, to be cherished, asserted, propagated, at all times, at whatever cost; and for their diffusion and vindication he was ever ready to take any risk, and to make any sacrifice.

"In all the relations of life he was most exemplary—the model merchant, a devoted husband, a most affectionate father, a sterling friend. His religion was that of the Good Samaritan. All forms of misery, destitution, and helplessness appealed to him for aid, and readily obtained it; for his benevolence was inexhaustible. If all who have been helped by his counsel and blessed by his charity were present on this occasion, the throng would be multitudinous. His removal will be felt as a general bereavement, and the tears of thousands in other parts of the country who knew his worth by report, but were not personally acquainted with him, will freely mingle with the tears of his household and bosom friends."

"We come to look, for the last time, on the face of our very dear friend. He has made many men love him; our hearts ache for his loss. How many a loving message those kind lips have uttered! How many a burden that untiring hand has lifted! There are roofs that feel almost as desolate as this in hearing of his death. He believed in justice. No need to assure him of good consequences. He thoroughly believed that the right was always safe. He had no trust in any compromise of the exact right. The smallest

right of the humblest man was sacred to him: only by respecting that could any good be won. But this justice was no cold, hard element in him. What other men named generosity, he esteemed only justice. When entitled to claim one half, he accepted one fifth from his partners—he thought it only justice. For his rule of duty was born of broad consideration of all that strength owes to weakness, knowledge to ignorance, and wealth to its poorer brother.

"Mr. Hovey was a successful merchant, and had acquired a competent estate by his skillful enterprise in business; and he showed how the traffic of the world can be carried on successfully without injustice, without meanness, and even without selfishness. His business relations were marked not only by the highest tone of mercantile honor, but by a spirit of magnanimous and generous consideration of all connected with his affairs that is rarely seen in trade."

"He was fearless thinker. The masterly reason God had given him, he never for an hour hid it in a napkin; the possession of it bound him to its use. The poor nestled to him. He not only believed the universe was sunny, he brought sunshine with him when he came. But this sweet nature blossomed into *thoughtful* kindness. It was not what he gave away that marked him. Others gave liberally—our merchants have open hands. His peculiarity was the tender thoughtfulness that he never lacked. The sick girl who found, during her five and six weeks of illness, that duly, each Saturday evening, her usual wages were sent her, felt not the amount given, but that thoughtfulness that took care to be just *just where it was needed*, and saw to it personally that no one was forgotten.

"Brother, father, husband, of these we may not speak; but we have lost the friend so close, so unselfish, the companion of so many happy, hopeful hours, the stay on which we leaned so lovingly, the strong hand, the generous heart, one who seemed to make our life larger, firmer, sunnier; our little circle has a wide, sad void.

"But God doeth all things well. This life of simple, loving, transparent, brotherly, well-doing is neither lost nor ended. Thank God for the fifty years that we have been privileged to see it! We bless the mother that bore him—a brave, true man. May we be better for having known him! God help us to borrow of his example!"

PHRENOLOGICAL CHARACTER.

The portrait of Mr. Hovey evinces the following characteristics: In the first place, he had a full, plump, robust, and energetic organization. His head was large, and amply sustained by a strong and well-balanced physiology. He had excellent lungs, first-rate digestive powers, and a free and energetic circulation. These qualities of body gave uncommon power to all his manifestations, and braced up his mind and character to meet any emergency. In considering his phrenology, in the second place, we observe that the forehead appears smooth and full, indicating excellent practical intellect, power to gather knowledge and employ it successfully in business, in education, and in whatever pertains to a useful and efficient course of life. The middle of the forehead appears to have been fully developed, showing excellent memory, power of retaining in-

formation and of holding it in readiness for use whenever it was required.

He had large Order, indicating system, method, and neatness in all his affairs, while large Calculation, joined with his large Acquisitiveness, rendered him an economist and an accurate financier and business man. He appears to have had a good memory of principles and ideas, but was more discriminating, critical, and practical than he was logical, metaphysical, and speculative in his cast of intellect. Such a mind always asks what is true, what is practical, what is useful and available, but does not spend its strength upon visionary speculations and impracticable abstractions. He was pre-eminently a man of common sense and sound judgment, willing to follow truth, regardless where it might lead him, or how hard or how long he might be obliged to struggle to gain the victory.

His Constructiveness appears to be large, which, joined to his practical sense, his economy, and his energy, would make him able to accomplish more business with the same means than most men, and to have everything work with such admirable system and harmony, as to insure success when most men would fail.

He had an excellent knowledge of character and an intuitive judgment of the motives and dispositions of strangers, and also knew how best to address himself to persons of different casts of mind in order to produce the most desirable effects upon them; hence he was able to make himself personally acceptable to almost everybody, however different their dispositions, or however much their opinions might differ from his.

His Benevolence was decidedly large, and, with so practical an intellect as his, and such courage and fortitude as are evinced by his organization, rendered him a "Good Samaritan" in all the avenues of reform and charity which commended themselves to his support. He never would take counsel of a cowardly or truckling expediency, or refrain from answering a good conscience, however hard or unpopular the course in which duty beckoned him onward.

He had small Imitation, as seen in the rapid sloping of the front part of the top head from the center outward; hence he was no imitator, and, in his conduct and speech, would often be eccentric. This non-imitative disposition served to cut him loose from a desire to conform to usage, or to be governed by a conservative public sentiment. Whatever seemed true and right to him he adopted, and acted upon it, though it might be never so unpopular, and this he did with as much freedom and disregard of custom as if he had been alone in the world.

His Spirituality was also moderate, and Veneration not large; hence his mind lacked that faith and devotional feeling which leads to a religious manifestation. He was an ardent lover of his kind, disposed to do justly to the last degree, and to exhibit philanthropy and kindness. More Veneration, Faith, and Imitation would have been an improvement to his mental organization.

His firmness, his independence of feeling, and his justice were paramount qualities, and these, backed up by courage, made him heroic in the fulfillment of what he deemed his duty. His friendship and social attachment were remark-

ably strong, and he was enabled to call around him troops of friends who were true to him personally, though they might not harmonize with him in opinion. Few men have been more beloved, and few have done more to deserve it.

LETTER TO A DYSPEPTIC.

[CONTINUED FROM MAY NUMBER.]

Do not think that I am going to recur to the painful themes of doughnuts and diet. I fear my hints, already given, on those subjects, may wound the sensitive nature of Mrs. D., who suffers now such utter martyrdom from your condition that I can not bring myself to heap further coals of fire on her head, even though the coals be taken from her own very ineffectual cooking-stove. Let me dwell rather on points where you have exclusive jurisdiction, and can live wisely or foolishly, at your pleasure.

It does not depend on you, perhaps, whether you shall eat bread or saleratus, meat or sole-leather; but it certainly does depend upon yourself whether you shall wash yourself daily. I do not wish to be personal, but I verily believe, O companion of my childhood! that until you began to dabble in Hydropathy, you had not bestowed a sincere ablution upon your entire person since the epoch when, twenty years ago, we took our last plunge together, off Titcomb's wharf, in our native village. That in your well-furnished house there are no hydraulic privileges beyond pint water-pitchers, I know from anxious personal inspection. I know that you have spent an occasional week at the sea shore during the summer, and that many people prefer to do up their cleanliness for the year during these excursions; indeed, you yourself have mentioned to me, at such times, with some enthusiasm, your daily sea-bath. But I have been privately assured, by the other boarders, that the bath in question always consisted of putting on a neat bathing-dress and sitting awhile on a rock among the sea-weed, like an insane merman, with the highest waves submerging only your knees, while the younger Dolorosi splashed and gambled in safe shallows behind you. Even that is better than nothing, but—Soul of Mohammed!—is that called bathing? Verily, we are, as the Turks declare, a nation of "dirty Franks," if this be the accepted definition.

Can it be possible that you really hold with the once celebrated Mr. Walker, "The Original," as he was deservedly called, who maintained that, by a correct diet, the system became self-purifying through an active exhalation which repelled impurity—so that while walking on dusty roads, his feet, and even his stockings, remained free from dust? "By way of experiment, I did not wash my face for a week; nor did any one see, nor I feel, the difference." My deluded friend, it is a fatal error. Mr. Walker, the Original, may have been inwardly a saint and a sage, but it is impossible that his familiar society could have been desirable, even to fools or sinners. Rather recall, from your early explorations in Lempriere's Dictionary, how Medea renewed the youth of Pelias by simply cutting him to pieces and boiling him; whereon my Lord Bacon justly remarks, that "there may be some boiling required in the matter, but the cutting to pieces is not needful." If you find that the water-cure agrees with your

constitution, I rejoice in it; I should think it would; but, I implore you, do not leave it all behind you when you leave the institution. When you return to your family, use your very first dollars for buying a sponge, and bring up the five children to lead decent lives.

Then, again, consider the fact that our lungs were created to consume oxygen. I suppose that never in your life, Dolorosus, did those breathing organs of yours inhale more than one half the quantity of air that they were intended to take in—to say nothing of its quality. Yet one would think that in the present high prices of other food, you would make the most of the only thing you can put into your mouth gratis. Here is Nature constantly urging on us an unexceptionable atmosphere forty miles high—for if a pressure of fourteen pounds to the square inch is not to be called urging, what is?—and yet we not only neglect, but resist the favor. Our children commonly learn to spell much better than they ever learn to breathe, because much more attention is paid to the former department of culture. Indeed, the materials are better provided; spelling-books are abundant; but we scarcely allow them time, in the intervals of school, to seek fresh air out of doors, and we sedulously exclude it from our houses and school-rooms. Is it not possible to impress upon your mind the changes which “modern improvements” are bringing upon us? In times past, if a gentleman finished the evening with a quiet cigar in his parlor (a practice I deprecate, and introduce only for purposes of scientific illustration), not a trace of it ever lingered to annoy his wife at the breakfast-table; showing that the draft up the open chimney had wholly disposed of it, the entire atmosphere of the room being changed during the night. Now, on the other hand, every whiff lingers persistently beside the domestic altar, and betrays to the youngest child, next day, the parental weakness. For the sake of family example, Dolorosus, correct this state of things, and put in a ventilator. Our natures will not adapt themselves to this abstinence from fresh air, until Providence shall fit us up with new bodies, having no lungs in them. Did you ever hear of Dr. Lyne, the eccentric Irish physician? Dr. Lyne held that no house was wholesome, unless a dog could get in under every door and a bird fly out at every window. He even went so far as to build his house with the usual number of windows and no glass in the sashes; he lived in that house for fifty years, reared a large family there, and no death ever occurred in it. He himself died away from home, of small-pox, at eighty; his son immediately glazed all the windows of the house, and several of the family died within the first year of the alteration. The story sounds apocryphal, I own, though I did not get it from Sir Jonah Barrington, but somewhere in the scarcely less amusing pages of Sir John Sinclair. I will not advise you, my unfortunate sufferer, to break every pane of glass in your domicile, though I have no doubt that Nathaniel and his boy-companions would enter with enthusiasm into the process; I am not fond of extremes; but you certainly might go so far as to take the nails out of my bed-room windows, and yet keep a good deal this side the Lyne.

I hardly dare go on to speak of exercise, lest I

should share the reproach of that ancient rhetorician who, as related by Plutarch in his Aphorisms, after delivering an oration in praise of Hercules, was startled by the satirical inquiry from his audience, whether any one had ever dispraised Hercules. As with Hercules, so with the physical activity he represents, no one dispraises it, if few practice it. Even the disagreement of doctors has brought out but little skepticism on this point. Cardan, it is true, in his treatise “*Plantæ et Animalibus diuturniores*,” maintained that trees lived longer than men because they never stirred from their places. Exercise, he held, increases transpiration—transpiration shortens life; to live long, then, we need only remain perfectly still. Lord Bacon fell in with this fancy, and advised “oily unctions” to prevent perspiration. Maupertuis went farther, and proposed to keep the body covered with pitch for this purpose. Conceive, Dolorosus, of spending threescore years and ten in a garment of tar, without even the ornament of feathers, sitting tranquilly in our chairs, waiting for longevity! In more recent times, I can remember only Dr. Darwin as an advocate of sedentary living. He attempted to show its advantages by the healthy longevity attained by quiet old ladies in country towns. But this is questioned by his critic, Dr. Beddoes, who admits the longevity, but denies the healthiness; he maintains that the old ladies are taking some new medicine every day—at least, if they have a physician who understands his business.

Now I will not maintain, with Frederick the Great, that all our systems of education are wrong, because they aim to make men students or clerks, whereas the mere shape of the body shows (so thought King Frederick) that we are primarily designed for postillions, and should spend most of our lives on horseback. But it is very certain that all the physical universe takes the side of health and activity, wooing us forth into Nature, imploring us hourly, and in unsuspected ways, to receive her blessed breath into body and soul, and share in her eternal youth. For this are summer and winter, seed-time and harvest, given; for this do violet and bloodroot come, and gentian and witch-hazel go; for this do changing sunsets make yon path between the pines a gateway into heaven; for this does day shut us down within the loneliness of its dome of light, and night, lifting it, make us free of the vast fellowship of stars; for this do pale meteors wander nightly, soft as wind-blown blossoms down the air; for this do silent snows transform the winter woods to feathery things, that seem too light to linger, and yet too vast to take their flight; for this does the eternal ocean follow its queen with patient footsteps round earth's human shores; for this does all the fair creation answer to every dream or mood of man, so that we receive but what we give—all is offered to us to call us from our books and our trade, and summon us into Nature's health and joy. To study, with the artist, the least of her beauties—to explore, with the man of science, the smallest of her wonders—or even simply to wander among her exhaustless resources, like a child, needing no interest unborrowed from the eye—this feeds body and brain and heart and soul together.

But I see that your attention is wandering a

little, Dolorosus, and perhaps I ought not to be surprised. I think I hear you respond, impatiently, in general terms, that you are not “sentimental.” I admit it; never within my memory did you err on that side. You also hint that you never *did* care much about weeds or bugs. The phrases are not scientific, but the opinion is intelligible. Perhaps my ardor has carried me too fast for my audience. While it would be a pleasure, no doubt, to see you transformed into an artist, or a *savant*, yet that is scarcely to be expected, and if attained might not be quite enough. The studies of the naturalist, exclusively pursued, may tend to make a man too conscious and critical—patronizing Nature, instead of enjoying her. He may even grow morbidly sensitive, like Buffon, who became so impressed with the delicacy and mystery of the human organization, that he was afraid to stoop even to pick up his own pen when dropped, but called a servant to restore it. The artist, also, becomes often narrowed and petty, and regards the universe as a sort of factory, arranged to turn out “good bits of color” for him. Something is needed to make us more free and unconscious in our out-door lives than these too wise individuals, and that something is best to be found in athletic sports. It was a genuine impulse which led Sir Humphrey Davy to care more for fishing than even for chemistry, and made Byron prouder of his swimming than of “Childe Harold,” and induced Sir Robert Walpole always to open his gamekeeper's letters first, and his diplomatic correspondence afterward. Athletic sports are “boyish,” are they? Then they are precisely what we want. We Americans certainly do not have much boyhood under the age of twenty, and we must take it afterward, or not at all.

Who can describe the unspeakable refreshment for an overworked brain, of laying aside of all cares and surrendering one's self to simple bodily activity? Laying them aside! I retract the expression—they slip off unnoticed. You can not embark care in your wherry; there is no room for the odious freight. Care refuses to sit behind the horseman, despite the Latin sentence; you leave it among your garments when you plunge into the river, it rolls away from the rolling cricket-ball, the first whirl in the gymnasium disposes of it, and you are left free, as boys and girls are free. If athletic amusements did nothing for the boy, they would still be medicine for the soul. Nay, it is Plato who says that exercise will almost cure a guilty conscience, and can we be indifferent to this, my fellow-sinner?

Why will you persist in urging that you “can not afford” these indulgences, as you call them? They are not indulgences, they are necessities. Charge them, in your private account-book, under the heads of food and clothing, and as a substitute for your present enormous items under the head of medicine. O mistaken economist! can you afford the cessation of labor and the ceaseless drugging and douching of your last few years? Did not all your large experience in the retail business teach you the comparative value of the ounce of prevention and the pound of cure? Are not fresh air and cold water to be had cheap? and is not good bread less costly than cake and pies? Is not the gymnasium a more economical institution than

the hospital? and is not a pair of skates a good investment, if it aids you to elude the grasp of the apothecary? Is the cow Pepsin, on the whole, a more frugal hobby to ride than a good saddle-horse? Besides, if you insist upon pecuniary economy, do begin by economizing on the exercise which you pay others for taking in your stead; on the corn and pears which you buy in the market, instead of removing to a suburban house and raising them yourself; and in the reluctant silver you pay the Irishman who splits your wood. Or if suddenly reversing your line of argument, you plead that this would impoverish the Irishman, you can at least treat him as you do the organ-grinder, and pay him an extra fee to go on to your next neighbor.

Dolorous, there is something very noble, if you could but discover it, in a perfect human body. In spite of all our bemoaning, the physical structure of man displays its due power and beauty when we consent to give it a fair chance. On the cheek of every healthy child that plays in the street, though clouded by all the dirt that ever incrusts a young O'Brien or McCafferty, there is a glory of color such as no artist ever painted. I can take you to-morrow into a circus or a gymnasium, and show you limbs and attitudes which are worth more study than the Apollo or the Antinous, because they are life, not marble. How noble were Horatio Greenough's meditations in presence of the despised circus-rider! "I worship when I see this brittle form borne at full speed on the back of a fiery horse, yet dancing as on the quiet ground, and smiling in conscious safety."

I admit that this view, like every other, may be carried to excess. We can hardly expect to correct our past neglect of bodily training, without falling into reactions and extremes in the process. There is our friend Jones, for instance, "the Englishman," as the boys on the Common call him, from his cheery portliness of aspect. He is the man who insisted on keeping the telegraph-office open until 2 A.M., to hear whether Morrissey or the Benicia Boy won the prize-fight. I can not say much for his personal conformity to his own theories at present, for he is growing rather too stout; but he likes vicarious enterprise, and is doing something for the next generation, even if he does make the club laugh sometimes, by advancing theories of training which the lower circumference of his own waistcoat does not seem to justify. But Charley, his eldest, can ride, shoot, and speak the truth, like an ancient Persian; he is the best boxer in college, and is now known to have gone to Canada *incog.*, during the vacation, under the immediate supervision of Morris, the teacher of sparring, to see that same fight. It is true that the youth blushes now, whenever that trip is alluded to; and when he was cross-questioned by his pet sister Kate (Kate Coventry she delights to be called), as to whether it wasn't "splendid," he hastily told her that she didn't know what she was talking about (which was undoubtedly true), and that he wished he didn't either. The truth is, that Charley, with his honest, boyish face, must have been singularly out of place among that brutal circle; and there is little doubt that he retired from the company before the set-to was fairly begun, and that respectable old Morris went with him. But, at any rate, they are a noble-looking family, and well brought

up. Charley, with all his pugilism, stands fair for a part at Commencement, they say; and if you could have seen little Kate teaching her big cousin to skate backward, at Jamaica Pond, last February, it would have reminded you of the pretty scene of the little cadet attitudinizing before the great Formes, in "Figaro." The whole family incline in the same direction; even Laura, the elder sister, who is attending a course of lectures on Hygiene, and just at present sits motionless for half an hour before every meal for her stomach's sake, and again a whole hour afterward for her often (imaginary) infirmities; even Laura is a perfect Hebe in health and bloom, and saved herself and her little sister when the boat upset last summer at Dove Harbor, while the two young men who were with them had much ado to secure their own elegant persons, without rendering much aid to the girls. And when I think, Dolorous, of this splendid animal vigor of the race of Jones, and then call to mind the melancholy countenances of your forlorn little offspring, I really think that it would, on the whole, be unsafe to trust you with that revolver; you might be tempted to damage yourself or somebody else with it before departing for the Rocky Mountains.

Do not think me heartless for what I say, or assume that because I happen to be healthy myself, I have no mercy for ill-health in others. There are invalids who are objects of sympathy indeed, guiltless heirs of ancestral disease, or victims of parental folly or sin; those whose lives are early blighted by maladies that seem as causeless as they are cureless; or those with whom the world has dealt so cruelly that all their delicate nature is like sweet bells jangled; or those whose powers of life are all exhausted by unnoticed labors and unseen cares; or those prematurely old with duties and dangers, heroes of thought and action, whose very names evoke the passion and the pride of a hundred thousand hearts. There is a tottering feebleness of old age, also, nobler than any prime of strength; we all know aged men who are floating on in stately serenity toward their last harbor, like Turner's Old Temeraire, with quiet tides around them, and the blessed sunset bathing in loveliness all their dying day. Let human love do its gracious work upon all these; let angelic bands of women wait upon their lightest needs, and every voice of salutation be tuned to such a sweetness as if whispered beside a dying mother's bed.

But you, Dolorous—you, to whom God gave youth and health, and who might have kept them, the one long and the other perchance always, but who never loved them, nor revered them, nor cherished them; only coined them into money till they were all gone, and even the ill-gotten treasure fell from your debilitated hands; you, who shunned the sunshine as if it were sin, and called all innocent recreation time wasted; you who staid underground in your gold mine, like the sightless fishes of the Mammoth Cave, till you were as blind and unjoyous as they, what plea have you to make, what shelter to claim, except that charity which suffereth long and is kind? We will strive not to withhold it; while there is life, there is hope. At forty, it is said, every man is a fool or a physician. We shall wait and see which vocation you select as your own, for the broken remnant of your days.

HOW TEMPERAMENTS MAY BE CHANGED.*

It must be evident that whatever has power to change the shape of the head and the permanent expression of the face may be capable of modifying, in the same degree, the temperament, and consequently the contours of the body. The cultivation and continual activity of the intellectual faculties have a tendency to diminish the action of the motive and vital systems, and while they impart expression and refinement to the features, render the body more delicate and, within the limits of physical health, more beautiful. Excess here, as well as in any other direction, produces disproportion and deformity.

The effects of an opposite course will further illustrate our position, and show that beauty may be lost as well as gained.

Let a well-educated person of an intellectual organization, and, to make the example as striking as possible, of mature age, be deprived of his books and intellectual companionship, thrown into the society of coarse, uneducated people; subjected to rude labor or exercise, to the almost entire exclusion of consecutive thinking; and made to adopt the gross diet which usually accompanies the other conditions we have named, and mark the result. Another set of faculties are now brought into action. The base of the brain expands; the lower features grow broader, the neck thicker, the eyes duller, the mouth coarser, and the face, as a whole, rounder and less expressive. The whole frame shares in the degeneracy. The muscles become thicker, the joints larger, the limbs less graceful, and the body stouter and grosser. If, further, the privation of accustomed mental stimuli shall lead, as it likely is to do, to the undue gratification of alimentiveness, by means of intemperate eating and drinking, an additional measure of grossness both of face and form will be the result. Observation will furnish the reader with examples enough of the transformations thus briefly indicated, and convince him that those who would acquire or retain a high order of beauty must keep the intellectual powers in healthy activity.†

* FROM HINTS TOWARD PHYSICAL PERFECTION; or, the Philosophy of Human Beauty; showing How to Acquire and Retain Bodily Symmetry, Health, and Vigor; Secure Long Life; and Avoid the Infirmities and Deformities of Age. An original and deeply interesting work, replete with wonderful facts, and presenting many novel applications of the highest truths of physiology, hygiene, mental science, and esthetics to human improvement. It commends itself to all for whom health, beauty, and long life have any attractions, and especially to women, whether as a wife and mother, or as a maiden. Illustrated with more than twenty plates and numerous woodcuts. Price \$1.

† While engaged in preparing this chapter for the press, the following paragraph fell under our eye in the columns of the *Home Journal*. It furnishes a good illustration of the text:

"We were speaking of handsome men the other evening, and I was wondering why K— had lost the beauty, for which five years ago he was famous. 'Oh, it's because he never did anything,' said B—; 'he never worked, thought, suffered. You must have the mind chiseling away at the features, if you want handsome middle-aged men.' Since hearing that remark, I have been on the watch at the theater, opera, and other places, to see whether it is generally true, and it is. A handsome man who does nothing but eat and drink, grows flabby, and the fine lines of his features are lost; but the hard thinker has an admirable sculptor at work, keeping his lines in repair, and constantly going over his face, to improve the original design."

SINGULAR CASE OF MESMERISM.

[We clip from a Canada paper the following singular instance of cure by Mesmerism. It is not more wonderful than some other cases that we have recorded, but its manner is very unusual.]

The young woman in this town (Galashiels) whose extraordinary case has excited the liveliest attention in the medical world and throughout the country, is now quite recovered, and restored to the use of her faculties, mental as well as physical. In the beginning of June last, says the *Border Advertiser*, the girl, whose age was seventeen, was seized with a severe gastric fever, which left her in a very prostrate condition, during which she was attacked with a violent spasmodic cough, which lasted without intermission for twenty-four hours. Dr. Tweedie, seeing that she would die from sheer weakness,—after he had exhausted all the remedies in the pharmacopoeia—resolved upon trying mesmerism. After much perseverance, he succeeded in putting his patient into a sound sleep, which controlled the spasms.

The character of the disease was then changed. The patient then fell into a trance, in which she remained for five weeks, during which time she was unconsciously fed with beef-tea, being mechanically roused to this exertion through mesmeric passes. For eight weeks more she remained under the magnetic influence, any attempt to remove it, even for the briefest time, being instantly followed by strong convulsions. Gradually, however, she was able to be de-mesmerized for the space of a few minutes, till, by degrees, the natural period extended from five to ten minutes, and from a half hour to two or three hours. The intervals in the end rapidly lengthened, till she at last completely recovered. The first night was on the 15th of March; and her recovery since has been rapidly progressive.

Altogether the process of cure extended over nine months, and during that time—her hearing, speech, and ability to walk, having been all lost—these were restored *seriatim* by the magnetic process and in the same gradual way. Full power of hearing was preceded by noises in the ears of various kinds, and at longer or shorter intervals. In like manner, speech was preceded by moaning sounds, and indistinct monosyllabic utterances; in both instances the full action of the organs was restored—the recovery taking many weeks to be accomplished.

We do not advert to the extraordinary developments of clairvoyance and other magnetic effects which the patient exhibited in a way probably never seen before, and which she is still capable of showing. A rather remarkable and even ludicrous circumstance attending her recovery is, that on meeting Dr. Tweedie in the street after she began to walk abroad, she immediately fell into a magnetic sleep; and it was not until she had fairly been brought to dispense altogether with mesmerism to induce sleep at night, that this influence of the operator ceased. Of course she is still highly susceptible of the power when applied in the usual way; but in every respect she is well and healthy, and has even grown through her illness.

We may remark that during her protracted at-

tack she always appeared to be free from organic disease. The skin was clear, the lips full and red, and the complexion healthy, notwithstanding the terrible severity of the convulsive spasms.

SAVING A CENT.

THE old proverb, "Penny wise and pound foolish," was forcibly brought to our recollection by the receipt of a letter ordering a book valued at 62 cents. The writer inclosed in his letter a half dollar, a dime, and two old-style copper cents, and on all this the postage was *twelve cents*. If, instead of the two coppers, he had put in with the half dollar and dime a three-cent piece, or a half dime, even, the postage would have been only six cents. Thus by overpaying one cent, he would have saved six cents in postage. Or if he had sent postage stamps for the whole sum, his postage would have been only three cents. Truly "There is that giveth, and yet increaseth; and there is that withholdeth, and it tendeth to poverty."

MORAL. Never send in a letter two coppers to save sending a three-cent piece, and thereby incur a postage of six cents extra.

FAVORS RECEIVED.

DURING our late lecturing tour through the West we received many favors from artists, in the way of photographs of eminent persons, which we wish duly to acknowledge. If we fail to mention in the following list the names of any to whom we are thus indebted, they will please attribute the fact to oversight and mistake. We name with thankful pleasure—

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To Correspondents.

G. W. B.—1st. If a person lacks Self-Esteem, what course is best for him to follow in order to cultivate it?

Ans. The exercise or use of a faculty increases its power, as the exercise of the arm causes, not only its enlargement, but an increase of its strength. It will be seen that the shoulders and arms of seamen are relatively larger than their hips and legs, as compared with farmers and carpenters. The sailor does his work chiefly with the arms and shoulders, while the farmer and the carpenter use the lower limbs about as much as the upper. Shoemakers also are shaped like sailors and for the same reason, their work is all done with the arms and chest. If you wish to increase Self-Esteem exercise it, try to think well of yourself, recount your good traits, your talents, your ability, and never indulge in self-abasement, but hold up your head among men, assume the attitude of Self-esteem; that is, stand erect, walk in a strong, self-important, dignified manner, and try to encourage the feeling of pride and self-reliance; depend on yourself, try to study out everything that pertains to your business and interest before asking advice, and learn to poise yourself on your own mental center.

2d. Why are some of the organs of the phrenological group designated by letters, while most of them are numbered?

Ans. Because their function was unascertained, or was a subject of discussion, when the organs that were fully established received their numbers, and the newly-discovered organs could not be numbered without disturbing the numbers attached to the others. Formerly, moreover, writers were accustomed to speak of the organs by numbers, instead of by names. Instead of saying that a man had large Self-Esteem, they would say No. 13 is prominent. The numbering is of but little consequence, and is only necessary as a matter of reference.

The person desiring advice as to a course of philosophical reading will be answered in our next.

W. C. T.—Yes.

Literary Notices.

THE MUSICAL GUEST. Published weekly by M. Bell & Co., No. 18 Frankfort Street, New York. Edited by Henry C. Watson.

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This work has recently been re-written and much enlarged, and in every way improved. In the next number of the JOURNAL we intend to give an extended review of this work, with some of the new engravings.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one in which they are to appear. Announcements for the next number should be sent in at once.

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—We shall soon commence, in LIFE ILLUSTRATED, a series of articles under the general head of The Builder, designed to give our readers the most thorough knowledge, both theoretical and practical, on the subject of building in all its branches—wood, brick, stone, or concrete—with details as to the different styles of architecture and finish. In pursuing our object we shall give an analysis of the operations of the different trades connected with building, showing in each trade, not only the several portions of the building which it produces, but also the different methods by which the same result is produced. Our analysis will also embrace the comparative merits of the various materials employed, and their adaptability to the several purposes for which they are generally used.

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GEOGRAPHY.

IN this age of change, of conquest, of annexation, peaceable and otherwise, it becomes every man to keep a sharp eye on the maps of the world if he would not get behind the times. When we were young—and people do not call us old yet, not having yet used up half a century—this continent was settled only in a narrow belt on the Atlantic. Now the empire of civilization has pushed itself westward nearly to the Rocky Mountains—nay, it has scaled them and built its golden nest on the shores of the Pacific. To look at our school geography of 1815 and those of 1859, one gets a silent illustration of the great growth and progress of man on this continent. A knowledge of geography is every year becoming more and more indispensable to the commonest education. It is, therefore, properly made a leading branch in our public schools. This being the case, it seems to be of the first importance that every improvement should be adopted in maps, text-books, and methods of teaching which shall save the time of the pupil and at the same time to give him the most thorough and reliable geographical education. We believe that the Cornell Series, published by D. Appleton & Co., N. Y., has made an important advance on other systems. The features that distinguish it are numerous and clearly defined. They entirely revolutionize the mode of teaching Geography. The system presented in this Series begins at the foundation, takes nothing for granted, uses no undefined terms, anticipates nothing that has yet to be explained, and avoids overloading the beginner with matters which he can not understand. It first awakens his curiosity, and then satisfies it.

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After going through with the chief natural divisions in this way, and by causing them to be

looked at in every possible point of view insuring that they are firmly fixed in the mind, the author puts some promiscuous questions, and then in what is called "Memory's Aid," presents a summary of all that has been learned. Here every place mentioned in the text and introduced into the map is given in the same order that has been previously followed. The pupil now sees at a glance all that he has learned; and the examiner has an unerring gauge by which to test his progress.

This course is pursued with every map in turn none being laid aside till it becomes as familiar as the alphabet.

The Primary goes but slightly into details. It is not there the aim to fill the mind with facts, but rather to prepare it for their reception. Only after the natural divisions of the world have passed in review before the pupil, are political divisions introduced to his notice.

Then follows the "Intermediate," building on the foundation already laid. There is no necessity of repeating the Primary, for the subject is not exhausted; the attention of the pupil is now directed to governments, to mathematical geography, zones, latitude and longitude—cities, rivers not presented in the former map, are here introduced. A uniform order is followed, hence there is no confusion. Everything mentioned in the text is on the map, and nothing more.

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12. They teach the maps as thoroughly as the text.

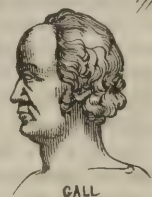
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Contents.

GENERAL ARTICLES:	PAGE	PAGE	
The New Self-Instructor.....	1	Biography, and Phrenolog- ical Character.....	8
Hamilton vs. Phrenol gy.....	2	The Realm of Song.....	11
Self-Esteem. No. 2. By Dr. Gall	2	Provincialisms North and South	11
Robert Burns. Continued.....	4	Concentrativeness and Conti- nuity.....	12
Favors Received.....	6	Phrenology in Boston.....	12
What to Read in Philosophy.....	6	To the Reader.....	16
Dentson Olmsted, Portrait, Biography, and Phrenolog- ical Character.....	7	Literary Notices.....	13
Baron Humboldt, Portrait,		To Correspondents.....	13
		Business Notices.....	14

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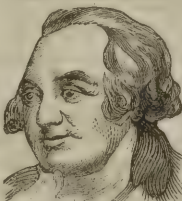
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intellect, which are located across the brow, and, when large, give prominence and fullness to that region of the head, are shown large by the portrait of the celebrated Gouverneur Morris; and they are shown small, or relatively so, with the reasoning organs large, by the portrait of a man distinguished for want of observation, and for his great tendency to meditation and reflection.

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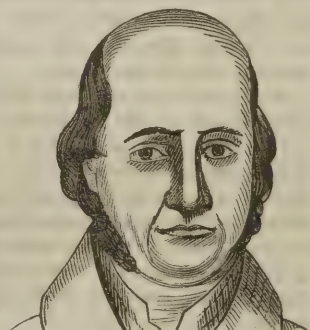
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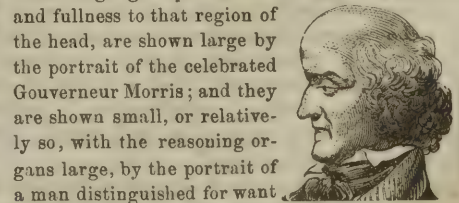
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HAMILTON vs. PHRENOLOGY.

DURING a theological discussion in this city, a few years ago, between Rev. Dr. Wescott, Baptist, and Rev. Dr. Sawyer, Universalist, the former gentleman said, that the very best definition of Metaphysics he had ever heard, was given by an old negro—"Whenever anybody tells anything that he can not understand himself, and that nobody else knows anything about—that's Metaphysics." After groping through Mr. Hamilton's volume of seven hundred and eighteen pages, we have come to the conclusion that the gentleman of color was about right. We are lost in a bewildering maze of technical phrases; and we seek in vain for any demonstrable basis of his system of mental philosophy. We find no premises in harmony with and founded on the recognized laws of nature. His logic is, indeed, perfectly sound; his philosophy is consistent with his logic; his metaphysics agree with both; and his mental philosophy corresponds with all. But, unfortunately, neither has any first premise, save a mere assumption of hypothesis.

The corner-stone of his work is *consciousness*. But what is consciousness? The Indian philosopher built a system of cosmogony by resting the earth, for a starting-point, on the back of a huge turtle. But he forgot to provide anything for the turtle to stand on. So with our author. He can not find any beginning or cause of consciousness. He can not discover its nature. He can not even define it. It must, therefore, rest on zero—an unsubstantial basis for any science.

We quote a few sentences which indicate the ground-work of Mr. Hamilton's Metaphysics: "Consciousness lies at the root of all knowledge." "But though consciousness can not be logically defined, it can be philosophically analyzed." "It is only in following this method that we can attain to precise and accurate knowledge of the contents [?] of consciousness." "From this it is apparent that consciousness and knowledge involve each other.

An act of knowledge may be expressed by the formula, *I know*; an act of consciousness by the formula, *I know that I know*." "The phenomena of knowledge are mere modifications of consciousness, being consciousness only in different relations." "Philosophy is only a systematic evolution of the contents [!] of consciousness by the instrumentality of consciousness; it, therefore, necessarily supposes, in both respects, the veracity of consciousness."

So far as we are able to comprehend the logic of our author, it may be expressed in the following formula: Consciousness is consciousness; and the reason why consciousness is consciousness is because consciousness is consciousness. Philosophy is the

phenomena of knowledge; knowledge is consciousness; consciousness is the knowledge of knowledge. Consciousness is the *cause* of knowledge, the *data* of knowledge, the *treasury* of knowledge, the *judge* of knowledge, the knowledge itself. Consciousness is the whole mind!

Mr. Hamilton gives the following tabular view of the distribution of the special Faculties of Knowledge. It is worth preserving for some future museum of metaphysical curiosities. It will serve to show how very easy it is for a professor of profound erudition to mystify and render utterly unintelligible a very simple subject:

Cognitive Faculties.	I. Presentative	External—Perception.
	II. Conservative—Memory.	Internal—Self-consciousness.
	III. Reproductive	Without will—Suggestion.
	IV. R. presentative—Imagination.	With will—Reminiscence.
	V. Elaborative—Comparison—Faculty of Relations.	
	VI. Regulative—Reason—Common Sense.	

Let us contrast this with a tabular view of the intellectual part of the human mind, according to Phrenology:

Intellectual Faculties.	Perceptive (Observing Organs).	1. Individuality—Recognition of Things, Entities	
		2. Size—	Relative Magnitude.
		3. Form—	Configuration.
		4. Weight—	Density or Gravity.
		5. Color—	Hues, Tints, etc.
		6. Order—	Arrangement.
		7. Calculation—	Numbers.
		8. Locality—	Relative Position.
		9. Eventuality—	Relations of Actions.
		10. Time—	Dates or Moments.
		11. Tune—	Melody, Harmony.
		12. Language—	Words.
	Reflective (Reasoning Organs).	13. Comparison—	Analogies, Resemblances.
		14. Causality—	Relations of Cause and Effect.

We think it will trouble the unprejudiced reader to glance at these tabular views without feeling a consciousness—without *knowing that he knows*—that one is complex, meaningless, unnatural, and absurd, and the other plain, simple, natural, and true.

The Phrenological tabular view makes this mysterious, indefinable thing, consciousness, perfectly intelligible and definable. Thus, when individuality takes cognizance of an object, the mind is conscious of its existence, and of its relation to the *ego* or self. When size, form, color, order, locality, etc., recognize the magnitudes, shapes, hues, arrangement, and direction of objects, the mind is conscious of their physical properties and its relation to them. When comparison and causality take cognizance of "discrepancies, resemblances, etc., and their relations of cause and effect, the mind is conscious of reasoning. And when the reasoning organs are called into exercise by the moral sentiments—hope, veneration, ideality, etc.—the mind is conscious of a future state, of God, and immortality. Phrenology, therefore, not only defines, but it explains consciousness.

Mr. Hamilton admits that the brain is the organ of mind. He admits, also, that, other circumstances being equal, the manifestations of mind in men and in animals correspond with the development of the brain. So far, then, Metaphysics and Phrenology harmonize. The only question in issue is, Does the brain consist of a single organ, or a congeries of organs? Mr. Hamilton says

that the brain, as a single organ, exercises equally in all its parts all of the varied powers of mind. Phrenology claims that each distinct mental power is exercised by a distinct portion of the brain. All the analogies in the animal kingdom, in the universe, are certainly in favor of the Phrenological doctrine.—*Life Illustrated*.

SELF-ESTEEM. No. 2.

BY DR. GALL.

PRIDE, LOVE OF AUTHORITY IN DISEASE.

IN conformity to principles I have more than once announced, we may infer that when in disease some particular quality is manifested in a much higher degree of activity than the others, it is fundamental. But in insanity, pride and haughtiness are frequently carried to an extreme degree. "It is common," says Pinel, "to see alienation accompanied with a presumptuous tone, and every feature swelling with pride only during the paroxysm, and as a symptom peculiar to it. This same propensity, excessively active even from early youth, and inherent, it would seem, in the constitution, may be gradually increased till it becomes the cause of real insanity. A tall, middle-aged man was remarkable for the harshness of his expressions and answers, as well as for his austere manners and violent gusts of passion. His locks and features bore the impress of the most haughty, gloomy, and morose spirit; his frame was agitated with continual restlessness, and bitter reproach and invective were liberally bestowed on everybody around him. His savage misanthropy was augmented also by misfortunes in his business, and then his insanity burst forth. He drew bills of exchange for enormous sums on his banker, as well as upon other houses entirely unacquainted with him, and soon after he was confined for madness. He manifested the same pride in his confinement, and gave orders with all the arrogance of an Asiatic despot. He finally believed he was Chancellor of England, Duke of Batavia, and a powerful monarch."—*Dr. Perfect, Annals of Insanity*.

M. Fodéré ran great risks from a melancholic patient, who believed that he was the Eternal Father, because, he said, he did not evince sufficient respect for him. He afterwards speaks of an erotic mania, complicated with pride. "This kind of melancholy does not always depend on the natural instinct that brings the two sexes together, but it is complicated with sentiments of vanity and pride, that persuade us that we merit something more than human, or at least that we have attracted the notice of the first among mortals. We are not captivated by youth, beauty, nor charms, but by power, high rank, costly dress, servants, and wealth. Hence the notion of some devotees that they are loved by sylphs or angels, and of some men I have known who withered away in the persuasion that queens and princesses have regarded them with favor."

Mental alienation, accompanied with pride, disdain, and arrogance, and that, when the patients imagine themselves to be generals, sovereigns, and even God himself, is a very common form of the disease.

A maniac of this kind, who lived in a house

within sight of the dome of the Val-de-Grace, imagined that it was necessary for that edifice to be removed into the garden of the Tuilleries, and that two men were sufficient to perform the removal. He thought he saw a relation of equality between the strength of two men and the resistance of this enormous mass. They tried to make him sensible of the immense disproportion of one to the other, by calculating the weight of each of the stones in this vast structure, but he continued to think that the measure was possible, and even offered to undertake its execution. There soon succeeded extravagances of another kind. He believed himself proprietor of all the forests in France, and under this title issued drafts for many millions on the public treasury. His notions became still more exalted, and he finally thought himself the greatest potentate in Europe.*

"A woman, deprived of most of her pecuniary means by the events of the French Revolution, entirely lost her reason, and was sent to the insane hospital." At first she kept up an incessant chattering, and in the paroxysms she would address some incoherent words to the most inanimate objects, and utter the most deafening cries and vociferations. She thought she was granddaughter to Louis XIV., and claimed her right to the throne. Her imagination soon seemed to realize her desires, for she levied contributions and had the army in her pay. If a stranger visited the hospital she thought it was in honor of her, and that they could be introduced only by her orders. Her companions in misfortune were duchesses and marquises in her suit, and she gave them her orders with a tone of supreme authority.†

"A patient, confined in a private asylum at Paris, during the paroxysms believed himself to be the Prophet Mahomet; assumed an attitude of command, and the tone of the Most High; his eye kindled and he walked with a majestic step. One day when cannons were fired in Paris, on account of some events of the Revolution, he persuaded himself that it was in homage of him; he ordered those around to keep silence, and could not restrain his joy."‡

"A very worthy man, and father of a family, lost his fortune, and almost all his resources, by the events of the Revolution, and, from a state of profound sadness, he soon became insane. The symptoms, far from yielding to the ordinary treatment, and even to the most inhuman means, grew worse, and he was sent to the Bicêtre as incurable. Never was maniac so utterly given over to acts of extravagance. With body erect, and nearly bursting with pride, he believed himself to be the Prophet Mahomet, dealt his blows to the right and left, on all who came in his way, and ordered them to prostrate themselves and do him homage. The whole day was spent in proclaiming pretended decrees of proscription and death; his menaces and maledictions were liberally bestowed on the servants, and the authority of the superintendent he disdained and disregarded. One day, when his wife in tears came to see him, he broke out in the greatest rage against her, and would probably have killed her on the spot, had they not gone to her assistance. Mildness, and the gentlest remon-

strance, were out of the question with a maniac who considered other men as atoms of dust."**

"Three maniacs, each of whom believed himself to be, and assumed the title of Louis XIV., were one day disputing, with a little too much energy, their respective rights to the throne. The superintendent approached one of them, and drawing him aside, said with a serious look, 'Why dispute with these people, who are obviously mad? Is it not well known that you alone ought to be acknowledged to be Louis XIV.?' Flattered with this homage, he retired immediately, giving the others a look of the most disdainful hauteur."†

"A woman, extremely imperious, and accustomed to make her husband obey with even more than docility, remained in bed a part of the morning, and then insisted that he should come, and on his knees present her with drink. She finally believed herself, in the ecstasies of her pride, to be the Virgin Mary."‡

"In these patients the surest indication of approaching cure is when they begin to perceive the false and ridiculous nature of their pretensions, and become docile under the remonstrances and reasonings of superintendents and physicians."

"A man in the vigor of age, confined in the Bicêtre, believed himself to be a king, and always spoke with a tone of command and authority. He had received the ordinary treatment at the Hotel-Dieu, where blows and violence only rendered him more furious and dangerous. One day he wrote his wife a most stormy letter, charging her with prolonging his detention in order that she might enjoy entire liberty. He also threatened her with the whole weight of his vengeance. Before sending the letter he read it to another convalescent patient, who disapproved of these wild transports of rage, and in a friendly tone reproached him with endeavoring to reduce his wife to despair. This wise advice was listened to and received; the letter was not sent, but replaced by another quite moderate, and full of regard. The superintendent being informed of this docility to friendly remonstrance, saw in it the sign of an approaching favorable change. He hastened to profit by it, went to the maniac's cell to converse with him, and gradually led him back to the principal subject of his insanity. 'If,' said he to him, 'you are a sovereign, why do you not put an end to your confinement here? why stay here, confounded with maniacs of every description?' He returned on succeeding days to converse with him in a tone of benevolence and friendship. He gradually showed him the ridiculous character of his extravagant pretensions, and pointed to another patient who had long believed himself endowed with supreme power, and had become an object of derision. The maniac first wavered, then soon began to mistrust his title of sovereign, and finally recognized his strange alienation. Within fifteen days was this unexpected moral revolution effected; and, after some months' trial, this respectable parent was restored to his family."§

This partial mental alienation proves that pride is a fundamental quality, connected with a particular organ of the brain.

SEAT AND EXTERNAL APPEARANCE OF THE ORGAN.

The proofs I have related in the history of the discovery of the organ of pride not appearing to be sufficient to establish the seat and external appearance of this organ, I give some additional facts, that I may not be censured for the gratuitous maintenance of paradoxes. In the following exposition I am obliged to restrain myself to a very few facts, as I have in respect to the other organs: my object is accomplished if those I do relate will enable naturalists themselves to make further observations.

This organ is formed by convolutions of the brain on the median line, directly behind and beneath the summit of the head, and therefore is manifested on the surface of the skull by one elongated protuberance, though there is really one in each hemisphere. It is only when the two hemispheres are a little separated that the organ appears double on the surface of the skull.

I begin with a case that strongly resembles that of my beggar. A young man, whose intellect was above mediocrity, had manifested from his earliest infancy insupportable pride. He constantly maintained that he was of too good a family to work, or apply himself to anything. Nothing could free him of this absurdity; he was even put for eighteen months in a house of correction at Haina. A physician in Vienna, otherwise an amiable man, carried his pride so far, that whenever called to a consultation, even with practitioners older than himself, or with public professors, he always took the precedence both in entering and coming out of the apartment. When any document was to be signed he insisted on putting his signature first. He had connected himself with the Director of the Great Hospital, but solely, as he told me many times afterward, for the purpose of supplanting him. At Heidelberg I saw a girl of eighteen, of a remarkable character. Every word and gesture in the least familiar, revolted her. She called on God on every occasion, as if he took especial interest in her affairs. When she spoke, assurance and presumption were depicted in her features; she carried her head high and a little backward, and all the movements of her head expressed pride. She was incapable of submission, and when in a passion she was violent and disposed to proceed to all extremities. Although only the daughter of a quill merchant, she spoke her native language with extraordinary purity, and sought the acquaintance only of persons of superior rank. A count in the army did not advance as he thought he deserved. He frequently conversed with me on many subjects, and spoke very sensibly, but always took the attitude of command. In these four persons the organ of pride was very large.

It was also very large in a maniac in Baden, near Radstadt, whose madness consisted in believing himself a major. He had a small head, and the organ of pride was the only one much developed, all the other convolutions of the brain being very small. The left hemisphere, and consequently the left side of the head, was much larger than the right. The cranial bones were dense, but not too thick, as he died of phthisis at an advanced age. In the hospital of the poor in Friburgh we saw an insane man who was extremely proud, and who sometimes had fits of real

* Pinel, op. cit. p. 92.

† Pinel, op. cit. p. 109.

‡ Pinel, op. cit. p. 111.

* Pinel, op. cit. p. 215.

† Pinel, op. cit. p. 2 0.

‡ Pinel, op. cit. p. 303.

§ Pinel, op. cit. p. 244.

frenzy, when he would have committed murder and arson, if he had not been prevented. He declared, in a vehement and pathetic tone, that he is the stock whence God created and preserves the world: that he has been crowned by Jesus Christ, and is the young man whom the Queen of Heaven has chosen for her spouse. His attitude is that of an arrogant despot. Deeply inspired with feelings of his high importance, he crosses his arms, and, to give an idea of his astonishing power, he strikes his chest and sides with violence. In general, he stands with one foot placed before the other, the body erect and a little inclined backward. When I requested him to let me touch his head, he replied with the most astonishing arrogance, "Ich habe keinen *Hopf*, sonderin ein *Haupt*," I have no head, *i. e.*, such as common men possess, but a *Haupt*, a head peculiar to kings and gods. He then turned away, holding us to be totally unworthy of approaching him. We saw, however, very distinctly that he had the organ of pride very prominent. Socrates was not mistaken when he said to Antisthenes, "I see your pride through the holes of your garments;" for in his bust the organ of pride is extraordinarily large.

We have often had an opportunity of examining the heads of leaders of banditti, and in all we have found this organ exceedingly large. In one whom we saw at Marburgh, and who was thought to be the notorious Picard, we found the organs of fighting, murder, theft, and firmness, but particularly that of pride, very large. His manner was proud, haughty, and disdainful, and he was considered the most dangerous of all the banditti. Long before I had observed the organs of murder, firmness, and pride, full as large in another chief of banditti, whom I mentioned when treating of the organ of the carnivorous instinct. Driven to extremities by the whippings inflicted upon him for the purpose of making him denounce his accomplices, he strangled himself with his chain. We have observed that rebel chiefs, the enemies of authority and the sovereign power, the instigators of revolt, etc., are always proud and ambitious men. At Spandau we saw two rebel chiefs, father and son, in both of whom the organs of firmness and pride were largely developed. Many others, who were confined for insubordination, were similarly organized. The organ of pride and the propensity to rule is astonishingly large in the skull of the sculptor Cerracchi in my collection. He was guillotined at Paris. In Vienna, where I was his family physician, this man expressed himself in the most revolting terms against every kind of authority, and especially the Pope. He forgot his art while dreaming about the means of destroying monarchies. These people would overturn every throne to become despots themselves; so that organization confirms the invariable lesson of history on the end of revolutions—*retire and make room for me*.

The influence of external circumstances is very sensible on this organ as well as on others. We generally observe that the inhabitants of mountains are prouder than those of plains; that they have a stronger love of independence, and are more inclined to revolt. In our travels we have nowhere found the organ of pride more generally developed in a very high degree than among the Swiss. Who, too, has not heard of the inflexible pride of the inhabitants of certain Spanish provinces.

[TO BE CONTINUED.]

ROBERT BURNS.

[CONTINUED FROM JUNE NUMBER.]

THE organ of Combaticiveness also is very large. With much cautiousness, Burns had yet an ample endowment of courage. In the course of his duty as an exciseman, he once headed some dragoons, waded sword in hand to a smuggling brig on the shore of Solway Firth, and was the first to board her. The crew lost heart and submitted, though their numbers were greater than those of the assailing force. (Lockhart, p. 219.) It was his Combaticiveness and Self-Esteem that inclined him so strongly to disputation, and made him impatient of contradiction. "He was more disposed," says Allan Cunningham, "to contend for victory than to seek for knowledge. The debating club of Tarbolton was ever strong within him; a fierce lampoon, or a rough epigram, was often the reward of those who ventured to contradict him. His conversation partook of the nature of controversy, and he urged his opinions with a vehemence amounting to fierceness. All this was natural enough when he was involved in argument with the bores around him; but he was disposed, when pressed in debate, to be equally discourteous to the polite and the titled." (P. 349.) The conspicuous part which Burns took in the theological warfare between the partisans of the New and Old Light doctrines is well known. This polemical spirit continued with him through life. "When in the company of the demure and the pious, he loved to start doubts in religion, which he knew nothing short of inspiration could solve; and to speak of Calvinism with such latitude of language as shocked or vexed all listeners." (Cunningham, p. 352.) He was likewise a keen politician, wrote electioneering songs, and offended his official superiors by too free an employment of his tongue and pen.

Combaticiveness, when very large, impels its possessor to adopt a line of conduct contrary to what he is advised or requested to follow; and with Burns it produced its usual effect. An amusing illustration is mentioned by Mr. Lockhart. When riding one dark night near Carron, his companion teased him with noisy exclamations of delight and wonder whenever an opening in the wood permitted them to see the magnificent glare of the furnaces: "Look, Burns! good Heaven! look! look! what a glorious sight!" "Sir," said Burns, clapping spurs to his mare, "I would not *look, look* at your bidding, if it were the mouth of hell!"

From the earliest youth, as his brother Gilbert informs us, he was not amenable to counsel; a circumstance which often produced much irritation between him and his father. In childhood he delighted in perusing narratives of martial achievements. "The first two books I ever read in private," he says, "and which gave me more pleasure than any books I ever read since, were 'The Life of Hannibal,' and 'The History of Sir William Wallace.' Hannibal gave my young ideas such a turn, that I used to strut in raptures up and down after the recruiting drum and bagpipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a flood of Scottish prejudice into my veins, which will boil along there till the flood-gates of life shut in eternal rest."

The effects of his large organ of Destructiveness were very conspicuous. From this, and Self-Esteem, arose that vindictive and sarcastic spirit which formed one of his chief failings. In one of his letters he speaks of the "dirty sparks of malice and envy which are but too apt to invest me," and in an unpublished piece alludes to the terror excited by

"Burns's venom, when
He dips in gall unmixed his eager pen,
And pours his vengeance in the burning line."

Even those who unwittingly put him to inconvenience sometimes fell under his lash. Having come, during an excursion in Ayrshire, to an inn where he used to lodge, but which he on that occasion found entirely occupied by mourners conveying the body of a lady to a distant place of interment, he gave vent to his spleen in a lampoon full of bitterness:

"Dweller in yon dungeon dark,
Hangman of creation, mark
Who in widowed weeds appears
Laden with unhonored years.
Note that eye—'tis rheum o'erflows—
Pity's flood there never rose:
See those hands, ne'er stretch'd to save;
Hands that took but never gave."

"In these words," says Allan Cunningham, "and others bitterer still, the poet avenged himself on the memory of a frugal and respectable lady, whose body unconsciously deprived him of a night's sleep."

Respecting the strength of Burns's Acquisitiveness, some difference of opinion may prevail; but I believe that it corresponded with his brain. According to his own description, he was "a man who had little art in making money, and still less in keeping it." That his *art* in making money was sufficiently moderate, there can be no doubt; for he was engaged in occupations which his soul loathed, and thought it below the dignity of genius to accept of pecuniary remuneration for some of his most laborious literary performances. He was, however, by no means insensible to the value of money, and never recklessly threw it away. On the contrary, he was remarkably frugal, except when feelings stronger than Acquisitiveness came into play—such as Benevolence, Adhesiveness, and Love of Approbation; the organs of all of which are "very large," while Acquisitiveness is only "rather large." During his residence at Mossgiel, where his annual revenue was not more than £7, his expenses, as Gilbert mentions, "never, in any one year, exceeded his slender income." It is well known, also, that he did not leave behind him a shilling of debt; and I have learned from good authority that his household was much more frugally managed at Dumfries than at Ellisland—as in the former place, but not in the latter, he could exercise a personal control over the expenditure. I have been told, also, that after his death the domestic expenses were greater than while he was alive. These facts are all consistent with a considerable development of Acquisitiveness; for when that organ is small, there is habitual inattention to pecuniary concerns, even although the love of independence, and dislike to ask a favor, be strong. The indifference with respect to money, which Burns occasionally ascribes to himself, appears therefore to savor of affectation; a failing into which he was not unfrequently led by Love

of Approbation and Secretiveness. Indeed, in one of his letters to Miss Chalmers, he expressly intimates "a wish to be rich."

Burns, as we have already seen, was in common silent and reserved. This resulted chiefly from large Secretiveness, though here Self-Esteem may have largely contributed. His appearance, on the occasion of a visit by Mr. Mackenzie, was very characteristic. "The poet," says that gentleman, "seemed distant, suspicious, and without any wish to interest or please. He kept himself very silent in a dark corner of the room, and before he took any part in conversation, I frequently observed him scrutinizing me, while I conversed with his father and his brother." His love adventures, above noticed, furnish another illustration. Sometimes, also, like Sir Walter Scott (whose Secretiveness was nowise inferior to his), he disowned the authorship of his productions. "Burns," says Cromek, "sometimes wrote poems in the old ballad style, which, for reasons best known to himself, he gave to the world as songs of the olden time. That famous soldier's song, in particular, first printed in a letter to Mrs. Dunlop, beginning, 'Go fetch to me a pint of wine,' has been pronounced by some of our best living poets an inimitable relique of some ancient minstrel! Yet I have discovered it to be the actual production of Burns himself. The ballad of 'Auld Langsyne' was also introduced in this ambiguous manner, though there exist proofs that the two best stanzas of it are indisputably his; hence there are strong grounds for believing this poem also to be his production, notwithstanding the evidence to the contrary. It was found among his MSS. in his own hand-writing, with occasional interlineations, such as occur in all his primitive effusions. Secretiveness is a chief ingredient in humor, of which the poet had a distinguished share.

Self-Esteem was a very prominent quality in the character of Burns. The organ was large, and, besides partaking of the general activity of his brain, was painfully stimulated by adverse circumstances, and the consciousness that his station in life was below that to which his talents entitled him. Self-Esteem, no doubt, was a chief source of the annoyances which embittered his days. "There are," says he in his commonplace-book, "few of the sore evils under the sun give me more uneasiness and chagrin than the comparison how a man of genius, nay of avowed worth, is received everywhere with the reception which a mere ordinary character, decorated with the trappings and futile distinctions of fortune, meets. I imagine a man of abilities, his breast glowing with honest pride, conscious that men are born equal, still giving honor to whom honor is due; he meets, at a great man's table, a Squire Something, or a Sir Somebody; he knows the noble landlord, at heart, gives the bard, or whatever he is, a share of his good wishes beyond, perhaps, any one at table; yet how will it mortify him to see a fellow whose abilities would scarcely have made an *eightpenny tailor*, and whose heart is not worth three farthings, meet with attention and notice that are withheld from the son of genius and poverty? The noble Glencairn," he adds, "has wounded me to the soul here, because I dearly esteem, respect, and love him. He showed so much attention

—engrossing attention—one day to the only blockhead at table (the whole company consisted of his lordship, dunderpate, and myself), that I was within half a point of throwing down my gage of contemptuous defiance." Again, in a letter to Mrs. Dunlop, he writes: "When I must skulk in a corner, lest the rattling equipage of some gipping blockhead should mangle me in the mire, I am tempted to exclaim: 'What merits has he had, or what demerit have I had, in some state of pre-existence, that he is ushered into this state of being with the scepter of rule and the key of riches in his puny fist, and I am kicked into this world, the sport of folly, or the victim of pride?' It was under the influence of such feelings that he composed, 'For a' that and a' that,' every line of which is an ebullition of Self-Esteem. He had an intense admiration of Smollett's "Ode to Independence," and hated, above all things, to lie under an obligation. "One of the principal parts in my composition," he writes to his teacher Murdoch, "is a kind of pride of stomach, and I scorn to fear the face of any man living; above everything, I abhor as hell the idea of sneaking in a corner to avoid a dun—possibly some pitiful, sordid wretch, whom in my heart I despise and detest." It was his powerful Self-Esteem and Combativeness, along with the great general size of his brain, which gave him such coolness and self-possession in the company of men far above his station. His manners in that society were, as Professor Stewart notices, "strongly expressive of conscious genius and worth."

Love of Approbation was even more powerful than Self-Esteem; he was greedy of fame and applause, and exceedingly annoyed by censure. This was one of the strongest motives by which Burns was actuated. His cogitations before printing the first edition of his poems, and when he had the full intention of emigrating to Jamaica, are thus recorded by himself: "Before leaving my native country forever, I resolved to publish my poems. I weighed my productions as impartially as was in my power; I thought they had merit; and it was a delicious idea that I should be called a clever fellow, even though it should never reach my ears." He writes to Mrs. Dunlop: "I am fully persuaded that there is not any class of mankind so feelingly alive to the titillations of applause as the sons of Parnassus; nor is it easy to conceive how the heart of the poor bard dances with rapture, when those whose character in life gives them a right to be polite judges, honor him with their approbation." In another letter, the following remark occurs: "I have a little infirmity in my disposition, that where I fondly love or highly esteem, I can not bear reproach." He might have added that advice was almost equally intolerable. Mr. Robert Riddell, one of his friends, mentions that the poet often lamented to him that fortune had not placed him at the bar, or in the senate. "He had great ambition," says Mr. Riddell, "and the feeling that he could not gratify it preyed upon him severely." (Cunningham's Life, p. 350.) "He was far from averse," says the female writer already quoted, "to the incense of flattery, and could receive it tempered with less delicacy than might have been expected." The apologies with which his letters abound show how desirous he was to

retain the good opinion of his friends; and the anxiety which he manifested respecting his posthumous reputation was very great. "My honest fame," he says, "is my dearest concern, and a thousand times have I trembled at the idea of the degrading epithets that malice or misrepresentation may affix to my name." This letter is so well known that it is unnecessary to quote it further. In "The Poet's Welcome to an Illegitimate Child," he playfully exaggerates his love of notoriety:

"The mair they talk, I'm ken'd the better;
E'en let them clash!"

The organ of Cautiousness is much larger than that of Hope; and hence the constitutional melancholy with which he was afflicted. His teacher Murdoch records that, in youth, Robert's countenance was generally grave, and expressive of a serious, contemplative, and thoughtful mind; and Allan Cunningham, who lived near him at Ellisland, mentions that "his face was deeply marked by thought, and the habitual expression intensely melancholy." No doubt, a delicate stomach contributed much to deepen this tendency; as did likewise the moisture of the Ayrshire climate, ill success in farming, and latterly his lamentable excesses, and the scrapes into which they drew him. His own statements on this subject are as follows: "My constitution and frame were, *ab origine*, blasted with a deep, incurable taint of hypochondria, which poisons my existence." And again, in a letter to Mrs. Dunlop: "There is a foggy atmosphere native to my soul in the hour of care; consequently the dreary objects seem larger than life." He always looked forward with gloomy forebodings to the future, and dreaded a time when he should return to his primitive obscurity. The temperament of genius, it may be remarked, adds strength to the causes of hypochondria; for, by the laws of physiology, every transport of inspiration is followed by a corresponding depression.

The organ of Benevolence is very largely developed. The strength of this feeling in Burns was one of his grand redeeming virtues. In his correspondence its effusions frequently occur. "Mankind," he writes to Mr. Hill, "are by nature benevolent creatures. . . . There are in every age a few souls that all the wants and woes of life can not debase to selfishness, or even to the necessary alloy of caution and prudence. If I am in danger of vanity, it is when I contemplate myself on this side of my disposition and character. God knows I am no saint; I have a whole host of sins and follies to answer for; but if I could—and I believe I do it as far as I can—I would wipe away all tears from all eyes." Professor Stewart says: "I recollect he once told me, when I was admiring a distant prospect in one of our morning walks, that the sight of so many smoking cottages gave a pleasure to his mind which none could understand who had not witnessed, like himself, the happiness and the worth which they contained." "His charities," says Mr. Gray, "were great beyond his means." In particular, he showed great kindness to the harmless, imbecile creatures about Dumfries. (See Cunningham, p. 271.) The opinion of some phrenologists that Philoprogenitiveness gives sympathy for weak and helpless objects in general, and directs Benevolence in an especial

manner to these,* certainly receives confirmation from the head of Burns. He could not bear to see a bird robbed of her young; he spared and bewailed the fate of the mouse whose dwelling was upturned by his plow; and the verses written on seeing a wounded hare pass by, are expressive of the strongest compassion. His feelings on this occasion were a remarkable combination of Benevolence and Destructiveness, two feelings which, though antagonists, so little neutralize each other, that they may be simultaneously in a state of high excitement, and the fervor of Destructiveness may even be caused by painful excitement of Benevolence.† The poem is compounded of the language of imprecation and of pity in almost equal proportions:

"Inhuman man! curse on thy barb'rous art,
And blasted be thy murder-aiming eye;
May never pity soothe thee with a sigh,
Nor ever pleasure glad thy cruel heart!
"Go, live, poor wanderer of the wood and field,
The bitter little that of life remains;
No more the thickening brakes and verdant plains
To thee shall home, or food, or pasture yield.
"Seek, mangled wretch, some place of wonted rest,
No more of rest, but now thy dying bed!
The sheltering rushes whistling o'er thy head,
The cold earth with thy bloody bosom pressed.
"Oft as by winding Nith, I musing wait
The sober eve, or hail the cheerful dawn,
I'll miss thee sporting o'er the dewy lawn,
And curse the ruffian's aim, and mourn thy hapless fate."

The person who received this bitter malediction for so common an act, related to Allan Cunningham the circumstances from which the poem took its rise. "The hares," he said, "often came and nibbled our wheat-braind; and once, in the gloaming—it was in April—I shot at one, and wounded her—she ran bleeding by Burns, who was pacing up and down by himself, not far from me. He started, and with a bitter curse ordered me out of his sight, or he would instantly throw me into the Nith. And had I stayed, I'll warrant he would have been as good as his word, though I was both young and strong." (Lockhart, p. 199.)

It was Benevolence which made Burns, in the stormy nights of winter, bethink him of "the owrie cattle and silly sheep;" and lament the cheerless condition of the little birds that in milder seasons delighted him with their song.

[TO BE CONTINUED.]

FAVORS RECEIVED.

We acknowledge with gratitude and pleasure the receipt of the skull of the son of Black Hawk, from Mr. Luther Simmons, of Lockridge, Iowa. The skull was brought from near Leroy, Kansas, on the Neosho River.

We have also received three skulls and other curiosities from the Sandwich Islands, from Rev. E. Johnson. Two of these skulls are large and remarkably rough and heavy, indicating that they were from large and powerful men. The other is small and light, with small intellectual developments and a large share of affection, ambition, and prudence, and it was doubtless a female. In the box containing the skulls we found, as packing, a newspaper and manuscript writings in the native language, all of which was, of course, "Greek" to us.

* Phrenological Journal, vol. ii. pp. 495, 499; viii. 394.

† Ibid., vol. ix. p. 417.

WHAT TO READ IN PHILOSOPHY.

— COLLEGE, —, 1859.

EDITOR PHRENOLOGICAL JOURNAL: *Dear Sir*—I write to beg your advice in the formation of a course of reading upon Moral and Intellectual Philosophy. My desire is to begin pretty nearly at the elements, and to go as far as human research has advanced. (1.) I have in view both the immediate object of self-improvement and the ultimate one of usefulness to others. Having a desire to benefit as much as possible my generation, and being convinced that the want of a proper knowledge of man is the cause of great errors in education, government, and religious belief, I am anxious to begin early, and to pursue with system and thoroughness the study of those truths upon which all human happiness and progress seem to depend. (2.) I am not expecting or purposing to become a celebrated philosopher or a great metaphysician; but I wish to pursue those studies which will most efficiently enlarge and perpetuate my usefulness as a writer and thinker upon subjects vitally connected with the true knowledge of man.

Perhaps it will be proper to mention some of the books I have already looked over, and the opinions already formed. I was so happy as to become early acquainted with Phrenology; and having for some eight years taken every opportunity to extend my knowledge of its principles, and to test their accuracy by observation, I may say that my faith in the leading doctrines of that philosophy rests upon what now seems to me nearly absolute demonstration. (3.) I am a member of the Congregational Church, and find no book of philosophy equal to the Bible. Nothing will suit me which does not unite science and religion, which does not take in the whole nature of man, and provide for his interests in eternity as well as in time. (4.) My idea of a true philosopher is one who omits absolutely nothing in the outlines and absolutely nothing in the details of his system, as either omission may be fatal to a true conclusion. As the human mind will never be able to perform perfectly these two conditions, I do not expect that there ever can be a perfect or infallible human philosopher; but it does seem possible, with the increased knowledge of the present age, to form views which may somewhat excel any heretofore offered, both in comprehensiveness and thoroughness. (5.) I have read Spurzheim-Combe, and Fowler upon Phrenology; Carpenter, Alcott, Trall, and Draper upon Physiology and the Laws of Health; with some of the more popular writers upon Theology, Natural and Revealed. I have looked into the principal metaphysical works written in our language, from the time of Bacon (6), and learned the title-pages of the best books of history, biography, eloquence, and poetry. Just of age, in perfect health, I find myself, in the first year of college discipline, with means to prosecute a full course of professional and supplementary education. Tell me if I am wrong in wishing to reap the rich fields to which I am now come, and, if not, how best to prosecute the work in the regions of mental and moral science. (7.)

With the highest respect,

REPLY.

1. Two general methods offer themselves to any one who, having already the rudiments of knowl-

edge in its various branches, desires to devote his life to the mastery or advancement of any one of these branches; and the writer of the letter above quoted has rightly inferred, first of all, that a complete mastery of the existing condition of any department of science is an essential pre-requisite to any hopeful efforts toward its advancement. Of the methods referred to, one is that of beginning with the science as now understood and taught, choosing, not one, but several, of the best authorities to be found on the subject, and prosecuting its study, not by memorizing some writer's system, nor his results, but by laying down, as well as previous knowledge allows, a plan of the objects to be considered, and then examining, comparing, and inferring truths; in fine, by unshackled, intelligent investigation. The other method is that of taking only a view sufficiently careful of one or two present authorities, in order to learn what are the subjects, what the ideas and conclusions about which the course of study is to be conversant, and then going back, as near as facilities in libraries and ability in reading languages will allow, to the origin of the science, and following the changings of opinion and the accumulation of observations and truths down to their largest development in its present status. It will be obvious that, for one who, like the writer, has at his command means and time, the latter is the more advisable course. The man whose knowledge of a given subject lies only in the plane of the present, is liable not to know himself what that plane is; he can not get outside of it, and take his bearings in it; he has a horizontal sweep, and marks how far around him vision can penetrate; but he has no vertical, no plummet by which to test the tendencies and bearings of present views—except, of course, so far as he gets this aid from others who have explored the field of the past for him. Even then he must take *their* decisions, not his own. This last method is that of investigation combined with historical development. When the mind has so mastered the field of past effort that it can place side by side the acorn of promise and the oak of fulfillment, it can then judge much better than otherwise what are the capabilities of future growth, and in what direction new results and discoveries are most likely to offer themselves. Still, life is not long enough to allow one to read and digest everything that has been written even in a single department; and it is rather the originating, fruitful, representative minds that are to be chosen for this course.

2. To study with a view to "human happiness and progress," and their furtherance, is certainly a noble aim; none can be nobler. But adolescence and early manhood are apt to be the periods of exalted dreams of human improbability; and such dreams it requires a wonderful store of Benevolence and a profound conscientiousness and humanity to maintain through life. If, as Dr. Alcott said, "human nature is tough," it is very inflexible, too. It is a qualified or surface progress that is most apparent, and that is most written and talked of. The real progress lies deeper, and must be measured by what we know in hours of keen consciousness and close self-examination. If one has the large development of humane, unselfish qualities required, he can not do better than

devote his life to the arts or the sciences that will improve the condition and the hearts of his kind; and, working faithfully in this field, he will be cheered, no doubt, with actual fruits, and leave mankind better than he found them. But it is safest not to expect too much, nor to let an early enthusiasm become, when its hope is too long "deferred," the source of a final skepticism or despair.

3. Upon this point we have only to say that we believe all systems have *some* truth in them, for without it they could not be enduring, even if they could be framed. But scientific truth is to come through scientific investigation, especially through induction. This we understand to have been the parentage of Phrenology more distinctly than of the metaphysical psychology—a strong presumption in favor of the former. But if all systems have some truth in them, it becomes proper that the new philosophy of mind should expect to receive some accessions from the old; the two blended will furnish a more complete system; but the new can not in this yield its proven basis to any assumptions of the old. Sir W. Hamilton claims that the old and the new philosophy are wholly antagonistic, and in so doing proves himself, with all his philosophical ability, in this more a partisan than a philosopher. We believe that the new is more largely true than the old, and yet that it should absorb the old.

4. In this statement we suppose the writer lays down rather what he will demand of his own results than of the labors and opinions of authors he is to examine and profit by. One who should write this sentiment over the door of his study, and insist on it in all its parts, would read few books, and miss many valuable facts and suggestions. We may keep our own hearts "with all diligence;" but if we would know *MAN*, we must greet and converse with all books and all men with a catholic liberality of spirit.

5. Such views as are here alluded to must be possible; for it is in this way the race has *grown*, spiritually and intellectually, up to the present time. He who will devote the required capital of ability, time, and labor, will surely either enlarge the stock of human knowledge, or generalize and systematize it into more useful and philosophical form.

6. It would require the space of an article, or of a book, to mark out a "course of reading" upon the subjects named. That we have it not to give, does not argue a discouragement to the seeker. Most men who would do a great work find that time, and thought, and the drift or force of their own qualities mark out for them a line of effort and a set of helps much more appositely than any other could do for them. In a degree, we are all unlike, and our work is as unlike as we. Just as a man becomes or is a *master*, just so far no other can judge or advise for him quite as well as himself. But a few things can be said, and whatever in this instance may be their worth, we offer them cheerfully. The historical study of psychology and religion would of course require that one should *more than* "look into," not only the Bible which has descended to us from prophets and evangelists of the Jewish nation, but the Bibles also of other families of men—the writings of Confucius, the Zendavesta, the Puranas, the Shaster,

the Koran, and as far as possible all sacred writings, so esteemed. Then the Grecian and Roman philosophers, whom we need not name to the classical student; but pre-eminent among these, of course, Plato, Aristotle, Cicero, and Seneca. Of more modern writers we might give a long list, but will name as especially worthy of study, in whole or in the apposite portions, the writings of Bacon, Montaigne, Descartes, Fenelon, Adam Smith, Locke, Leibnitz, Newton, Spinoza, Edwards, Addison, Condillac, Butler, Kant, Fichte, Herder, Hume, Reid, Paley, Brown, Stewart, Swedenborg, Comte, Balmes, Mill, Carlyle, Sir W. Hamilton, Tholuck, Bunsen, Guizot, Cousin, Henry C. Carey, and Emerson. Here are represented, we know, the most opposite phases of human opinion and of philosophic theory—the "bane and antidote." But the true student will read them, as we recommend them, not so much to adopt, as to learn. Other judgments would omit some that we have included, and include some whom we have not named. We take it for granted, from the letter of our correspondent, that specific textbooks of now standard authors in Mental and Moral Science, the phrenological authors included, would not in his case, as they should not, be omitted. But much more information than we can give here may be evolved by a mind keenly alive to the subject, and much valuable direction gained, by a perusal of the Preliminary Discourses upon philosophy in the first volume of the *Encyclopedia Britannica*, especially that by Dugald Stewart, as also from Lewes' "Biographical History of Philosophy," or some other good work on the same topic.

7. To conceive a purpose such as that of which the letter above gives intimation, is one of the best proofs possible of fitness to undertake the work. Although personally we do *not* believe that "attractions are proportional to destinies," yet we are as firmly convinced that without the attractions no destiny above the humble lot of toil or pleasure will ever be realized. With capacity, work will do almost everything; it will almost eclipse and cause us to lose sight of the capacity and its need. We would encourage our young friend to go on in the path he has marked out before him, satisfied that where the physical wants of life are provided for, no worthier pursuit could offer, and some degree, perhaps a large one, of accomplishment, must be the result. But we have two other cautions to offer, in conclusion. First, the true student will soon learn not to have too much confidence in opinions as such, and to search long and cheerfully for the few glittering grains of actual fact and truth that a ponderous tome may contain. No two books are alike, as no two men are; men's conclusions and creeds are different because—and no better reason could be required—they are not one, but many, and therefore necessarily different themselves. Truths have great, general types, which we should strive for; but every mind gives to them something of its own conformation and quality. Secondly, one must guard against the abstract beauty of systems, and cling to actual and known phenomena and rational inferences from them. Guard especially against metaphysicalism. Body is the servant of mind, but revenges itself by subjecting mind, whether in intellect, morals, or aspirations, in a degree, to

its own conditions. A mere abstract philosophy of mind or morals never can be true for souls tentanted in clay. And to the true student of philosophy, a modern text-book of physiology offers more aid than all the treatises of the schoolmen.

DENISON OLMSTED.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

DENISON OLMSTED, LL D., Professor of Natural Philosophy and Astronomy in Yale College, died at his residence in New Haven on the 13th of May, 1859, aged 68 years. The New Haven *Paladium* speaks of him as follows:

This event will cause deep and lasting sorrow, not only in the Institution in which he has so long been a valued officer, and in the community of which he was a respected and beloved member, but throughout our whole country, in every part of which are men who have been profited by his instructions.

Professor Olmsted was born in East Hartford, Conn., June 16, 1791. He entered Yale College in 1809, and was, through the whole course, a faithful and successful scholar. He graduated in 1813 with high honor. The two years next subsequent he spent in teaching a select school in New London, when he was elected to the Tutorship in College, an office which he filled most acceptably two years. He was then appointed Professor of Chemistry in the University of North Carolina, and while in this position he made a survey of the Geology and Mineralogy of that State. This was the first enterprise of the kind in this country, and reflected great honor on both the State and the Surveyor.

In 1825 he was elected Professor of Mathematics and Natural Philosophy in Yale College. Eleven years later the office was divided, and since 1836 he has filled the chair of Natural Philosophy and Astronomy. During the entire period he has been widely known as an eminently successful instructor, endowed with unusual skill in imparting knowledge, and in adapting his instructions to all classes of minds. He ever manifested a warm interest in his pupils, and his fidelity and kindness won their respect and their love.

Professor Olmsted has been a diligent student and a copious writer. He has contributed a large amount of important matter to our literary and scientific periodicals. The American Journal of Science contains numerous contributions from his pen on Geology, Meteorology and Astronomy, together with several highly interesting biographical sketches of eminent men. The interest excited both at home and abroad by his elaborate papers on the great meteoric shower of November, 1833, will long be remembered. The most important of the original views there advanced by him—that shooting stars are celestial bodies, and not atmospheric—has, after some opposition, been generally adopted.

As the author of several important text-books, Professor O. is favorably known throughout the land. The chief of these are his large works on Natural Philosophy and Astronomy, and his *Rudiments* of those sciences. Many of these works have passed through numerous editions, and are extensively used. They are all characterized by



PORTRAIT OF PROF. DENISON OLMSTED.

clear and methodical statement, and evince on the part of the author great practical knowledge of the best mode of presenting his subject.

During his whole career, Professor Olmsted has been distinguished for his untiring efforts in the cause of popular education. As long ago as 1813 he projected the plan of an academy for schoolmasters, or what is now called a Normal School. On numerous occasions, by the press and by public lectures, he has rendered efficient service to the improvement of common schools, and has done very much to diffuse among the masses the benefits of knowledge.

In all the relations of public and private life he was a model of excellence. That he was a man of true religious feeling and earnest practical piety, all those who had intercourse with him can bear witness. The faith in Christ which he professed at an early age, he adorned by a consistent walk and conversation, and was sustained by it in the repeated bereavements he was called to pass through, and during the painful illness which has closed his useful life.

We are permitted to publish the following extracts from reminiscences of the deceased furnished by his life-long friend, Professor Silliman :

"Among the most distinguished of my professional assistants was Professor DENISON OLMSTED. During his engagement as Tutor he was appointed Professor of Chemistry and the Associated Sciences in the University of North Carolina at Chapel Hill. With a view to render himself more fit for the duties of the office, he passed a year with me, in making himself familiar with the chemical manipulations and the art of preparing successful experiments, and also to become proficient in Mineralogy and Geology, and the connected arts. * * During the seven or eight years of his professorship at Chapel Hill, he bestowed important advantages on the College and acquired deserved honor for himself. In addition to his duties of instruction, and the necessary labor of preparing his experiments, he explored extensively and successfully the Geology and Mineralogy of North

Carolina, whose territory is rich in valuable minerals and in facts illustrative of geological theory, both of which were presented by him to the public in a small but valuable memoir forming an interesting and instructive early record of American Geology.

"In the American Journal of Science and the Arts there are in the Index fifty-six titles or notices of scientific subjects by Prof O, more than fifty of which are contained in the first series of fifty volumes ending in 1846.

"I can not close these notices without a few words of sympathy and sorrow on account of losses which brought sore

bereavement into his family circle. Of five sons of hope and promise already realized in an uncommon degree, in early manhood, four have followed their estimable mother to a better world and only one remains. Four lovely young men of highly respectable talents and attainments, adorned both by mental culture and social excellence, have retired from the conflicts of life almost before they were begun. Denison Olmsted, Jr., was like his father, an enlightened pupil in science, and a skillful and efficient assistant in our departments. His kindly disposition and amiable manners made him an attractive and beloved associate, while his attainments in science gave great promise of usefulness and eminence."

PHRENOLOGICAL CHARACTER.

This portrait of Professor Olmsted, which was taken of him in his prime of life, indicates an active temperament, with a strong tendency to the mental. The signs of health and vitality are only medium, while those of power and activity are prominently indicated. The head appears to be narrow through the region of the ears, but very long from the ears forward, and also high. The narrowness of the head evinces frankness, unselfishness, and amiableness of temper, while the elevation of the head indicates dignity, perseverance, integrity, religious sentiment, elevation, and refinement.

It will be observed that the middle of the forehead is particularly prominent; that there is a ridge from the root of the nose to the hair, showing very large Individuality at the base, which gives quick, clear, and almost microscopic observation, while the middle of the forehead being large, shows excellent memory of history, facts, events, and occurrences; and the upper portion in this line shows very large Comparison, or the power to discriminate, analyze, define, explain, elucidate, infer, and illustrate. For these three qualities of mind—namely, observation, memory, and power of analysis—Prof. Olmsted's writings are distinguished.

His reasoning powers were good, but he was not given merely to cold abstractions and impracticable speculations. He was pre-eminently a teacher, not merely an intellectual gormandizer, not a book-worm to gather knowledge for his own up-building and gratification; but all that he learned from study and observation would naturally take in his mind a form to be given forth to other minds.

His Benevolence, as will be seen by the great elevation of the forward part of the top-head, was a conspicuous quality of his organization. The desire to do good and confer favors must have been his controlling disposition, and, probably, was one of the chief causes of his desire to instruct mankind, and of his great success as a writer of text-books and as a personal teacher.

His Language was large, and his style of speaking, especially on subjects interesting to his intellect, was free and full. Indeed, all the lower range of organs across the forehead appear to have been large, which gave his mind peculiar sharpness and discrimination in respect to the qualities, conditions, and uses of things, and also a great taste and talent for the Natural Sciences.

His Imitation does not appear to have been large, and with so sharp an intellect it was hardly necessary that he should copy the words or the works of others. Hence, he was well qualified to make his own observations, and to explain his experiences and discoveries in his own language, and that successfully.

This view of the portrait does not enable us to infer, with certainty, more than as above stated.

BARON HUMBOLDT.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

The portrait of this extraordinary man, taken physiologically and phrenologically, is one of the most interesting that can be found.

A man who has done so much labor, traveled through all climes, and maintained his health, his mental harmony, and his life to the age of ninety years, surely must possess in a high degree nearly all the elements of physical perfection and mental greatness.

He was not much above the medium height, but had a large, long body; his chest appears to have been deep, indicating large lungs and vigorous circulation; his abdomen was also fully developed, showing an ample digestive system. The reader will observe the fullness of the face, outward from the nose, the largeness of the cheek bones, and the fullness of the muscles of that part of the face. This fullness corresponds with the largeness of the chest, or breathing power. The middle portions of the cheeks, outward from the mouth, appear also large, and this development corresponds, or is consequent upon, large digestive organs and the health of the digestive functions. The very large chin, not only its width but its length, evinces a strong, steady, harmonious circulation. The length of the nose and the largeness of the nostril are in harmony with the large lungs and the large features of the face generally and serve to indicate vitality, endurance, hardihood, capacity to bear burdens, and prolong life.

We give this not only as a strong face, but a

harmonious one, and speak of it entirely with reference to its relation to temperament, constitutional health, vigor, and endurance.

Sometimes the upper part of the face is well developed and strong, and in conjunction with it the organs in the thorax or chest are large and strong, while the lower part of the face is but feebly developed, and there is a correspondingly feebly development of the circulatory, digestive, and secretory organs. Such persons breathe well, and in that respect are strong, but having a lack of the nutritive system to supply the waste and wear of the system, they break down early. In accordance with the same law, a horse, to be serviceable in the highest degree, and enduring as well, must be perfectly formed in chest, in back, in shoulders, hips, loins, and limbs. The same principle applies to the human figure with quite as much force, and is not inapplicable in respect to machinery; namely, harmony of parts, freedom of action, endurance, and power.

Taking this face, then, as an index of the strong and harmonious development of the vital viscera, we have an explanation of the endurance, the elasticity, the power, and the long life of Humboldt. The quality of the organization, moreover, was remarkable for its fineness; the very texture of Humboldt was remarkable. Such a handsome face, such a very smooth and placid organization, evince a high quality and fine texture; and the conditions before noted indicate the very great power of the organization. With such power and such a quality, then, as he possessed, we have an explanation of the great endurance, the long life, excellent health, and the harmony of mental action which so prominently distinguished our subject. So much for his physiology; we turn now to the phrenological development.

What a noble head! Of its precise dimensions we have at hand no authentic data, but it is universally acknowledged to have been very large. How high from the eyes and ears does it rise! what ample Firmness and Conscientiousness! what strength of will and purpose, what ambition, what power to meet and master difficulties, are evinced by that noble expansiveness and elevation in the top-head, directly over the ears! His moral organs, as a class, were large. His Benevolence, as seen in the center of the front part of the top-head, was decidedly large. He was philanthropic, a man of sympathy, and universal good-will.

The side-head appears not rounded and broad; his Destructiveness was not more than medium; his Secretiveness could not have been a prominent quality, nor do we think his Acquisitiveness could have been more than average; certainly his Alimentiveness was not more than medium. The vices of selfishness, of appetite, of duplicity and of severity, therefore, could not be chargeable to him.

The forehead is presented without obstruction for our exploration. To begin, then, with the lower part of it, we see that it was large. The length from the opening of the ear to the root of the nose was great, although the upper part of the forehead is large, and renders the lower portion relatively less in appearance than we usually see it; still there was a great fullness and magnitude to his brow.



PORTRAIT OF BARON ALEXANDER VON HUMBOLDT.

His powers of observation, his ability to gather and retain knowledge, were remarkable. See how prominent the outer angle of the brow! how square and full it is at the region of Order and Calculation!

He was remarkable for his method, system, and power to arrange and organize his facts and ideas. This is particularly evinced in his great work, the "Cosmos." He was remarkable, also, for his talent in mathematics, natural history, and in the languages. The signs of the organs, by which these achievements are made, were prominently developed in him. Behold that high, commanding forehead! how full in the center, how admirably sustained at the sides, evincing remarkable powers of analysis, philosophy, and comprehensiveness of thought! It is Baconian or Websterian in its majesty and magnitude; for hardly more than one such a man exists in any century. Bacon, Franklin, and Humboldt resembled each other in forehead, and in their day have made their high mark in the history of the race, which furnishes eminent proof of the truth of Phrenology. Their works prove their talents; their heads exhibit their organization, and Phrenology shows the relation between their organizations and their works.

The following sketch of his career we condense from "Harper's Weekly," and other sources.

BIOGRAPHY.

BARON ALEXANDER VON HUMBOLDT, the celebrated traveler and author, died at his residence in Berlin, Prussia, on the 6th of May, at the age of ninety years.

To the last he retained the brightness and vigor of his intellect and the cheerful buoyancy of his spirits.

The common consent of the civilized world pronounced him the greatest man of his age. Few, if any, possessed so varied a range of attainments. Astronomy, chemistry, geology, mineralogy, natural history, physics, anatomy—were not more familiar to him than politics, law, and belles lettres; in all he was a master. Whether we consider the sum of his additions to the general stock of known facts, or the valuable generalizations and laws which he deduced from the discoveries of others, we shall find it difficult to name any philosopher of the present day who can at all be compared to him. Personal advantages enhanced the fame of his mental triumphs. After a youth spent in the successful pursuit of knowledge under surprising difficulties and in spite of formidable

dangers, he enjoyed a serene and beautiful old age, and set an example of rare industry and unvaried equanimity at a time of life when neither the faculties nor the temper are expected to be bright. Unlike many benefactors of humanity, he was fortunate enough to reap his reward in his lifetime. He saw his fame surpass that of conquerors and monarchs, and received for the last quarter of his life a homage more universal than any other man of his day. No funeral honors or posthumous eulogies can enhance the veneration with which the name of Humboldt has been worshipped for a quarter of a century throughout the civilized world.

He was born at Berlin on September 14, 1769; his father was a soldier of distinction and a man of wealth. Left fatherless at the age of ten, Friedrich Heinrich Alexander—this was his name—was carefully educated by judicious relatives, and spent a creditable career at the universities of Berlin and Göttingen. His taste for scientific pursuits led him to devote especial attention to geology and mineralogy; and, after a couple of years' study at Fribourg, he became, at the age of 23, a director of the works at Baireuth. He had previously traveled extensively through Germany, Holland, and England, and had published a small work on the basaltic rocks on the Rhine. His labors at Baireuth increased his love for science: he made himself master of all that was then known of chemistry, galvanism, botany, and geology; and the death of his mother placing him in possession of independent property, he sold his estates, threw up his situation, and determined to devote himself to science.

Having decided to choose a new field for his observations, he was somewhat embarrassed in his selection. War was raging throughout Europe at the time. He proposed to explore scientifically Southern Italy, and actually set out with a friend; but the British cruisers compelled the relinquishment of the enterprise. He planned a tour through North Africa, and got as far as Marseilles; but the war again interfered, and he abandoned the project. He had met at Paris the late M. Bonpland, then appointed naturalist to a scientific expedition to South America; but the war put a stop to this too. Almost in despair, he and Bonpland resolved to devote themselves to a series of scientific experiments and observations in Spain, and left France accordingly. While they were in Spain, the government of that country became acquainted with Humboldt's extraordinary attainments, and anticipated his fondest hopes by soliciting him to undertake the exploration of Spanish America. It need not be added that the offer was joyfully accepted.

On June 4, 1799, Humboldt sailed from Corunna on his great voyage. Even to give a brief summary of the results of his five years' journeyings would exhaust far more than the space allotted to this sketch. It must suffice to say that, having touched at Teneriffe, and obtained some valuable observations of and from the Peak, the illustrious traveler landed at Cumana, in the middle of July, and devoted eighteen months to a thorough exploration of the wilderness which now constitutes the State of Venezuela, laying down the true course of the Orinoco and other rivers, and collecting the materials for an accurate account of the

physical geography of that section of country. From thence he went to Cuba, traveled over the island, and made so thorough an examination of its resources and peculiarities, that his work on Cuba, old as it is, is the most valuable we have. In March, 1801, he left Cuba for the mainland, intending to make Panama his starting-point. Accident drove him farther south. He made Bogota his point of departure, and from thence, in spite of the rainy season, crossed the continent to the Pacific, and carefully surveyed Peru, Chili, and the whole Pacific slope of the Andes. It was during this tour that he made his famous ascent of Chimborazo; he attained an elevation of 19,300 feet—over three miles above the level of the sea; and amidst mists and cold so intense that the blood started from his eyes and ears, planted his instruments on a rock which the wind had bared of the eternal snows, and enriched science with an unprecedented series of observations. In Chili he was enabled to study the phenomena of earthquakes, as, in Venezuela, he had studied meteoric showers; his views on these important subjects have never been controverted. After spending twenty-two months in South America he repaired to Mexico, visited its great volcanoes, laid down the course of several of its rivers and mountain ranges, and obtained a thorough knowledge of the country. From Mexico he sailed, by way of Havana, to Philadelphia, and spent a couple of months in this country; from whence, at length, in July, 1804, he sailed for France, with the fruits of five years' indefatigable and intelligent travel—such a store of facts, drawings, and observations as no previous traveler had ever been able to collect.

Some idea of the value of his American harvest may be gathered from the fact that his published account of his travels in South America and Mexico comprises seventeen volumes folio, and eleven volumes quarto, and cost \$2,000 a copy. It took him twelve years to write them.

After the completion of this gigantic labor he traveled through parts of Italy which he had not seen, and spent some time at Rome at the villa of his brother Wilhelm. He was enabled to witness a great eruption of Vesuvius, and obtained some valuable observations. In 1818 he finally took up his residence at Berlin, where he was eagerly welcomed by the King and Court as well as by the savans. The Prussians were so proud of him, and so fearful of losing him—strong inducements were held out to him to settle in France—that he was made a counselor of state, and given to understand that no favor would be too great for him to ask. He had no political ambition, however, and was happy in being able to prosecute his studies.

In 1829 the Emperor of Russia resolved to have a survey made of his Asiatic possessions, and offered Humboldt the direction of the work. The offer was accepted, and in company with two distinguished savans, Humboldt traveled through Siberia and Tartary, spending nine months in collecting ample material for an account of the physical geography of Central Asia. His travels were published by the Russian Government in a magnificent form, and at his suggestion a series of observations were undertaken which have been of great use to science. Nicholas would gladly

have retained Humboldt in Russia, but found him inflexibly attached to his native land.

On his return home Humboldt found the revolutions of 1830 in progress, and filled his first diplomatic part by going to Paris, on behalf of Prussia, to recognize Louis Philippe. He was much occupied then and for some years afterward in political concerns. With the King of Prussia he lived on terms of almost brotherly intimacy; and though his political opinions were much too liberal for his sovereign—he was, in fact, a thorough republican—he represented Prussia faithfully and honorably on several momentous occasions. The crisis of 1848 is said to have led too some decided expression of his liberal views, and for a time to have estranged him from his royal friend; but the separation was brief—the King was a very good man at bottom, and meant well—he could not live without Humboldt, who, for his part, was so much engrossed with scientific concerns as to be rarely anxious about politics.

Shortly after his return from Russia he planned his *magnum opus*, which he intended should contain the sum of his acquirements, and should demonstrate the harmonies of the universe. To this great work he gave the appropriate title of "*Cosmos*"—the World. He began it in 1831; but for a long period the work was interrupted, and the first volume did not appear till many years afterward. The fifth was published shortly before his death. The work is so well known as to need no description here. It is enough to say of it that it contains the sum and reason of the knowledge of the most comprehensive mind of the present age.

The problem he sought to solve—the demonstration of the perfect unity of the divine purpose, and the harmony of all the divine laws—has not been solved, because all science is yet in infancy, and the sum of what we know is small in comparison with that which we have yet to learn. But any one who wants to know how much the human mind grasps, and how far the human eye has groped into the mist of knowledge, will find what he seeks in "*Cosmos*."

One of the most striking characteristics of Humboldt was the remarkable quickness with which he turned everything to good account—even accidents and disappointments. Every man was for him a teacher of something; every object a theme for study; every event a new problem solved, to be stored away in the proper shelf in his capacious mind. Tuckerman says of him: "If delayed by the events of war from embarking on his American expedition, he occupied himself in ascertaining the height of the central plains of Castile; when becalmed on soundings, he examined the weeds collected on the lead to gain new light for the theory of the coloring of plants; the haze that for many hours concealed from his sight the Peak of Teneriffe induced ingenious speculations on the effects of atmosphere on vision." Our countryman, Mr. Squier, who visited him at Berlin, thought, after a few hours in his company, that the rapacious *savant* had pumped him dry about Central America; but he was mistaken, for, before his departure, an urgent note reached him from Humboldt imploring him to say whether the potato disease had ever existed in Nicaragua!

Between Americans and Humboldt there always existed a strong bond of sympathy. His early travels; the respect shown him on his visit to this country; his republican opinions, and his intimacy with some of our greatest men, always led him to feel a strong affection for the United States, and to show to American travelers more attention than to foreigners generally. It is not enough to say that his regard was reciprocated by the American people. No foreigner enjoyed such general veneration in this country as Baron Humboldt. The proposal which was made to leave the Oregon dispute to his arbitration was one of the many evidences of the unexampled esteem in which he was held on this side the water.

Professor Louis Agassiz, on his eulogy on Humboldt, before the American Academy of Arts and Sciences, makes the following touching allusion to his unobtrusive kindness:

"He may be said to have been, especially in his latter years, the friend of every cultivated man, wishing to lose no opportunity to do all the good of which he was capable; for he had a degree of benevolence and generosity which was unbounded. I can well say that there is not a man engaged in scientific investigations in Europe, who has not received at his hands marked tokens of his favor, and who is not under deep obligations to him. May I be permitted to tell a circumstance which is personal to me in that respect, and which shows what he was capable of doing while he was forbidden an opportunity of telling it. I was only 24 years of age when in Paris, whither I had gone with means given to me by a friend; but was at last about to resign my studies from want of ability to meet my expenses. Professor Mitscherlich was then on a visit in Paris, and I had seen him in the morning, when he had asked me what was the cause of my depressed feelings; when I told him that I had to go, for I had nothing left. The next morning, as I was seated at breakfast in front of the yard of the hotel where I lived, I saw the servant of Humboldt approach. He handed me a note, saying there was no answer, and disappeared. I opened the note, and I see it now before me as distinctly as if I held the paper in my hand. It said:

"My friend, I hear that you intend leaving Paris in consequence of some embarrassments. That shall not be. I wish you to remain here as long as the object for which you came is not accomplished. I inclose you a check of £50. It is a loan which you may repay when you can."

"Some years afterward, when I could have repaid him, I wrote, asking for the privilege of remaining forever in his debt, knowing that this request would be more consonant to his feelings than the recovery of the money, and I am now in his debt. What he has done for me, I know he has done for many others—in silence and unknown to the world."

FRANKLIN.—There is now existing, says the *Historical Magazine*, in the town of Franklin, Mass., the identical library that Dr. Franklin gave to it for adopting his name. He was asked to give a bell to the meeting-house; he preferred to give a library, as a bell has more sound than sense. Most of the hundred or two books he gave are still preserved, and are among the best standard works in the English language.

THE REALMS OF SONG.

BY MARY ELLA BACHELLER.

[The following beautiful stanzas appeared originally in the *Louisville Journal*, and the poetic Editor said the author had "a peculiar right to speak of the realms of song, being familiar with every hill and dale, and wood and stream, of those fairy realms." Unlike the right to earthly realms, which may be bought for money and alienated at pleasure, the right to the fields of Poesy are inherent, God-given, and inalienable. Ideality, and the nicest perception and discrimination flow in every line.]

BESIDE the golden stream of song

I wander day by day,
Listening to the ocean swells,
Or dainty chimes of silvery bells,
That float like dreams away.

This Dreamland music, fresh as spring
With dewy fragrance rife,
A gushing richness of perfume,
So full and sweet 'tis almost gloom,
Enfolds my common life.

I kneel within the charmed air,
And quick my fancy takes
Wild flights to woods where violets dwell,
And fragrant south winds softly tell
Of breezy hidden lakes.

Visions of beauty throng my soul,
As sweet as summer rain,
Whose silver shivers, like a tune
Through rosy deeps of sunny June,
Ring out a low refrain.

The cadenced hum of crystal thoughts,
Chance fragments of old rhymes,
(Caught in the tresses of the wind,
Whose balmy kissing lips unbind
The wealth of summer times),

Come floating round me like a dream,
A vision dim and cool,
Of scented woodlands wet with dew,
And budding lilies ever new,
Beside a shadowy pool.

I list to hymnings beautiful
From angels gone before,
Whose songs have filled the heart of Time
With golden beats of dainty rhyme,
Sweet visionary lore.

Oftimes a tender, saddened strain,
As soft as moonlit air,
Brings round my heart the "long ago,"
The friends now lying cold and low,
Beneath the shrine of prayer.

These songs go with me through the day,
I dream of them by night,
Though sealed away from common eyes,
Their beauty still about me lies,
And clasps me with delight.

Now I, the humblest of the train,
Who seek the realms of song,
May enter not that wondrous land,
But on the outer threshold stand,
And wildly, sadly long
To run my fingers o'er the chords
And fling a passion lay,
Which shall be sung when Summer's dead,
Her roses crushed in Autumn's red,
And I am passed away.

FRANKFORT, KY.

PROVINCIALISMS NORTH AND SOUTH.

WE need offer no apology for inserting this article from *Life Illustrated*. We think it ought to be useful; and since it treads on everybody's corns about equally, we hope no one will feel that he is singled out for reproof; if he do, we trust he will, by reforming, render such articles, hereafter, entirely unnecessary.

Though born and reared in Yankeeedom, I have spent some years of late in the cotton zone of the South. I am, therefore, well posted in regard to the provincialisms of both sections. Here, in the South, the English language has been much modified by the negroes. Children reared among the slave population must, of necessity, get many early impressions from the negro nurse who attends them, and consequently acquire not only much of the phraseology, but something of the tone or twang of the African. This is more marked in those who never have been abroad for education.

To many of your readers, a mention of the more common provincialisms of the South will not be uninteresting. The Southerner is not aware, generally, of his false English, when he says "have saw," for "have seen;" he has "great insurance" for "assurance;" "a heap of times," or "a heap of friend-ship," for a "great many," or "a great deal;" "he is a no account person" for "he is a person of no character;" "powerful weak," for "very weak;" "mighty little," for "very little;" "thar, fur, bar, dar," for "there, fair, bear, dare;" "any dimensions of game there," for "any amount."

A very common word is *which* instead of *what*. For instance, you ask a Southerner a question and he hears you imperfectly, he says "Which?" instead of "What?" He says "right smart," or "right smart sprinkle," for "much," "quite," or "considerable."

The Southerner never says "stone," but even a pebble is a "rock" with him. When I first lived South, and heard of their "heaving rocks" at each other, I thought they were surely a race of Titans. "I seed him," for "I saw him."

And so "he overseed for me last year," instead of "oversaw."

The prefix "done" is extremely common; thus, "it is done gone," "the house is done swept," or, "he has done, done it." Also, "thunder pole," for "lightning rod;" "struck with thunder," for "lightning;" "clare" for "clear," very common; "stairs" for "stars," the heavenly bodies.

The word "sorry" is in constant use in the sense of "indifferent," as "a sorry crop," "a sorry appearance," a "sorry-looking horse," etc.

"Reckon," for "guess," or "presume," is in constant use.

I regard the word "carry" as the best test of a Southern man. If you hear him order a servant to take or lead a horse to water, he invariably says, "Carry my horse to water."

The Yankee "stubs" his toe, the Southerner "stumps" it. The latter word is incorrect.

"You are not go'g to town is you?" instead of "are you?" quite common, and derived from the negro.

"He help me to do it," for "helped."

"Crap," instead of "*crop*" is common, a "*drap*," also, for "*drop*."

A physician in practice South must say to his patient, "What *hurts* you?" "Does your head *hurt* you," etc., instead of, "Where is the seat of pain," etc. The doctor generally is answered, "I have a *misery* in my stomach, or head," etc.

A "*boil*" is invariably termed a "*rising*."

The word *cigar* is pronounced South with the accent always on the first syllable.

"*Onion*" is often "*inyun*" here.

The garden vegetable "*colewort*," which is on every Southerner's dinner-table, and affords *greens* to the slaves, is called "*collords*."

The Southerner will "*prize up*" anything, while the Northerner will "*pry it up*." Both, I believe are correct.

The Southerner "*totes*" everything, instead of "*carries*." Yet this word is not improper, though confined to the negroes and those reared with them.

By-the-way, our friends here would say, "*raised* in Virginia," instead of "*reared*."

Our youths never "*bathe*" in the stream, but invariably "*go in a washing*."

"*Me and John* did it," for "*John and I*," is very prevalent.

"*Afeard*" is often used for "*afraid*."

We never hear of "*clingstone* peaches," but "*pressed* peaches." So "*whetrock*" is used for "*whetstone*," and "*grindrock*" for "*grindstone*." There seems to be an aversion for the good old Anglo-Saxon word *stone*.

So the word "*peacock*" is never heard here, but "*peafowl*." Nor does the "*cock*" ever crow here, but the "*chickens*" crow.

"I did not *go* to do it," for "I did not *mean* to do it."

"*Refuse* lumber;" here the Southerner always accents the last syllable improperly. And so in the word "*contrary*" he improperly accents the middle syllable.

"*Medicine*" is called "*truck*," as, "Son, take this nice *truck* the doctor has left you."

What strikes the Northerner most when he comes here, is the universal custom of calling everything "*tricks*." For instance, a new machine is a nice "*trick*." Picking up any article, our Southern friend will say, "*Whose trick* is this?" And so the word "*traps*" is often used. As "He has gone and taken all his *traps* with him," instead of "*goods*."

A man's "*baggage*" here is often called "*plunder*."

The fish "*perch*" is called "*pierch*," or "*peerch*."

"*Crack a smile*" is in common use, instead of "*to smile*."

One expression of Southerners is far preferable to one of Northerners. I refer to the word of endearment given to a little child. The Yankee calls him "*Bubby*," which is grossly improper. The Southerner says "*Buddy*." How sweet and expressive is the latter appellation; for are not children tender "*buds*" of mortality? Let our Northern friends learn from this.

In the South, "*boards*" are split shingles. Everything in lumber that is sawn is called by

m "*plank*," no matter if only an inch or a half inch thick.

"*Once*" and "*twiced*" are general, instead of "*once*" and "*twice*."

"*Nary one*," for "*neither one*," or "*ary one*," for "*either one*," is common.

"*Sort o' cloudy*" is used for "*somewhat cloudy*."

"*It sticks out*," for "*it is quite apparent*."

The planter seldom "*raises*" cotton, but generally he "*makes*" cotton.

"*Hand-write*" is always used for "*hand-writing*."

We have no "*pails*" here, but "*bucket*" is the word.

"*A cotton patch*," "*potato patch*," etc., are used instead of "*field*."

"*Watermelons*" are frequently called "*water-millions*."

A friend at parting said to me, "Call often, I wish to *use* with you." I afterward learned he wished "*to associate*" with me. So, if stock or deer frequent a particular locality, they are said "*to use*" there.

It is common to use the word "*allow*" here erroneously. For instance, "*I allow* to go to town to-morrow," for "*I intend*;" and "*I allowed* he knew his own business," for "*I presumed*," etc.

"*Lots*" of anything, for "*much*," or a "*great number*," is common.

I never heard of a "*wash-dish*," or a "*wash-basin*" here, but all the time a "*wash-pan*," whether made of tin or earthenware.

One ox is always called "*an oxen*," and if more than one, "*oxens*."

There is no such word as *afternoon* here; but "*evening*" instead.

If there has been much rain, you often hear of "*a power of rain*."

I have noticed that many young ladies are called "*Puss*" by their friends out here. The wife of a man with whom I boarded was always called "*Puss*" by every one, though that was not her name.

The Northerners are universally termed *Yankees*. And it is here a term of reproach or derision rather than of honor. Strictly speaking, the inhabitants of all these States are *Yankees*—a name, you know, given to American rebels by the people and army of Britain. And among all other nations the American is called *Yankee*, whether he hails from Vermont or Mississippi. Though the Southerner tries to shake off the *sobriquet*, it nevertheless as much belongs to him as to the New Englander.

YANKEE

CONCENTRATIVENESS AND CONTINUITY.

EDS. PHREN. JOURNAL.—My observations have led me to conclusions that differ somewhat from those stated (at least directly) by you, and I now purpose laying my views before the readers of the PHRENOLOGICAL JOURNAL, for them to either refute or confirm them. Your extensive practice in personal examinations, long experience, and profound skill will soon enable you to settle the question.

Just above the organ of Inhabitiveness is an organ which was called Concentrativeness by

George Combe and others.* The functions of the organ are to enable a person to concentrate the intellectual faculties of his mind on one subject. The school of Messrs. Fowler subsequently changed the name to *Continuity*, the functions of which may be defined to be that faculty which enables the human mind to continue in the same direction. That these two (?) organs do not have the same function to perform in the mental system I think is evident, or at least easily discoverable. Indeed, they are not defined quite alike, although nearly so. I am acquainted with persons that have the power of concentrating their minds on one subject for a short space of time very intensely, and with great effect, showing a depth of mental action that is far beyond the ordinary efforts. Yet these same persons do not *continue* their mental action, but it is necessary to call their attention frequently to a subject in order to stimulate them to accomplish much. Others, again, with whom I am acquainted, possess the plodding disposition; they commence at a subject and do not leave it till they have seen the end; they are ever at work, always revolving the subject in their minds; but one great effort to concentrate their minds on any subject, and to accomplish the thing at once, makes the "sweat start," and they are obliged to relinquish their undertaking and to commence their old but steady habit of following a uniform course of moderate mental action. We find some that combine both faculties in a fair degree, and it is these, in general, that accomplish most. Newton, it appears, combined both faculties in an eminent degree. Continuity, certainly, was very large.

I have tried to explain these different dispositions upon the principle of *temperament*, but I can not. Whether you are more successful or not, I am unable to say, and leave it for you to answer. Those delicate persons who possess both organs largely developed, seldom attain to a great age, but die from the want of rest. *Intense* mental action is not consonant with long earth-life. Alexander Humboldt evidently possessed large Continuity.

My experience has not yet enabled me to give you the relative position of these organs; that they are intimately connected, is obvious. From theoretical considerations, I conclude that Concentrativeness is the higher of the two organs, because it seems to be a higher faculty. But observation must settle the question as to their existence and whereabouts. Their great use in the human mind is very obvious.

DAVID TROWBRIDGE.

PHRENOLOGY IN BOSTON.—PROF. L. N. FOWLER, of our establishment, having recently given courses of lectures in New Haven, Hartford and Providence, opened in Boston about the 1st of June. In each of those cities, but especially in Boston, the lecture-rooms were thronged by the *élite*, as well as the enterprising and prominent business citizens. Never was Phrenology more acceptable and popular in the intellectual metropolis of America than now.

* George Combe did not recognize Spurzheim's organ of Inhabitiveness at all, but called the organ Concentrativeness. Spurzheim, on the contrary, did not recognize an organ of Concentrativeness, but gave it the name, and attributed to it the function of Inhabitiveness. We believe in the existence of both organs and their respective functions.—EDS. PHREN. JOURNAL.

TO THE READER.

By this title we do not mean that this article alone is designed to be read; but we wish it to be read at once, and with special reference to be not only remembered but acted upon.

This number begins a new volume. The objects of the JOURNAL are to benefit man. Tens of thousands refer to it as their schoolmaster, their guide to a better knowledge of themselves, and, wisely, are studying and controlling their children according to its teachings. To those thus blessed, we may confidently appeal for aid in extending the circulation of the JOURNAL to thousands who have never yet been benefited by its ministrations. It is not enough, reader, that you understand the leading outlines of Phrenology and its application to human improvement; while the great mass of mankind are yet ignorant of and unblessed by its doctrines no reasonable effort should be spared to make it available to all.

It is our province to embody the facts and urge the doctrines of the science through the pages of the JOURNAL. It is for each reader, not only to give his individual patronage and support, but to make an effort to extend the circulation among his neighbors. Let us ask each reader to obtain at least one new subscriber, and before the close of this month our present large circulation may be doubled. The last page of this number will show the terms and the objects, not only of this JOURNAL, but also of the *Water-Cure Journal* and *Life Illustrated*. We commend their interests and their wider circulation to our friends. Our faith in their willingness and ability in this respect is unwavering. We have received too many similar favors at their hands not to be thankful for the past and hopeful for the future. Friends, let us hear from you soon!

Literary Notices.

HINTS TOWARD PHYSICAL PERFECTION; OR, THE PHILOSOPHY OF HUMAN BEAUTY; showing how to Acquire and Retain Bodily Symmetry, Health, and Vigor; secure Long Life; and avoid the Infirmities of Age. By D. H. Jacques. New York: Fowler and Wells. Price \$1.

This work, beautifully printed and handsomely illustrated, seeming to redeem its title, namely, Physical Perfection, at its very introduction to the public, contains matter which will be to many new, and to none, we trust, objectionable. Physical improvement, not to say perfection, is the great want of the age. In this country, with all its glorious opportunities for development in mind and body, we are becoming a nation of invalids.

The brain is eating up the body. The nerves, instead of being ministers of joy and pleasure, are becoming fiery scorpions of pain and suffering.

In England they have finer bodies than in America, more robust health, more physical stamina. Here we have nerve and fire; pursuing business and pleasure, so far as we attempt to take the latter, with a kind of insane fierceness which is a real stranger to true happiness. In this hot, dry climate of ours, with our fiery enterprise, our nervous excitement, our use of tobacco, coffee, and alcoholic liquors, we are shortening our lives, perverting our passions, warping our judgments, and going to our graves with our lives and labors but half finished.

Have we not, then, as a nation, need of something which shall open our eyes to the laws which govern health of body, harmony of mind, perfection of development, and consequent perfection of character?

Our author commences his work precisely where it should be done, namely, at the very foundation and

framework of the constitution. He introduces so much of anatomy as will give the reader an excellent idea of the human economy, which is so fearfully and wonderfully made. The bones, the lungs, the brain, the stomach, and its relations to life and health, are appropriately described and handsomely illustrated; so that the non-professional reader will gain a good idea of the human system in all its life-giving, power-creating, and economic arrangements.

He then proceeds to describe the means by which beauty of form, ease of action, and health may be attained. This involves, of course, temperament, hereditary influences, and nearly every phase of education, both mental and physical, which can be brought to bear on this subject. That the soul and body interplay and counterwork upon each other, each tending to develop and perfect the other, can not be doubted. We have all seen how the mind, by its culture, is capable of transforming the awkward boor to a polished gentleman; his very walk, features, and entire appearance having been beautified or trained to act with grace, ease, and power. We have all had an opportunity to witness how physical culture and improved health have seemed to give wings to ambition, energy to industry, efficiency to enterprise, nobility to valor, and a general elevation and out-reaching of all the higher nature. This is done by the mere restoration of the health and vigor of the bodily organization, which was previously dwarfed and sickly.

Indeed, the mind and body are as intimately related to each other as the strings are to the viol. The perfection of both resulting in music, is not an unfit emblem of the results of a sound mind in a healthy body.

We shall in future numbers of the JOURNAL give our readers some taste of the quality of the book, by quotations, but we are conscious how imperfect an idea can thus be obtained of the contents of the volume. It must be read consecutively, and its illustrations studied, in order to a proper understanding and appreciation of it.

LECTURES ON METAPHYSICS. By Sir William Hamilton, Professor of Logic and Metaphysics in the University of Edinburgh. Edited by Rev. Henry L. Mansel, B.D., and John Veitch, M.A. Published by GOULD & LINCOLN, 59 Washington Street, Boston; 1859. Octavo, 738 pages. Price \$3.

This is a noble book on one of the noblest subjects with which the human mind is called to deal, and the production of one of the most gifted and profound intellects of this or any age. This much we can truly say, notwithstanding the admission of certain imperfections so frankly set forth in the preface to the book itself. One of those imperfections, as in reference to the highest standards it may be considered, will be quite sure to commend the work to a much larger class of readers than could otherwise be attracted to its pages, namely, the circumstance that it was written, not for those who have already attained the author's advancement in intellectual science, but as a course of lectures addressed to a collegiate class, thus meeting the wants of those whose minds are already awakened to the importance of the science, and who are desirous of securing a skillful guide to the exploration of its depths. The book relates chiefly to the phenomena of mind, with only incidental reference to the laws of thought and reason, or to that more abstruse department of speculative research which seeks the essence of being, of phenomenality, and of cause. Thus it may be designated a treatise on Intellectual Psychology, the operations of volition and of the emotions not being considered to a great extent.

The description of the phenomena, relations, and results of the intellectual faculties is, of course, therefore, very full; the truths and suggestions which can be gleaned from the pages of the book are innumerable and grand; and yet we can but regret that the author had not found himself prepared to base his studies, and hence his nomenclature and divisions, upon that phrenological system of the primitive faculties which it must be evident to the candid reader he wastes much time and labor in a fruitless effort to overthrow. Just this is the most especial gift of Phrenology to the Science of Mind—the discovery of original, elementary faculties of intellect and feeling, which at once throw the clearest light on thought and character, and furnish the true passport to the understanding of the philosophy of mind, not for a few philosophers alone, but for these and the universal mind in which they are included. But if, in perusing this work, we obviate the real lameness that must yet be conceded in the nomenclature—in the ele-

mentalisation—of the faculties of the mind, if we substitute those well-defined phases of mental power or tendency put in our possession by the system of Gall, we shall then find vastly much in it to repay the labor and the study bestowed.

For, on the other hand, Phrenology, which has so clearly and happily elementalized mind, has not so patiently traced the processes of these very faculties, searched their origin, or the recondite relations of thought to the phenomena about which it is concerned, as has been done by the master-minds of the metaphysical school. Here is a great need, and one that must yet be more felt by the advocates of the new philosophy, and to such a work as this we can most safely and confidently recommend all who would find increased light on this other half of a true and comprehensive human psychology. When the two phases of study are fused in one, and the metaphysical stores accumulated through ages have been tested and co-ordinated by the chart of modern positive discoveries, then may we expect to see the science of mind placed upon its broadest possible foundations, and exhibited in its most accessible and available form. We can account for the author's conclusions on Phrenology only on the supposition of the pre-judgment of grave questions, from which, unfortunately, even the wisest and the best are not exempt. This is not the place in which to criticise the views presented. In another column in the present number, and in future issues, this office will be attended to.

We hail the issue of this book as another evidence of a growing taste for the profounder branches of research, in which our countrymen have been, in the past, and perhaps with too good reason, accused of want of interest and appreciation; and we recommend all who would explore the unique realm of consciousness, of perception, and of reason, especially those who can bring to their aid the clew of a simple and lucid classification of the mental faculties, to add to their libraries and to their studies this book, which is truly a monument of the highest genius and the widest range of study.

NEW STAR PAPERS; OR, VIEWS AND EXPERIENCES OF Religious Subjects. By Henry Ward Beecher. New York: Derby & Jackson. 1859.

This book contains over 400 pages, and embraces fifty topics, including that noted correspondence with the New York *Examiner*, on the subject of standing to lecture on the same platform with Theodore Parker. We regard this as a work of a more substantial character than the first issue of Star Papers. It is hardly necessary to speak of the breadth of thought, keenness of illustration, brilliancy of wit, depth of sympathy, and sparkling word-pictures with which this, as everything the author produces, abounds. Those who have read the *Life Thoughts* and former Star Papers need not be assured of a rich repast for every faculty in the perusal of this. Price \$1.

To Correspondents.

J. R. T.—We are now publishing some articles on Self-Esteem in the JOURNAL, with a view to enlighten our readers in regard to its nature, culture, and abuses, and this we do in consequence of frequent inquiries, How shall I improve my Self-Esteem? or some other question relative to that organ.

Use no tobacco on any account. No wise man will counsel its use. Tea and coffee will do you no good, and hundreds die of heart-disease and apoplexy in consequence of the use of coffee and tobacco.

M. V. J.—The best course of reading to improve Causality will be found in a reply to a Student in the present number. Mathematics, in its higher branches, is doubtless the best study to give Causality active exercise.

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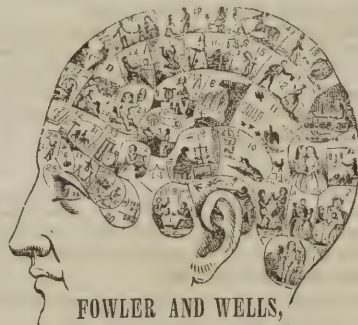
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Contents.

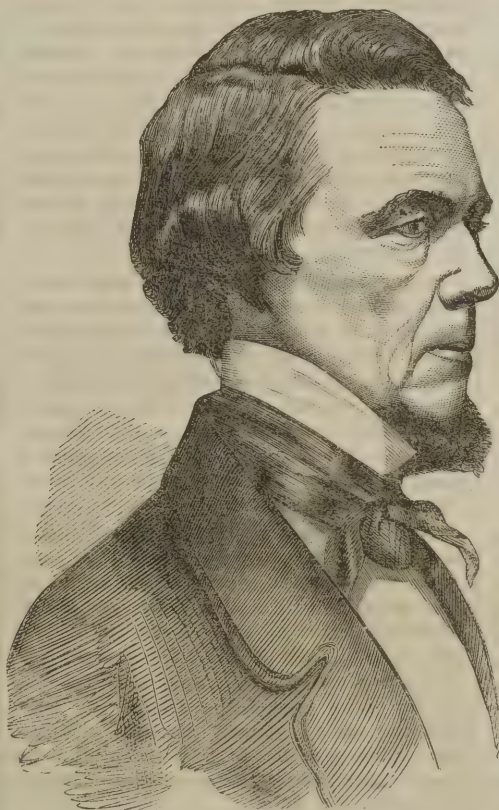
GENERAL ARTICLES:	PAGE	PAGE
Phrenology Tested.....	17	Phrenological Character, and
Phrenology in the Pulpit.....	18	Biography.....
Approbativeness. By Dr. Gall	19	Organization, Life, and Mind.
Nuggets from the Golden		By Levi Reuben, M.D. Con-
State.....	21	tinued.....
Phrenological Fact.....	22	Ins Inct and Intelligence.....
Paul Morphy, Portrait, Bio-		Learning Phrenology at Home
graphy, and Phrenological		Anatomical Museum.....
Character.....	22	Favors Received.....
Henry C. Watson, Portrait,		Robert Burns. Continued.....
		22

PHRENOLOGY TESTED.

We give a portrait of Dr. L. V. Bell, in connection with two examinations of his head made at periods twenty years apart, which the reader will compare with interest.

At the close of a phrenological lecture given by L. N. Fowler in Charlestown, Mass., in June last, several gentlemen came on the platform for public examinations, to test the science. Mr. Fowler gave the following description to one of the gentlemen who was unknown to him:

"You have a strong constitution, a great amount of mental power, have a strongly-marked brain, a distinct personal character, uncommon self-possession, independence, and will-power. You are remarkable for your ability to control and govern others—should be at the head of some institution where you were required to manage those who could not manage themselves. You could quell a mob easily, always command respect and secure obedience. You have much personal authority, never trifle, have moral as well as physical courage, are not cruel or revengeful, but are decidedly kind-hearted, yet in a combat would be the last one to give up. You stand out boldly and vigorously in times of opposition, can be very sarcastic, are full of fun, and have a keen perception of mirth—are quick to enjoy a joke, and frequently have fun when alone. You have



PORTRAIT OF DR. L. V. BELL.

great sense of justice and moral obligation, also kindness and humanity of feeling; are philosophical, original, mathematical; if ever insane, it would be because you could not have your own way; are remarkable for originality of thought; have uncommon intuition of mind; are clear-headed, fond of argumentation; are forcible rather than copious in speech. You are not gregarious in attachments, but more exclusive in your friendships; are not as much influenced by the perceptive, memorizing faculties as by the power to investigate fundamental principles."

At the close of the examination the gentleman remarked to the audience that he was Dr. Bell, for many years the Superintendent of the McLean Insane Asylum at Somerville, Mass.; that twenty-one years ago Mr. Fowler came into the Asylum and examined the heads of some of the insane patients and described the cause of their mania. Among the number, he, Dr. Bell, was introduced to Mr. F. as a raving maniac, his hair disheveled, clad in the garb of those unfortunate patients, and so completely disguised that the real person was not suspected. The examination was taken down at the time by a reporter.

Seeing by the newspapers a few days ago that Mr. F. was to lecture in Charlestown, he looked over his old private papers, found the original report, and now read it to the audience to verify the accuracy of the present description. So long a time had elapsed that neither recognized the other personally. We give a copy of the old report, which will doubtless interest the readers of the JOURNAL.

"Phrenological Examination of L. V. Bell, made in Nov., 1838, by L. N. Fowler, at the McLean Asylum, L. V. B. being introduced to him among patients in such a manner that the real person was not suspected.

"Head large, more than common mental power when excited; ambition and determination are the ruling features of his mind; unwilling to submit or give up the object of pursuit (Firmness). Loves power, rank, standing; naturally dignified, never trifles with others, and can not bear to be trifled with. Mind dwells long upon one thing, often absent-minded, love of property weak—would desire it only to give him influence; is not intriguing; powers of resistance to opposition and encroachment strong; not first to begin a difficulty; lacks variety of thought and feeling; has mechanical ingenuity; has a philosophical mind, naturally refined and delicate; elevated in his feelings; judgment of principles

better than that of details; Conscientiousness and Veneration large; Amativeness largest of social feelings; not naturally very social; not fond of mingling in society in general, but when he becomes attached he identifies the person as himself; desire for reading great; love of polite literature great; is forgetful of faces and persons; not observing; Individuality not large; Self-Esteem and Firmness enormous—more so than one in a thousand. Some one asked him the cause of the patient's madness. Mr. F. replied that he could not tell, unless he was prevented from having his own way."

PHRENOLOGY IN THE PULPIT.

[We extract from the *Banner of Light* a portion of the sermon of Henry Ward Beecher, from the text, "Abhor that which is evil; cleave to that which is good," delivered in the Plymouth Church, Brooklyn, N. Y., May 15th, 1859. Reported by T. J. Ellinwood.]

The human body is so constructed that it has a power not only of choosing and receiving certain congenial elements of good, but also of rejecting, with power and decision, certain deleterious substances. There are many things which the stomach can not for a moment tolerate. The whole nervous and muscular power of the system rises up to cast the intruder out. The same arrangement is yet more remarkable in the wind-pipe, that is made for air and nothing else. If a drop of fluid, or a morsel of food, unwittingly intrudes upon that passage, the most violent and convulsive efforts are made to cast out the mischief, and the whole system is agitated till the cause of this evil is removed.

Now in just this way we ought to have a moral energy in the rejection of things that are evil. They ought to be cast out with an ejection instant, peremptory. The heart should be trained to resent evil things with the utmost violence and indignation of which it is capable. A wicked thing, a mean thing, a selfish deed, a corrupt motive, an envious or jealous experience, a base imagination, a longing or yearning for things sinful, should never be tolerated for so much as one moment. They are to be rejected, not with a soft pressure of the hand, as a tender woman, with soft palm, yieldingly pushes away a flatterer, but as a warrior, in the heat of fight, takes an enemy who is scaling the wall and pitches him headlong over the battlement, with stalwart blow of hand and foot, that sends him rattling through the air and crashing to the ground.

God made the earth full of soft and tender things, and just as full of hard and rugged things; and both are good in their places. Can anything be gentler and sweeter than the million glad things that are opening their eyes in the grass to-day? Or harder than the rocks and roots that they grow among? The blossoms of orchards and gardens, how delicate and tender! the wood that holds them, how hard and tough! The clouds that fill the summer days, and move without footsteps in the air, are yet full of bolts that rend oaks and make the solid earth to tremble.

And, in like manner, God hath clothed the human mind with all sweet and gentle tastes, with all yearning and climbing affections, with all relishes;

but the soul is clothed, also, with a power of wrath the most terrible, and for the most beneficent uses. There is given to good men almost a sublime indignation, a high and godlike hatred of evil, the exercise of which, under appropriate circumstances, is not merely an act of the highest virtue, of the sublimest piety, but it becomes self-defensory. This hatred of evil oftentimes has such a resemblance to God, that it may be said that we are the nearest like him when we stand in the utmost abhorrence of evil, and that we are the least like him when we substitute a weak and mawkish piety for the earnest abhorrence of that which is bad.

I shall only speak on a portion of this subject this morning. I shall speak of it, as it were, down about to the heart. The heart, and hands, and feet of it, I shall take care of to-night. Let me, then, look first at some descriptions of the human mind as an agent prepared for such functions. Every faculty of the mind acts in a double nature toward things liked and pleasant, or against things disliked and unpleasant. This is but an inflection of the nature of choice. It is a part of the power of election or rejection, and it belongs to every single faculty of the whole mind. In regard to all the basilar passions and appetites, the range of action is small, but the intensity is great. They choose like fire, and reject like thunder. But as we rise in the scale of faculties, until we reach those which stand above the animal line, and which, therefore, belong to men in their full power, in distinction from animals, we shall find that this feeling of attraction or repulsion, if not so violent, is yet more efficient.

The feeling of love, for instance, knows how to take one who whit more than is consistent with the spirit of that faculty, and knows how to reject and resent all others that violate its spirit. The feeling of self-esteem, which is the root of which pride is the perverted name, resents all things which tend to violate the sense of personal right and dignity. The love of praise, which is divine, and which was meant to act both toward God and man, for the best purposes, resists and resents whatever is distasteful to the nature of this feeling. Conscience is made to resist everything that is unjust, untrue, according to any fixed standard of right and wrong. Benevolence vehemently resists all things which are cruel or pain-inflicting. The faculty of beauty rejects all deformities, veneration, all irreverence of holy things. Every one of our higher and holier feelings moves not merely to the reaching out of the hand to take, but to the reaching out of the hand to strike, as well, according to the nature of the provocation offered.

But, besides this nature in each faculty to resist, with a kind of anger of its own, all things that are offensive to it, there is also a yet more important fact, which is, that every one of our affections and moral emotions has the power to call up to its help the two great warriors which God hath put into the soul—Combative and Destructiveness. In low and brutal natures these two passions, acting with the appetites, produce quarrelsomeness, contentiousness, and cruelty. We are apt to associate, in our popular language, the action of combativeness and destructiveness with these baser uses, for there is

nothing in this world so imperfect as human language, and it gets to be more and more imperfect as you get nearer and nearer to moral and heavenly things. We have no language that discriminates so as to give to every shade of faculty the appropriate terms. The terminology of the feelings is exceedingly meagre.

In mean and underbred minds, acting with the selfish powers, combativeness and destructiveness produce pettishness, moroseness, frets, and scoldings, and are to the life what nettles and thistles are to the garden. But these are the lower uses, I will not say the abuses—of these faculties which, in their appropriate sphere, are divine. God has not placed these two great and brave faculties in the soul for meanness or for cruelty, but to act as the defenders and the warriors of our higher feelings. Thus, if Conscience is assailed in any man, quicker than thought uprising these two knights, that never lay down their armor for a moment, and, standing at the gate of conscience, they fight its glorious battles. Combative and Destructiveness, standing on either side of Conscience, make not themselves, but Conscience, strong. They give their power to this central feeling, and launch the bolts of the indignation of conscience with a power which does not belong to that faculty when unhelped. If Love find itself waylaid, its rights invaded, its liberty or power threatened, in one second the tread of these frowning faculties is heard in the courts, and the soul trembles with the righteous anger of love. There is nothing to be compared with a love that knows how to be angry by the help of these two faculties. There is no anger in the world so terrific as the anger of love. As there is no anger which is described in the Bible as being so terrific as "the wrath of the Lamb," so in our experience we know of no anger which is so terrific as the anger of justly incensed love. If Benevolence, in the turmoil of life, beholds the swoop of cruel power, the remorseless grasp of iron-handed selfishness, how does all its nature rouse up, and, ranged instantly by its side, how terrible is the part and action of these now lordly knights, Combative and Destructiveness, when they are doing its behests!

Thus, to specify no further, every faculty has, when aggressed, not only its own intrinsic power of wrath and of resentment, but it may, and it does, with incredible quickness, unite to itself all the thunder-bearing powers of these two great angels of justice, Combative and Destructiveness; so that the mind is perpetually equipped for battle.

And this is the distinction between anger that is right and anger that is wrong, between ill-temper and indignation. When selfish pride, or avarice, or self-love, or any other part of man's evil nature, makes use of anger for base purposes and for selfish reasons, it then becomes evil and deranging; but when our powers are assailed with evil and temptation, and each faculty rises up to assert the goodness that is in it, to establish rectitude, and to bear witness to truth and holiness, they are morally grand in their resentments and indignation.

A command also given in the Bible, which seems strange, to children especially, whether ungrown or grown, is this: "Be ye angry and

sin not; let not the sun go down upon your wrath." Now parents are perpetually telling their children that it is sinful to be angry; and when they come to read in the Bible, "be ye angry and sin not," it seems to them as though the thing were cross-plowed and turned up by the roots. The anger of cruelty, the anger of selfishness, the anger of avarice, the anger of lust, the anger of mortified vanity, the anger of pride, the anger of all sorts of low and mean feelings, is detestable. But there is an anger of a different character from this. Honor may be offended, purity may be offended, love may be outraged, justice may find itself tampered with and abused, and then the lifting up of these noble feelings in their own defense is godlike.

I understand the command to be this: Nobody is at liberty to carry himself in an irritable, an ill-tempered, a waspish mood. That is not right in anybody. It is sinful, always and everywhere. There may be palliations for it in cases where physical reasons exist; but it is without excuse in any man. But, on the other hand, where in our carriage we meet with things that are mean, we should *feel* that they are mean. Where in our carriage we meet with things that are dishonorable, we should *feel* that they are dishonorable. When in our carriage we find men doing things that offend our deepest sense of honor, in its very core and center, God says: "Give it the bolt—blast it; but do not let your anger hang on." If you are roused up by the sight of injustice, by the sight of avarice, by the sight of cruelty, do what you can at once—do as the bolt does when it lunges at the oak; but do not be, in respect to your indignation, like a north-east storm, which drizzles from morning till night. Do not hesitate to give expression to your hatred of things which are essentially untrue, essentially base, essentially mean; but let not the sun go down on your wrath.

When brought into the presence and under the temptation of evil, men are to rouse up the power of indignation that God has planted in them, and they are to clothe the higher moral nature with such resentment as shall change the temptation from a solicitation into a loathing. The moment we are approached with evil, it is a part of our duty, in the use of our mind, to blast it.

But mark, there is great difference between being angry at a man and being indignant at the manifestation of a moral quality. There are thousands of men who will not make any distinction between men and their bad qualities; and when a person does wrong, they will justify the heaping upon him of a torrent of vengeful feeling. This passage is not a permission to practice cruelty, or to seek to have vengeance on a fellow-being. It is simply a command to hold your faculties in such a state of purity that the quality of evil, good or bad, right or wrong, shall always find its appropriate response in your mind; so that black shall always seem black; so that white shall always seem white; so that good shall always seem good; and so that bad shall always seem bad—in short, so that you shall always love good heartily, and hate bad intensely, no matter whether you find it in good men or bad men.

Secondly: the exercise of moral indignation in its own appropriate sphere has a peculiar and

most admirable beauty. It is difficult to say when Virtue is the more lovely, when, in her serene and tranquil moods, with uplifted face, and an eye through which one may behold the very interior heavens, she sheds a gentle and divine glow upon all things; or, when roused by threatening evil, she stands defiant, and changes the eyes of love to those lightning glances which send shame and fear to all evil things. Beautiful in either way, most beautiful then, in whichever mood we look upon her Divine character. Most beautiful as seen last is Virtue. Indeed, I think we can not conceive of a perfect being without such power of resentment against evil.

Consider, for instance, a noble woman scorning the tempting and skulking fiend that waylays her in her path. Does it not bring to the imagination the serene power of Gabriel, as lifted up with mighty, outstretched spear he smites and treads through the air the infernal fiends? Grandly has this power of resentment been represented pictorially; but again and again has it been represented in the struggles of life, when the purity of woman treads down the foul impiety of temptations. And shall it be said it is necessary to the highest conception of virtue, that, being unexpectedly circumvented by all that is degrading, it should have no power to rain indignation down upon the accursed iniquity? I want no such virtue as that.

Consider what must be the feelings of a father, who, on coming into the family circle—which is the installment of heaven to him, the earnest of that which he is to enjoy hereafter—to find that family circle invaded by some beastly creature, whose mouth was defiling his children's ears with words the most corrupting, and who is soiling everything he touches. A man, who, under such circumstances, could maintain a sort of calm indifference, and who would not feel the intensest indignation, would not be worthy of the name of man.

Consider a magistrate, whose soul pivots on integrity, and who is more sensitive in respect to his duty to protect the innocent, and to secure justice to all, than anything else. Suppose such a man to be approached and tempted with bribes; should you think more or less of him if, when the temptation came, he met it with indignation the most terrific, and rejected the bribe with such bitter scorn as to carry the keenest rebuke to the heart of the tempter?

If I were to see a son whose mother's memory was, in his presence, treaded with foul scorn and slander, that felt no quickening of his pulse, and that felt no up-rising of soul-indignation, I should almost believe that the mother was all that the slanderer had represented her to be, and that this was the bastard offspring; for I do not think it is possible for a son to be placed under such circumstances, and not feel that God sets on fire everything in him which is good, and true, and strong, and great.

Consider a great heart—and there are great hearts out of John Bunyan, that go wandering up and down the earth, helping poor pilgrims everywhere—who, hearing cries, should make to near thicket, and should there find base men with weakness and purity struggling in their grasp; do you suppose there would be no virtue

in his rending their prey from their hands, and felling them to the ground? There may be a great deal of piety in submission; and I think that in the sight of God there is, also, oftentimes, piety in the thunder-clap of violence.

What would have been the thought of Washington if he had been tempted by Arnold to become a confederate with him in his treachery and wickedness, and no lightning had flashed in his eye, and no frown had darkened his brow? Would he not have been looked upon as lacking in the spirit of true manhood? But if such a circumstance had occurred, and he had raised himself up in all the majesty of a condemning angel and rejected the proposition with the most indignant scorn, and the fact had been recorded in history, would not the orator and the poet ever afterward have looked back to it as an example from which to picture the grandeur displayed by man, when purity and virtue indignantly trample under foot vice and corruption?

I think you can not conceive of a character as great and strong, without connecting with it this power of indignation. The power of mere anger is not enough—that is a little thing. A thing that can only make you angry is not worth minding. A thing to call forth the feeling of which I am speaking should be such as to make you thunderously indignant.

APPROBATIVENESS.

BY DR. GALL.*

VANITY, AMBITION, LOVE OF GLORY.

HISTORY OF THE DISCOVERY.

WHILE engaged in the insane hospitals, in establishing my discovery of the organ of pride, I met with a woman who imagined herself to be Queen of France. I expected to find the organ of that sentiment large; but, instead of the long, oval prominence, on the superior, posterior, and middle part of the head, I found a very distinct hollow, and, on each side of it, a pretty large, round prominence. At first, this circumstance embarrassed me. I soon perceived, however, that the character of this woman's insanity differed materially from that of men alienated through pride. The latter were serious, calm, impetuous, elevated, arrogant; and they affected a masculine majesty. Even in the fury of their fits, all their motions and expressions bore the impress of the sentiment of domination, which they imagined themselves to exercise over others. In persons insane through vanity, on the other hand, the whole manner was different. There was, then, a restless frivolity, an incessant talkativeness, the most affected forwardness; eagerness to announce high birth, and inexhaustible riches, promises of favor and honor—in a word, a mixture of affectation and absurdity. From that moment, I corrected my ideas relative to pride and vanity.

The proud man is imbued with a sense of his own superior merit, and, from the summit of his grandeur, treats all other mortals with contempt or indifference. The vain man attaches the utmost

* Organology; or, an Exposition of the Instincts, Propensities, Sentiments, and Talents, or of the Moral Qualities, and the Fundamental Intellectual Faculties in Man and Animals, and the seat of their organs.

importance to the opinions entertained of him by others, and seeks eagerly to obtain their approbation. The proud man expects that people will come to him and find out his merit. The vain man knocks at every door to attract attention, and supplicates for the smallest portion of honor. The proud man despises those marks of distinction which, on the vain, confer the most perfect delight. The proud man is disgusted by indiscreet eulogiums. The vain man inhales, with ecstasy, the incense of flattery, however awkwardly offered. The proud man never descends from his grandeur, even in circumstances of the most urgent necessity. The vain man, to gain his ends, will humble himself even in crawling. Pride, thirst of domination, are the traits of a very few individuals, while the domain of vanity, self-love, extends, at least to a certain degree, to every member of the human family. This may be sufficient to show that pride and vanity are two very different fundamental qualities, and that we must admit a primitive organ for each.

NATURAL HISTORY OF VANITY, OF AMBITION IN MAN.

Vanity, ambition, love of glory, are modifications of the same fundamental quality, which has received different denominations, according to the importance of the objects with which it is concerned. Woman shows her vanity in dress; the statesman derives his honor from his offices; the soldier, his glory from defending his country. This sentiment is as common as it is beneficial both to the individual and society; for it is one of the most powerful, laudable, noble, and disinterested motives to action. How many brilliant deeds, instances of generous devotion, and admirable exertion would the history of our race have never known, without the influence of this sentiment! To excite us to labor and to good deeds, even in early childhood, our parents and instructors can employ no more efficient motive than that of honor, ambition, emulation. And to the generous, noble-hearted man, what recompense can be more flattering than public marks of distinction and merit, celebrity, and a wide and brilliant reputation?

For my part, I like ambition, and a sense of honor, in my shoe-maker; for it leads him to make me good shoes; I like the vanity of my gardener, for it procures for me the very nicest fruit. I want no advocate, physician, general, or minister, who is not anxious for glory, and is sensible to no other charm than that of gold. I like the naive vanity of that young girl; and I predict that, some day, she will be ambitious of being an excellent wife and mother. Correct people's notions of the real value of things, and society will always be better for this pretended weakness of man, than for the apathy and indifference of those philosophers who affect to despise worldly interests.

However the subject may be viewed by satirists and moralists, I thank nature for having endowed us all with more or less vanity, self-love. Allowing that my vanity disturbs you; that vanity, on my part, and an exclusive deference for your merits, would put you more at your ease; yet be candid, and say, whether, if you should assume such a character, you would be as happy, as contented with your lot, qualities, and talents? It

is very rare for equity or justice to be remarkably well disposed to appreciate good qualities or extenuate bad ones. But the divine enchantress, vanity, consoles us for our defects, and for the advantages of our equals. Ever ingenious in the work of self-compensation, she discovers in each one of us some merit, some kind of happiness, which we prefer to everything else. Where is the man who, under all these relations, would change his character for that of another?

To all classes of men is this quality allotted. Vanity is the same in forests, villages, and cities. The North American Indians think much of their personal appearance; they devote considerable time, and take infinite pains in decorating themselves in their way, and in preparing and giving durability to the colors, with which they paint themselves, and are constantly occupied in retouching them, in order to appear to advantage. There, vanity seeks admiration in fine cattle, and well-cultivated fields; here, it endeavors to attract the jealous eyes of others, by dress, magnificent equipages, splendid liveries, etc.

It is vanity, too, as Count Segur has said, which makes no nation, however uncivilized, believe itself inferior to the rest of mankind, or contented with claiming even equality. They all have mutual hatred and contempt for one another. Attached to objects which particularly interest them, and respectively considering their condition as the climax of human felicity, they all pretend to pre-eminence. The most of them, each in its kind, set themselves up for a judge and a model of perfection, arrogate to themselves the highest rank, and distribute the lower ranks and degrees of consideration to others, according as they approach their own habits of acting and thinking. One is vain of the personal character, or of the knowledge of some of its members; another, of its wealth, its industry, its antiquity, its population, and power; while they, who have nothing to boast of, are vain of their ignorance, their simplicity, their mountains, their immense forests, their slavery, their poverty, of the absolute despotism even of their tyrants. The savage cherishes his independence of spirit, which can endure no labor, and recognizes no superior. It was proverbially a form of imprecation, much used by the neighboring people of Siberia, that their enemy might be reduced to lead the life of a Tartar, and be mad enough to rear and pasture cattle. Before the reign of Peter the Great, the Russians believed themselves in possession of everything that conduced to the glory and ornament of nations, and despised, in proportion, their Western neighbors of Europe. In China, the map of the world was a flat square, the greater part of which was covered by provinces of this vast empire, while the despised remainder of the human species was left to occupy some obscure corners toward the extremities. Can we, after this, be indignant at seeing a great and ostentatious people complacently take rank of all other people? Ought we, also, to be astonished that another great and amiable nation daily sings the praise of its arts, its sciences, its culture, its institutions, its natural character, its sky even, and considers them as prerogatives, exclusively appertaining to it alone? I like this vanity, also, because it creates a thousand artificial wants, increases the conveniences of life,

embellishes our dwellings, and occupies and supports industrious hands. To this, principally, are we indebted for the flourishing state of the arts and sciences. Collections of works of design, sculpture, painting, and natural history; libraries, gardens, monuments, palaces, and even our temples, would never have existed, or been pitiful things, without the inspiration of vanity or the love of distinction.

Thus it is that luxury and show, far from being the source of the corruption and ruin of nations, become the moving spring and support of the arts and sciences—the soul of commerce—the agent of national grandeur and opulence.

Finally, it is the same sentiment still—vanity—which, though they suspect it not, opens the hands of the rich, and scatters their bounties on the poor and wretched. It is a fine precept, no doubt, that the left hand should not know what the right hand giveth; but it is requiring too much of human virtue, while we desire the alleviation of human misery. Publish donations, benefactions, and endowments, and you add a powerful motive to charity—you command it—you wring it from insensibility and avarice. Considering vanity in this light, where is the censor who would wage war against it? True, indeed, vanity is frequently the accompaniment of mediocrity, the sign of silliness, and bestows on its possessor a purchased title. He thinks himself in credit, because he is admitted, with the crowd, into the houses of the great; he sets an exaggerated value on his smallest qualities; and his self-love excites pity, and often ridicule. But why should we be jealous of the little enjoyments of an inferior being? And what are its slight evils, compared with its beautiful results, when acting in combination with superior qualities and talents?

Vanity, however, is ever inexcusable when it becomes the source of envy, jealousy, and calumny; when it endeavors to encroach on the merit of another; when it delights in dimming the virtues, and magnifying the defects of those who displease us; when it is ashamed of benefits received; when it sows the seeds of discord, and engenders disquiet and hatred; when it rejects advice, and blinds a man to his own weakness.

It is unnecessary here to prove that self-love, vanity, and ambition exist in different degrees in different individuals. Observe children: while some are insensible to all humiliations, others are mortified by the slightest reprimand. Look at criminals exposed in the iron collar, and you will see that, while some are overwhelmed with shame, others look on the spectators with every expression of disdain, indifference, and impudence—a conclusive proof that punishments equal in law do, nevertheless, vary in intensity, according as they are applied to different individuals; and that the more hardened in crime are, ordinarily, the least punished.

It is the habit to charge the fair sex with more vanity, in trifles, than men. Women know very well that the toilet heightens the effect of their charms, and, to men's eyes, gives a relief to their other good qualities. Thus this amiable weakness testifies in favor of their desire to render themselves worthy of our approbation. But when I see that swarm of coxcombs and fops, the slaves of the most extravagant fashions; when I see men

crowding the public walks, some on horseback, and some in elegant carriages, and coveting the admiring gaze of the idle; when I see the soldier with head erect, strutting along, when seen by women; when I see the pains and maneuvers taken by insignificant men to obtain a title or a cordon, then the question of the relative degree of vanity in man and woman seems to me decided.

From all these considerations, it is to be inferred that the sentiment of self-love, vanity, ambition is a fundamental quality, inherent in the human species, and, consequently, founded on a primitive organ of the brain.

VANITY, LOVE OF APPROBATION IN BRUTES.

Brutes, too, are fond of praise and approbation. With what fullness of delight does the dog receive our caresses and praises! how sensible is the horse to marks of affection, and how ardent to outstrip his rivals in the race! Every one knows that, in the south of France, they decorate the mules with bouquets when they travel well. The most painful punishment that can be inflicted on them is to deprive them of their bouquet, and tie them to the back of the carriage. I have a female ape, which, whenever they give her a handkerchief, throws it over her, and takes a wonderful pleasure in seeing it drag behind, like the train of a court robe. One of my bitches is never happier than when she is carrying my slippers in her mouth. Charmed with this honorable burden, she bristles up, and wriggles her whole body; and the more I exclaim, "fine Stella, fine Stella!" the more animated are her movements, and she passes from one to another to obtain a tribute of admiration. She might have been likened to a country damsel, in a new gown, on her way to church, wriggling to and fro, with head up, neck stiff, and chest protruded, to draw upon herself the envious looks of her companions. This same bitch, that had always been very lively and fawning, became suddenly afflicted with a sullen sadness, and, in spite of all I could do to enliven her, she continued lying in her corner. After two years of melancholy, she suddenly resumed her former gayety, and began to caress me with her ordinary liveliness and affection. In the course of the same day, I learned that a squirrel, which I had in the house for two years, had been killed. Never was unquiet, vain, and jealous courtier more deeply wounded than was this poor brute by the presence of the strange animal. Birds are just as much delighted with being caressed by their master. They turn from one side to the other, approach him, strike their wings, and express their pleasure by low and gentle tones.

ALIENATION OF VANITY.

In health, even the vain-glorious man deludes himself with the idea of possessing qualities he does not possess; in his eyes, nothing is more important to the world than himself; in alienation, therefore, the function must be so much the more disordered. In the account of its discovery, I have given two cases, which sufficiently prove that the sentiment of vanity may be in a state of excitation independently of other qualities. Every insane hospital furnishes examples of this kind. I attended, not long since, a very worthy girl, who had always prized very highly the benevolence of her mistress, a lady of high rank. In her alienation,

besides certain fixed ideas relative to amorous intrigues, she imagined herself to be immensely rich, and of a very distinguished rank. She began by giving away her wardrobe; then she went into shops, and purchased goods fit only for princes.

From all I have said, it follows that vanity, ambition, love of glory, is a sentiment which must have its primitive organ in the brain.

SEAT OF THE ORGAN OF VANITY, AND EXTERNAL APPEARANCE OF THIS ORGAN.

This organ is situated by the side of the organ of Self-Esteem. It is manifested in the cranium by two large prominences, projecting like the segment of a sphere, situated by the side of the oval, elongated prominence of the organ of Self-Esteem. These prominences are on the parietal bones, at about one third the distance between the parietal and the temporo-parietal suture, reckoning from the former. Hence it is, that the head of vain people is shorter from the forehead to this organ than of those in whom the organ is very small. Since the discovery of this organ, the observations I have had an opportunity of making, in insane hospitals, as well as in society at large, have established the form and seat which I have here given to it. They took us once to see a patient whom they considered to be mad from pride; but his loquacity, costume, gestures proved that he was insane from vanity, not pride; and we found that he had the two prominences which I have mentioned as indicating the organ of vanity, and nothing of that which indicates the organ of pride. I once examined, with Esquirol, at the Salpêtrière, the head of a woman who believed herself Queen of France. This head had precisely the same protuberances that I found at Vienna, on the head of a maniac that also believed herself the Queen of France, and whom I have mentioned in the history of the discovery of the organ of vanity.

I have often looked at apes with astonishment; I have previously spoken of their propensity for dress; and persons who have had an opportunity of observing a great number will have remarked, with me, how very sensible they are to every kind of derision and mockery. When they are not of a species decidedly vicious, like the baboons and apes, whose head is flattened, but are like the orang-outangs and monkeys, with a considerably prominent forehead, I advance boldly towards them to caress them. Ordinarily, they receive me with the utmost mildness, and utter sounds of joy, tenderly embracing and kissing me. But if they perceive one mocking them, or unable to conceal a smile, they show their teeth, leap upon him, and bite and slap him with admirable agility. I have hardly been able to explain the conduct of these monkeys. They have the organ of vanity very distinctly shaped, like two segments of a sphere.

LIGHT is just as essential to a child as to a plant. When the latter is kept in the dark, it loses its shape, flavor, and color—becomes etiolated or blanched, slender and weak. Deprivation of light has a similar effect on the human frame, and is naturally more marked and more disastrous in childhood than in maturity.—*Physical Perception.*

NUGGETS FROM THE GOLDEN STATE.

THE old adage, "all is not gold that glitters," is true in many senses. Gold is made a material measure of value, but it by no means is the true measurement of all that is valuable which does not claim to be spiritual and immaterial.

The news from California gladdens or saddens the minds of most men according to the amount of golden nuggets which each arrival brings. We wish to wage no crusade against that species of importation. We not only have no personal objections, but are glad to hear when it comes as an expression or medium of mutual benefits, but, as editors and publishers, we confess frankly that we value more than gold some other things which come to us from the Golden State. The real nugget is necessary to keep the mill going, and, in respect to this, we say to our brethren on the Pacific, "Let it come;" we repeat it, "let it come."

But those words of encouragement, of approval, those declarations of appreciation, which our readers send us, are a thousand-fold dearer to us than "material aid" which comes in the same package with the words of cheer to which we allude.

When Mr. Greeley, in May last, visited Kansas, hundreds, who never before had seen him, assembled on one occasion to hear him speak, and, by way of compliment and appreciation, each wore a copy of the *Tribune*, neatly folded, in their hat as a plume. This expression of feeling toward him and his paper was, doubtless, more welcome than would have been a sum of money equal to all he had ever received from these subscribers.

In a letter from Nevada County, California, addressed to us recently, the writer makes the following cheering remarks: "The package of books you sent me was received in good time and order. The express charges from New York to this place were nearly equal to the original cost of the books, but if they had cost twice as much, I should not complain that they were not a full equivalent for the money. I look upon your publications as the *best* within the reach of man, to facilitate his acquiring a knowledge of the *true* philosophy of life and health. No amount of money could induce me to part with the little knowledge I have acquired of the *great* truths they contain. I am beginning to learn how to live so as really to enjoy life, and shall use my influence to introduce your works to the people around me, in this extreme Western State of our Union. I am determined to live physiologically so far as I know how. I find here and there one who, having been broken down by disease and poisoned by drug treatment, adopts hydropathy as a last resort to keep soul and body together, and, to their own surprise, and that of interested opponents of hygienic treatment, they recover comparative health. I inclose ten dollars, for *JOURNALS* and *LIFE ILLUSTRATED*, which you will please send to the names and places indicated."

We regard this letter, aside from the money contained in it, as a "nugget" of the pure ore. It breathes the right spirit. It is full of appreciative encouragement. For such readers it is a pleasure to write, and think, and labor; and when we reflect that we have thousands of such from Newfoundland to the Gulf of Mexico, and from the Atlantic to the Pacific Ocean, that our works

are read not only in the mansions of wealth and culture in the maritime cities of the East, but that the squatter sovereign, in his log cabin on the prairie, or by the great lakes, or in the tents and shanties of the gold diggings of California and of Oregon, peruse them with pleasure and profit, and when such tokens of gratitude and encouragement are brought three thousand miles to us, it may be easily conceived that we regard them with peculiar satisfaction.

But we have another little NUGGET from the Golden State which crumbles with its own richness. If we mistake not, a little diamond sparkles and flashes from it. It reads thus: "San Francisco, May 19, 1859:—Messrs. Fowler & Wells, you will find inclosed one dollar for the renewal of my subscription to the indispensable PHRENOLOGICAL JOURNAL. Yours truly, H. W. B."

Who believes that the nominal pay is the chief reward of labor? We believe there are many who know that this is not the case.

We remember to have heard of a clergyman who had labored twenty years without any apparent success. He had just kept the congregation together, but it was not increased, and he did not know that he had converted one sinner from the error of his ways. He was, one day, asked by one of his brethren if, on the whole, he had not better give up the parish and remove, since he had been there twenty years and only one sinner had been converted through his ministry? The minister opened his eyes in amazement.

"What!" said he, "do you really think one soul has been converted?" "Yes," said the brother. "Very well, then, if I have been the means of saving one soul, here goes for twenty years more!"

This is the true spirit, though the nominal reward is small. We believe we can count converts to the true philosophy of mind and the true system of hygiene by the thousands and tens of thousands, and we can, with the great encouragement, remark with the clergyman, "here goes for twenty years more!"

PHRENOLOGICAL FACT.

MANY people ask two questions in good faith—one, "Is Phrenology true?" Another, "What is the utility of it, if true?" We have collected many interesting facts bearing upon both of these considerations, which we will give to the readers of the PHRENOLOGICAL JOURNAL from time to time.

In 1848 Mr. J. R. Breare came from England to America, and commenced working in a machine-shop in Salem, Mass. While engaged in this occupation he called on a phrenologist, who examined his developments and advised him to devote his energies to intellectual pursuits, stating that he would be successful in the practice of law. He did not think much of this advice at the time, but afterward being thrown out of employment, he went to South Carolina, and was without friends and money. He obtained work there as a machinist, and commenced reading law while he was working. He persevered in his studies, and in 1854 was admitted to the bar. He removed to Alabama, since which time he has accumulated a handsome fortune from his profession, and has now an extensive practice. He blesses PHRENOLOGY for directing his attention to a new occupation for which nature gave him a peculiar fitness.

PAUL MORPHY.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.*

PAUL MORPHY, the winner of the first prize in the late Chess Congress, and champion of the Old World as well, was born in the city of New Orleans on the 22d of June, 1837. His grandfather was a native of Spain, the land of Ruy Lopez and Xerone; but coming to this country, he resided for some years at Charleston, S. C., where Mr. Morphy's father was born. On the maternal side Mr. Morphy's relatives are of a family originally French, but long settled in Louisiana. Paul was the second son of his parents. His earlier years were passed at school at the Jefferson Academy, in the place of his birth. Leaving this Seminary, he became, in December, 1850, a student of St. Joseph's College at Spring Hill, near Mobile, Ala. He graduated from this institution, in high standing, in October, 1854, but remained at Spring Hill another year as a resident graduate. Since that time Mr. Morphy has devoted himself to the study of the law, with the intention of entering at no distant day the bar of Louisiana.

Paul's father—Judge Morphy, of the Supreme Court of Louisiana—was fond of the game of chess, and was accustomed to play occasionally with his brother, Mr. Ernest Morphy, and his brother-in-law, Mr. Le Carpentier. The boy Paul was wont to watch these encounters with so much apparent interest, that his father, in 1847, when Paul was ten years of age, explained to him the powers of the pieces and the laws of the game. In less than two years he was contending successfully on even terms with the foremost amateurs of the Crescent City. One peculiarity of Paul's play, during the infantile stage of his chess life, while his father and his brother were his chief adversaries, used to create considerable merriment among the circle of chess lovers with which he was brought into contact. His Pawns seemed to him a hindrance, and his first work, upon commencing a game, was to exchange or sacrifice them all, giving free range to his pieces, after which, with his unimpeded Queen, Rooks, Knights, and Bishops he began a fierce attack upon his opponent's forces, which was often valorously maintained until it resulted in mate. During the years 1849 and 1850 Paul contested over fifty Parties with Mr. Eugene Rousseau, winning fully nine tenths. Mr. Rousseau is well known from his famous match with Mr. Stanley in 1845, and from the fact that he played in Europe more than one hundred games, even with Kieseritzky, of which the great Livonian won only a bare majority. Another adversary of Paul's during the same year was his uncle, Mr. Ernest Morphy, whose strength was nearly equal to Rousseau's. Beginning with the year 1849, the uncle and nephew have played something like a hundred games, Paul being the victor in almost every combat. In May, 1850, Löwenthal, the distinguished Hungarian, passed through New Orleans. On the 22d and 25th of that month he played with Paul (at that time not thirteen years of age) in the presence of Mr. Rousseau, Mr. E. Morphy,

* We compile this biographical sketch of Morphy from "The Chess Monthly" and "The Exploits of Paul Morphy in Europe," published by Appleton & Co.

and a large number of amateurs. The first game was drawn, the second and third were won by the invincible young Philidor. With Mr. James McConnell, of New Orleans, Paul Morphy has played some thirty games, winning all but one. On the 1st of March, 1855, he played in Mobile six games with Judge A. B. Meek, and was successful in all of them. On the same day he encountered Dr. Ayers, a leading amateur of Alabama, in two games, with the same result. In January, 1857, he again met Judge Meek in New Orleans, and won the four games then played. During the last four or five years Mr. Morphy has played but little, except at heavy odds. His games at the odds of the Rook or Knight with Mr. C. A. Maurian, Jr., a promising young amateur of Louisiana, are among the very best contests of their kind on record.

It was with the prestige acquired by his victories over Löwenthal, Rousseau, Ernest Morphy, Ayers, Meek, and McConnell that Paul Morphy arrived in New York on the 5th of October, 1857, to take part in the first Congress of the American Chess Association. Notwithstanding his high reputation, there were many who, from his youth and the small number of his published games, manifested much incredulity concerning his chess strength. But on the evening of his arrival all doubts were removed in the minds of those who witnessed his passages at arms with Mr. Stanley at the rooms of the New York Club, and the first prize was universally conceded him, even before the entries for the Grand Tournament had been completed. Certainty became more sure as the Congress progressed, and he overthrew, either in the Grand Tournament or in side play, one after another of those men who had long been looked up to as the magnates of the American chess world. The following score of the games played by Mr. Morphy in New York, in the autumn of 1857, seems to prove that he can give the best players of the United States at least the odds of the Pawn and Move. The list includes those contested in the Grand Tournament.

Even Game.

Mr. S. R. Calthrop....0	Mr. Paul Morphy...1
Mr. L. Elkin.....0	".....1
Mr. D. W. Fiske.....0	".....3
Mr. W. J. A. Fuller....0	".....2
Mr. G. Hammond.....1	".....7
Mr. H. Kennicott.....0	".....1
Mr. T. Lichtenhein....0	".....4 Drawn 3
Mr. N. Marache.....0	".....8
Mr. C. D. Mead.....0	".....1
Mr. A. B. Meek.....0	".....5
Mr. H. P. Montgomery..0	".....1
Mr. D. Parry.....0	".....1
Mr. L. Paulsen.....1	".....8 Drawn 3
Mr. F. Perrin.....0	".....1 2
Mr. B. I. Raphael.....0	".....1
Mr. M. Solomons.....0	".....2
Mr. C. H. Stanley.....1	".....12
Mr. J. Thompson.....0	".....8
3	62

Odds of the Pawn and Move.

Mr. N. Marache.....0	Mr. Paul Morphy...3 Drawn 2
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Odds of the Pawn and two Moves.

Mr. F. Perrin.....2	Mr. Paul Morphy...6
Mr. H. Richardson....1	".....3

Odds of the Queen's Knight.

Mr. D. Julien.....3	Mr. Paul Morphy...9 Drawn 3
Mr. M. Mantin.....0	".....1 1
Mr. F. Perrin.....5	".....6
Mr. A. Reif.....1	".....7 Drawn 1

Odds of the Queen's Rook.

Mr. M. Mantin.....0	Mr. Paul Morphy...1
Mr. A. Perrin.....0	".....7

Blindfold.

Mr. L. Paulsen.....0	Mr. Paul Morphy...2
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Physically, Mr. Morphy is of short stature and slight build. He has the dark eye and hair of the South, and much of the light hearted nature of his Gallic descent. His genial disposition, his unaffected modesty, and gentlemanly courtesy have endeared him to all his acquaintances. The most noteworthy features of his chess character are the remarkable rapidity of his combinations, his masterly knowledge of the openings and ends of games, and the wonderful faculty which he possesses of recalling games played months before.

In the summer of 1858 he visited Europe for the purpose of meeting the chess champions of the Old World. In London and Paris he met nearly all the players of renown of every country in Europe, and in every case he came off victor. The following will show a list of names and contests, with their results:

IN ENGLAND.

Match Games (Even).

Morphy..... 9 Löwenthal..... 3 Drawn 3

Morphy giving Pawn and Move.

Morphy..... 5 Rev. J. Owen (Alter). 0 Drawn 2

Off-hand Games.

Morphy..... 19	Barnes..... 7	Drawn 0
"..... 10	Bird..... 1	" 1
"..... 5	Boden..... 1	" 3
"..... 2	Hampton..... 0	" 0
"..... 2	Kipping..... 0	" 0
"..... 6	Lowe..... 0	" 0
"..... 3	Medley..... 0	" 0
"..... 2	Mongredieu..... 0	" 0
"..... 4	Owen..... 1	" 0

Consultation Games.

Staunton and Owen, 0. Morphy and Barnes, 2. Drawn, 0.

Löwenthal and Medley, 0. Morphy and Mongredieu, 0. Drawn, 1.

Löwenthal, Mongredieu, and Medley, 0. Morphy, Walker, and Greenaway, 0. Drawn, 1.

Eight Games Blindfold at Birmingham.

Morphy beat Lord Lyttleton, Drs. Salmon and Freeman, Messrs. Rhodes, Wills, and Carr, drew against Mr. Avery, and lost the game with Mr. Kipping.

In addition to the above score there were many contests at odds, which it is unnecessary to mention, Morphy being almost invariably successful.

IN FRANCE.

Match Games.

Morphy..... 7	Anderssen..... 2	Drawn 2
"..... 5	Harrwitz..... 2	" 1
"..... 7	Mongredieu..... 0	" 1

Off-hand Games (Even).

Morphy..... 5	Anderssen..... 1	" 0
"..... 2	Bancker..... 0	" 0
"..... 7	Budzinsky..... 0	" 0
"..... 0	Harrwitz..... 1	" 0
"..... 12	Journoud..... 0	" 0
"..... 5	Laroche..... 0	" 2
"..... 6	Riviere..... 1	" 1

Odds of Pawn and Move.

Morphy..... 5	Budzinsky..... 1	Drawn 1
"..... 2	Devinc..... 0	" 2
"..... 1	Guibert..... 0	" 0
"..... 3	Laroche..... 0	" 3

Odds of the Pawn and two Moves.

Morphy..... 4	Delaunay..... 0	Drawn 0
"..... 5	Leerivain..... 2	" 0
"..... 3	Lequesne..... 0	" 1

Consultation Games.

Morphy, 2. Saint Amant and Lequesne, 0. Drawn, 2.

Morphy, 0. De Riviere and Journoud, 1. Drawn, 0.

Morphy, 5. Duke of Brunswick, Counts Casabianca and Isouard, 0. Drawn, 1.

Morphy, 5. Duke of Brunswick and Count Isouard, 0. Drawn, 0.

Blindfold Games.

Morphy beat Messrs. Bancker, Bierwirth, Bornemann, Potier, Preti, and Seguin, and drew the games with Messrs. Guibert and Lequesne.

At Versailles, Morphy, playing blindfolded, won against Monsieur Chamouillet and the Versailles Chess Club playing together against him, in consultation.

I should like to say something on the above score, but feel quite incompetent to the task. I can merely state that no player who ever lived (of whom we know anything) can produce such a catalogue of victories. Surely, it is not too much to declare, on the authority of so much proof, that MORPHY CAN GIVE PAWN AND MOVE TO EVERY LIVING PLAYER.

Paul Morphy has vanquished the paladins of the Old and New Worlds, and vaulted into the very throne of Labourdonnais and Philidor.

Is not this, indeed, a victory for him—a triumph for his countrymen? Shall not this youth be esteemed worthy of all honor, who, without experience, has, by his own marvellous genius, eclipsed the brightness of those stars which have flashed in the chess firmament before him?

Chess may be but a game, a pastime, a relaxation; but chess has at times absorbed the faculties of the intellectual in every clime; it numbers among its amateurs the greatest names of battle-fields and thrones; it tells of warriors, poets, painters, sculptors, statesmen, and divines; it possesses a literature and language of its own; it makes enemies friends, and finds a temple on the ocean, in the fortress, and by the peaceful fireside. And long as Chess shall last, Paul Morphy's name will be as a "Household Word," and his deeds be held in lasting memory.

PHRENOLOGICAL CHARACTER.

MR. MORPHY has a very harmonious temperament. He is fine grained, yet possessed of considerable strength and endurance. His appearance, in a state of quietness, or even when in conversation, is one of remarkable calmness, as if every faculty of his mind and every emotion was working in a most placid and easy manner. The expression of his face is signally indicative of quietness and contentment, and when his interest in any subject is awakened, his whole nature rises, as it were, to the contemplation of the subject, without there seeming to be in any particular faculty or feeling the least irritation or excitability. There are few persons whose appearance in face or action does not exhibit restlessness and impatience, but Mr. Morphy gives one no such impression. Without appearing to have anything like assurance, he seems to be entirely self-possessed. These qualities arise from the harmony of temperament of which mention has been made, and the apparently equal working of his intellectual and emotional nature.

He has excellent breathing power, and if he would take a plenty of physical exercise, his health would be good.

His head is large for a person of his size showing a predominance of the mental temperament, which gives more strength and activity of mind than physical force and power. We do not remember an instance in which so much calmness is combined with so great a predominance of the head over the body, joined with so much mental

activity. His head measures twenty two and three quarter inches in circumference, his height is about five feet six inches, and his weight, as he informed us, is only one hundred and twelve pounds. If his head were as much too large for his body as at present, and he weighed one hundred and seventy-five pounds, the head would measure as large as Daniel Webster's, which was about twenty-four and a half inches.

The phrenological indications are as follows: His social feelings are decidedly strong—he lives for his friends, becomes very much attached to persons, and in those attachments there is that tenderness and nice regard for the feelings of his friends which few men exhibit. He is much interested in woman, very fond of children, and strongly attached to home and the domestic circle, to his particular residence, his neighborhood, and native land.

He has the power of fixing the thoughts and feelings upon a given topic, and holding his mind in a patient, consistent attitude until he completes all he has in hand. He is not wanting in spirit and indignation, and can be rendered impatient and angry, but this is an exception to his general manifestations. He would resent a deliberate insult, but is inclined to avoid contention, strife, and cutting remarks. It is much more natural for him to turn opponents into friends than it is to chafe them into enmity. He enjoys his food, and inclines to be quite hospitable, and likes to entertain his friends at his expense and at his own table. He values property in a subordinate degree, is not selfish in a pecuniary sense, and it would be well for him to cultivate a spirit of economy and money-loving.

He is unusually frank and rarely abrupt in his manner. He is as truthful as a child, and there is about him that air of gentleness and urbanity in manner and tone of mind that would be likely to win for him friends anywhere among strangers. He is watchful and cautious, but not apprehensive or timid. He is ambitious to please and gain favor—is sensitive to reputation and honor, and thinks more of being approved by those he loves than of conquering those who are opposed to him.

He is only average in Self-Esteem; he needs more of it to grapple with selfish and overbearing men. He is modest, retiring, and not inclined to overrate his own abilities nor to undervalue the abilities of others.

He has very large Firmness, which gives unusual strength and steadiness of purpose, determination of mind, ability to hold on and hold out, and to bring all his powers to bear upon whatever interests him. If he were opposed, he would brace himself strongly against the opposition, but he never seeks controversy or disagreement.

He has large Conscientiousness, which induces integrity, a feeling of justice and moral obligation, and a desire to do whatever is right and fair. His Hope is large and influential; he anticipates good, and counts the chances for success in his favor, but with so much quiet equanimity that he does not show his ardor. He has rather large Spirituality and Veneration, which impart to his mind refinement and religious elevation. His Benevolence is decidedly large, rendering him liberal, sympathetic, and kind. His Constructiveness and Ideality are both large, which enable him



PORTRAIT OF PAUL MORPHY, THE CHESS CHAMPION OF THE WORLD.

to understand combination, to anticipate results, and invent.

He would show skill as a mechanist or artist. He enjoys wit and mirth, but is not very sarcastic. He has too little Destructiveness and Self-Esteem to produce this trait, but he enjoys elevated and refined wit, and is playful, cheerful, and happy in the society of his friends.

He has a large development of the perceptive organs; he is quick to observe; has an excellent judgment of proportion, outline, configuration, and arrangement. He has a remarkable memory of distance and magnitude, and also of order and method. He systematizes everything he does; has good mathematical and inventive talent. He remembers faces as well as forms, outlines, and complications, and retains facts, historical events, and incidents well; is systematic as to time, and punctual to his engagements. He has fair talking talent, good reasoning and comparing powers, and is a first-rate judge of human character. He will succeed well as a reasoner and in setting forth the

facts and principles of a subject. He will be likely to succeed well in the law, provided he will brace himself up in Self-Esteem and strengthen his Combaticiveness and Destructiveness. He needs more policy, more desire for property, more pride and more assurance.

Such appears to be his phrenological organization, but the public will now ask, What about his chess playing? So far as his organization explains this, we would refer to his Continuity, Firmness, Constructiveness, Ideality, Individuality, Form, Size, Order, Calculation, Locality, and Eventuality, all of which are large, and some of which are very large. His temperament gives him harmoniousness of feeling, a disposition which enables him to look with calmness and complacency upon the game, and to have always a thorough command of his thoughts and passions. His Continuity and Firmness give determination, steadfastness, and consecutive application of the mind, while Constructiveness and Ideality enable him to understand the complications of the game.

His large Perceptives give him quickness of observation, Form and Locality enable him to remember the various forms in which his thoughts place the men or pieces on the board, and his large Eventuality enables him to hold these combinations or positions of the men in his mind, with about as much distinctness as if all the moves which he contemplates were really made, and all the pieces were standing in their relative places before him. Besides this, he has good reasoning power and mathematical ability; but behind all this we beg to remark, that we think he has inherited, not only the talent which we have already described, but also a peculiar tone of mind, or GENIUS, which adapts him to these transcendent manifestations of skill. It is said that "poets are born, not made." The same may be true of all who exhibit great *genius* in art, in arms, in mathematics, in mechanics, in oratory, and why not in chess? By this we mean that the person has inherited organic talent not only, but also that peculiar inspiration which qualifies him to surpass all mere normal power, and rise peerless above all efforts of mere talent. Zerah Colburn's mother puzzled over a difficult problem, in the loom, until her mind was exceedingly wrought up by it; in her sleep she still dreamed of the problem, and dreamed it out, and her then unborn boy became the master-calculator of the world, and in no other particular was he remarkable. The great Napoleon's mother, previous to his birth, was accustomed to ride out with the officers who reviewed the troops, and when the son was old enough to play with his mates, forts, and batteries and military evolutions seemed to be the drift of his mind—the foreshadowing of his inherent genius.

HENRY C. WATSON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You are remarkable for the compactness, as well as for the activity of your organization, the quality of which, as well as the tone of your mind and character, you have inherited from your mother. Your brain is admirably sustained by a strong vital temperament, and there is great freedom in the circulation, so that you live rapidly. Your emotions, your thoughts, and your feelings are quick, warm, earnest, and all alive. Your mother must have been a woman of remarkable activity and energy, and great depth and strength of emotion, as well as clear perception and readiness of mind, and these qualities you have inherited. You may have the will power and courage which belongs to the masculine, but you have the versatility, sympathy, readiness, and intensity which can hardly be derived other than from the feminine side.

Phrenologically, you are known for energy, courage, and enterprise; willingness to meet difficulty on the threshold, and for ability to conquer it. You are a very executive man, and can bring the force of your mind to the point, or the purpose, with all its strength, and for the time being make your mark. You are not one of the plodding kind of men, though you can be very industrious and earnest in business, and work with all your soul, and mind, and might, and for the time being live

in it, but you have the capacity to lay aside the topic and engage in something quite different, and give your undivided attention to the new one, while the other is held in abeyance.

You have self-dependence, not dignity, not haughtiness; you can meet any man on his own level, if necessary, and make him feel at home in your presence; still, you have the power to control other people, and of being master of your position, and that feeling has been developed, doubtless, by circumstances.

You have several indications of recent development, as if you had been obliged to struggle with difficulties and overcome obstacles. Your courage, executiveness, determination, decision, and self-reliance appear to have all been wrought up by habitual use. When you are out of the way of business and responsibility, you flow into the associations and genial currents of life. You can play with the child, can sympathize with suffering, and can become the servant of the hour and the occasion. You have considerable facility for bending yourself to meet the sympathies of others; are very social, companionable, and youthful. You may live to be eighty, but you will never be old. Young people are never repelled from you. You are very fond of your female friends; are capable of loving ardently; are fond of society, especially of the select intimate little home-circle. You value home more than most men, and it would be your pleasure and pride to have a home of your own, and feel that you were planted where you could plant trees, and as it were water them with your affections. Patriotism also means something to you, as well as the word home.

You are a man of frankness, but you have considerable tact. Your secretiveness works with your intellect, not in a way that produces concealment, cunning, and artifice, but rather in successfully adapting means to circumstances. If you find yourself conversing on a topic unpleasant to a person approaching, you can drop it instantly and engage in something else which will make everything appear as if nothing had disturbed your conversation; or if you find yourself trenching upon some tender point of an individual's feelings, you can give the conversation an easy turn, so as to have it seem a mere incident. For a man of your excitability and ardor, you have more than ordinary self-control, but it originates chiefly in your power of will to concentrate your mind, and hold it in one direction for the time being.

You have respect for things sacred, truthful, right, magnanimous, and religious. You generally look on the sunny side of the future, and count the chances in your favor, and suffer from a failure only when it comes. You believe that "sufficient unto the day is the evil thereof." Your religious feelings are shown chiefly through your sympathy, kindness, and benevolence. You are willing to allow the whole human family, as bad as part of it is, to have a chance, and your theology takes rather a broad sweep. You can not find it in your heart to be censorious and condemnatory. When your Benevolence becomes the pioneer of your mind, you are stronger than under any other circumstances. You will do more from love and affection; more from consideration of kindness, and for the sake of doing good, than you can bring yourself to do for anything else.



PORTRAIT OF HENRY C. WATSON.

Your desire for gain is only fairly developed. You find it more easy to acquire than to save money. It would be well for you to be a little in debt for good property and be obliged to raise a certain sum every year to meet your payments. In that way, or with a family to provide for, educate, and set forth in the world, you might be able to economize and lay up; but with only yourself to take care of, your pocket would become a prey to your friends.

You have a fondness for what is grand and beautiful—a sense of the perfect and polished. You have a keen relish for wit, for music, and an aptness for the languages, readiness of speech, great freedom in composition, and capacity for literary scholarship. You would make a first-rate speaker, if you had the requisite practice, and as a speaker would be able to do justice to yourself, and speak at a moment's warning. You can harness your feelings quicker than almost any other man, and, like a fireman, be ready for duty. You have a good memory of what you have seen and experienced; that which has interested you, or any subject you have lived in and labored at, you can recall whenever it is wanted. You have great command of words, power of clothing your thoughts in such words as are fit and expressive. You would enjoy writing biography, because you are so much interested in what men do and feel, and you have an historical mind and power of describing emotions, hence biography would be a favorite topic. You are interested in geography, in travels, as well as in history, biography, and music. You have not a mathematical mind, except so far as it is intuitive.

You are methodical and correct, but you dislike to plod at figures, and that kind of demonstration which appears like mechanics. You would rather

be an artist than an architect; would sketch from the inner light rather than to draw by rule, and in composition would feel more at home to speak and act your life right out than to be subjected to the ordinary rules of composition; hence would have a style of your own as a speaker, writer, or musician. If you could get rid of your artistic taste, and about forty per cent. of your sympathy, you would make a good lawyer. You have the intelligence, argumentative, and linguistic power requisite for success in the law, but not the patience to follow out the hard, dry details. Literature and art is your true sphere.

You ought to sleep eight hours in twenty-four, avoid stimulants, spend much of your time in the open air, and take an abundance of exercise in order to keep your constitution in a good working condition. By so doing you may safely dissolve partnership with doctors and life-insurance companies.

BIOGRAPHY.

HENRY C. WATSON was born in London in 1818. His father was a popular musician, and was for a long time director of Music at the Theater Royal, Covent Garden.

At a very early age our subject evinced a decided talent and taste for music, which rapidly developed into an absorbing passion for this delightful and refining art. He possessed a voice of rare and exquisite beauty, and was accustomed, when but eight years old, to sing the alto parts in the difficult but very beautiful English gies for male voices. He may be said to have been brought up in an atmosphere of music—surrounded with it at home, and in the constant practice of it abroad. After the loss of his voice, which occurred some years since, he commenced teaching and composing, and also contributed articles in poetry

and criticism to various periodicals. His series of 'Sonnets to the Queen, which appeared in the *Court Journal*, excited at the time much attention.

In 1841 he came to New York with his mother and sisters. One of the latter, Mrs. Edward Loder, a successful pupil of the Royal Academy of Music—an eminent vocalist—is now one of the most able, popular, and fashionable vocal teachers in New York. Immediately on his arrival in this city he became attached to the popular weekly, the *New World*, where his first critical articles created a profound sensation among musical people. He became at once a man of mark in the realm of music and of criticism, and an object of attack from the many who suffered in their professional pretensions at his hands. But hostile combinations never moved him from his course in the expression of his critical judgments, and he at once obtained a position among the first musical critics in the city, a position which he has maintained nearly twenty years.

In 1843 he commenced his first newspaper enterprise, the *Musical Chronicle*, which, from various causes, failed. Shortly after he became joint proprietor, with Charles F. Briggs and Edgar A. Poe, of the *Broadway Journal*, which was acknowledged to be the most brilliant and thorough paper of its class ever published in America. After the secession of Mr. Briggs, he and Mr. Poe became the sole editors.

In 1849 Mr. Watson commenced the publication of the *American Musical Times*. Its merits were flatteringly acknowledged both in Germany and England. He was also the originator of that benevolent and admirable institution, the American Musical Fund Society, and held, for several years, the highest office in its government. He was the working man in the society, and his influence with distinguished artists and his tireless energy built up the Fund until it was firmly established.

Mr. Watson has written and published many admirable and popular songs, duets, glees, piano pieces, etc.; and, in competition with other composers, has won several \$100 prizes. He has published several works, among which his "Ladies' Glee Book," now used in all large and fashionable seminaries, and his "Masonic Musical Manual," are the most prominent and the most popular.

Of Mr. Watson's ability as a lyric poet, the public have had many opportunities of judging. Among the many charming fugitive pieces which have come tripping with a dewy sparkle from his pen amid the hurry and anxiety of his laborious occupations, we have selected the following, which will give a good idea of his powers.

A HALF-FORGOTTEN MEMORY.

I should like to sing of Seville,
But I can not woo the tune!
The air should breathe of passion deep,
And summer days in June.
It should have a peach-like richness,
And a smack of rare old wine,
And lovely forms and flashing eyes
Should beam in light divine,
To show that time in Seville,
When summer days were long,
And a dark-eyed Spanish beauty
Murmured on my heart a song:
'Twas a strange old Spanish melody,
Half Moorish in its strain,
And *Ay de mi!* and *Ay de mi!**
Was ever its refrain.

* *Ay de mi!*—Well a-day.

What a wealth of life I wasted,
Underneath those glowing skies!
Squandered worlds of faith and passion
On those fervent, lustrous eyes!
Music, painting, sculpture moved me
To my being's inmost core;
Beauty's spirit hovering o'er me,
Rose tinged Art's rich treasure-store;
Mingling all with woman's beauty,
Cent'ring all in one sweet face,
Which upon my heart sang lowly
Morn's sweet matin, evening's grace:
'Twas a strange old Spanish melody,
Half Moorish in its strain,
And *Ay de mi!* and *Ay de mi!*
Was ever its refrain.

How I came and how I left thee,
Seville, old cathedral town,
How we wept and how we parted,
I have never rightly known.
Came a lapse upon my lifetime—
Came upon my soul a blight—
And I woke as from a vision
That had passed within a night.
'Twas a dream—and it is ended.
'Twas a madness—it is o'er.
But I hear, through all life's tumult,
Murmurings I have heard before,
Of a strange old Spanish melody,
Half Moorish in its strain,
And *Ay de mi!* and *Ay de mi!*
Is ever its refrain!

UNDYING LOVE.

I trace her name upon the sand
But it will not abide;
For though I trace it o'er and o'er,
Still comes the surging tide,
And leaves no letter of that name so dear,
I traced upon the sand with so much care.
Thus to my secret heart full oft I speak;
O surging tide, how strong! O sand, how weak!
I traced her name upon my heart,
To others all unknown;
And though she died long years ago,
Yet still I am alone!
The surge of time upon my heart still breaks,
But not one letter of that lov'd name takes!
And to my secret heart full oft I speak:
O love, how strong! O boasting time, how weak!

A collection of his lyrical pieces is about to be issued in book form, and will add much to his reputation.

As a musical critic, Mr. Watson brings to his subject a wide and generous culture, genial dispositions, and an unselfish and manly recognition of talent and ability wherever found. He is hearty, earnest, and sympathetic. He writes with a glowing freedom of diction, characteristic of these peculiarities, the sunshine always in the ascendant; yet, when justice to his subject, to art, or to the public demands a severer treatment, his hand is firm in applying the biting caustic or the knife of a most pungent critical analysis, exposition, or sarcasm.

In his social relations he is cordial and devoted, unpretending in manners, with an eye ever ready to detect the humorous, and a delicate sense to extract the delights of social intercourse. He is too young yet and too near for us to venture upon swinging our censor under his beard with a more pretentious freedom at this time.

He has been connected editorially with the *Evening Mirror*, the *New York Albion*, *Frank Leslie's Illustrated Newspaper*, *New Family Magazine*, and other publications.

As early as 1843, while giving instruction in music, Mr. Watson became satisfied that the ex-

clusive system of music publication prevalent in this country was one of the chief obstacles to the introduction of a more generous and general musical culture among us. The expense for an adequate supply of good sheet music being so great, few families are thus supplied. He frequently experienced this difficulty himself, and very many years ago he determined to devise some means whereby he could remedy it.

Accordingly, in 1845, he accepted the editorship of a work called the *Musical World*, published by Homan & Ellis, 385 Broadway, a monthly publication containing sixteen pages of sheet music, which was designed to eventuate into a weekly, to cheapen, and thus popularize music. But the price was too high, and the time was not ripe for the movement; the publishers were not sufficiently impressed with the magnitude and importance of the undertaking, and so the work was allowed to die out through sheer inanition. But this first failure did not discourage him; on the contrary, it only rendered him more determined to carry out his idea at the earliest possible date.

Many circumstances occurred to delay the consummation of the design, but it was finally submitted to several of his friends, among others, in 1856, to Mr. Molyneux Bell, who was solicited by Mr. Watson to join him in carrying the enterprise into effect. Other business operations at the time prevented Mr. Bell from accepting this proposition, except upon the condition of a delay to enable him to finish up and close his existing operations, upon which terms he agreed to commence the enterprise, backing it with ample capital. This plan involved a series of weekly and monthly publications of sheet music, and has taken the form and title of the *Musical Guest*, the *Sacred Musical Guest*, and the *Operatic Musical Guest*, published by M. Bell & Co., 13 Frankfort Street, New York.

Mr. Watson's plan embodies several other features, which have not yet been carried into execution. He is the editor of the *Musical Guest* publications, which have already demonstrated his capacity and fitness for producing a great work.

He decided upon the title *Musical Guest*, as it embodied an appropriate expression of his idea of what he designed his work to be—a welcome guest in every household—and this title was chosen from a number suggested more than five years since; he also fixed upon the style and price.

The following is a description of the *Musical Guest* series of publications:

The *Musical Guest*—The weekly publication embraces every variety of vocal and piano music. For the voice, Italian, German, French, English, and American songs, duets, glees, etc., all the fashionable music of the day, together with old favorite and familiar melodies. For the piano, compositions by the most celebrated living composers, together with studies for practice and every class of popular dance music.

The *Operatic Musical Guest*, monthly, contains in each number all the beauties of some one popular opera, the only omission being the labored recitatives and large concerted pieces, which are never sung in private, and are consequently of no use for parlor performance.

The *Sacred Musical Guest*, monthly, contains the most beautiful sacred compositions for one,

two, and three voices, and choruses, consisting of anthems, sentences, hymns, Te Deums, psalms, etc., for the use either of choirs or for private devotion.

These three works carry out Mr. Watson's system, and contain all that is needed for family use. A year's numbers of the weekly will contain nearly *three hundred selected pieces*, vocal and instrumental, or 634 pages of music. Twelve monthly numbers of the *Operatic Musical Guest* will contain from *ten to twelve operas*—some operas will have to extend through two monthly parts—while a year's volume of the *Sacred Musical Guest* will give a variety of sacred music, unattainable from any other source, except at a vast expense. The three works, together *costing but \$9*, will form a collection of between *six and seven hundred pieces*—a library rarely to be found in any private house, which would cost, at the ordinary rate of sheet music, from \$125 to \$150.

Original contributions from the most eminent authors and composers will appear from time to time, and we can venture to assert that the *Musical Guest* publications will be found invaluable to the young and to the finished pupil, both as a means of study and a source of endless recreation.

The plan of the work is comprehensive, and must become a "standard publication"—one which will be always valuable and pleasantly welcome to the young and the old.

The *Musical Guest* publications are issued in beautifully tinted and illuminated covers. Each number forming an elegant and tasteful ornament for the piano-forte or center-table.

ORGANIZATION, LIFE, AND MIND

BY LEVI REUBEN, M.D.

[CONCLUDED.]

IN a previous paper (*AMERICAN PHRENOLOGICAL JOURNAL*, May, 1859), the conclusion was arrived at, that the chasm between unorganized bodies and organized beings is in nature wholly impassable, save by the power of vitality itself. Insurmountable distinctions between organisms and inanimate objects were found in the qualities of form, size, internal arrangement, and consistence, as relating to the two, and in their chemical composition. The five essential classes of substances which sum up the whole of material or physical Man, and by fresh incorporation of which he is continually renewed, were considered; as also the effete matters through which, spent in manifestation, this physical structure incessantly returns again to the common or inorganic world. The truth was touched upon, that vitality, however, as a sum-total of energies, it may, when uninterfered with, control the development and constitute the health of the physical being, is still fundamentally, necessarily, and always itself dependent on the integrity of the physical and chemical conditions, so that instead of being in the vital realm, "master of the situation," it is always at the mercy of the latter, perfectly manifested only when the material conditions remain intact, but enfeebled or perverted as soon as, in less or greater degree, those material conditions are undermined, and lost when they are suddenly subverted. Upon this common-sense, and at the same time scientifically

proven fact, and condition of human life and health—a truth in itself so obvious that it would require no words of ours, had it not been for the labored dust raised between it and the public eye by a singular sort of transcendental-materialistic theories with which our age abounds—some further light may, perhaps, break in as we proceed.

In the world outside us, an endless succession of movements and other changes goes on. We can cause a movement or change in matter, but whenever we do so, we feel a consciousness of putting forth effort—of exerting force. We are compelled to infer, then, that the changes in external nature are, in like manner, caused by effort—by force. Whether the forces acting have been endowed from the beginning with perpetual succession of potency, or whether they are supplied by the constant fresh influx of creative energy, we need not now stop to inquire. The forces are here; and when a stone rushes to the earth, a whirlwind sweeps its surface, two unlike atoms hurry into combination, or two like atoms hold toward each other with immense tenacity, the actions are of the same sort—involve an expenditure or application of the same *vis*, power, or energy—as when a muscular arm gives terrific velocity to a stone or club, or Dr. Winship overcomes, by his educated iron volition, the earth's strong embrace upon casks of flour. We find in nature impulsive or mechanical forces, repulsion and cohesion, affinity, electricity, and magnetism, heat and light. In all essentials of manifestation, these forces are unlike, distinct, individual. The mere analogist, who can not clearly see asunder nature's clearest diversities, who fancies that spiritual affinities find rule or prototype in affinities of the elements, while, in truth, the latter merely serve as very good metaphors of the former, perverts science to a very lame purpose. So does he who fancies animal magnetism, which doubtless is a real entity of some kind, to be part and parcel with the force that renders the earth a magnet, and directs the needle toward its pole. The fact is, science is a new thing to our planet, and it is not surprising that all should not at first know how to take, or what to make of, the stranger. A disposition to dabble in scientific results seems, however, much more fashionable than their faithful study, or the patient formation of a capacity to appreciate and estimate them aright. It has been said that, in manifestation, the forces above named are distinct; and convenience, clear ideas, practical art and true science unite to keep them so, now—probably ever will. But whether, back of all this manifest and phenomenal distinctness, there may not be a real interchangeability and unity, is a different question, and one I propose now to consider.

Even in Galileo's time, heat began to be considered as but a *motion* of the particles of bodies. Now, the amount of friction, concussion, or other mechanical action that will give rise to a given heat has been experimentally and rigidly measured; it is found that heat enough to raise the temperature of one pound of water 1° of Fahrenheit's scale, requires an expenditure of action or work sufficient to elevate 772 pounds weight through a distance of one foot, or more than one fiftieth part of a horse-power. There is between work and heat always this relation and equivalency. Again, the

the corrosion of so many grains weight of zinc in a galvanic battery decomposes a weight of water exactly the chemical equivalent of the weight of oxyd of zinc formed; on good-sized wires, sends off always the same quantity of electric current (providing there be no waste in the battery itself); by dipping the wires into a decomposing cell electro-plates with an exactly equivalent weight of silver; by making the conductor too small at some point, develops an equivalent amount of heat on that imperfect conductor; by making a slight break in the circuit gives an equivalent number of sparks, or produces attraction and repulsion, that is, motion, in the same ratio; by coiling around a soft iron bar, develops an equivalent degree of magnetism; by placing a living man in the circuit, produces a proportional degree of spasm, pain, insensibility, or other disturbance; by causing the current to leap from charcoal points, generates proportional light and heat; by passing it in sparks through a mixture of gases, causes the chemical union of an equivalent amount of these gases; or by passing it into the muscles of a recent animal or human being will bring out its quota of contortions, and to the value of its intensity, imitates the actions of life.

And what does all this prove? That electricity is the *primum mobile* of the universe, a little divinity, "the right hand of the Deity," or Deity himself, according to the fancy of the various modern devotees of the thunder-god? From all satisfaction in any such conclusions, friend, "I pray thee have me excused!" No: what it does go to prove, is the far nobler scientific conception that, distinct as forces or energies must ever be in their forms of manifestation, they are all really *convertible* into each other, under certain conditions established in the nature of things; hence, that fundamentally they are *ONE*, or offshoots from some single grand source of energy; and that the forms which they shall successively take are determined wholly by the material or bodily conditions upon which they are made to manifest themselves. For, again, we find light following chemical union, and recently, the proof that light, when on the other hand causing chemical union, is consumed or made to disappear in precisely the ratio of the affinity thus brought into action. So we may make gravitation result in motion, as of a descending weight; this, turn a wheel under friction, which shall give heat; this heat, act on a thermo-electric apparatus, generating a current; and so on.

Again, we take the coal deposit from the earth, stored there as the result, ages since, of the absorption of the energies of the sunbeam by growing plants; we burn this coal and find an exact equivalent of heat; this we cause to enter water, boil it, and express itself in repulsion in the steam, and this steam we cause to yield *work* by propelling an engine, and through machinery crushing grains, planing timbers, sawing marble, and so through the list. Human will, acting through human muscles, can start just such trains of force-action—followed by just such conversions in the material world. But *what before this will?* Simply food, without which all powers, save that of pure thought and emotion, fail. Man will think and love into the very jaws of death; but will he, when on the brink of starvation, work, walk, fight,

or mold the surface of his planet to human purposes? What coal is to the locomotive, that, nothing more nor less, is food to man. It has in it the needful stores of energy, by which mind can enable itself to act upon inert matter; and man faithfully feeds the furnace of life for the purpose, little as he can comprehend of the way in which it gets fulfilled.

Much is said of *vital forces*; and, rightly understood, such forces there are in a living organism. First, the little germ grows, divides itself at the same time that it adds to itself, until, in place of a microscopic cell, we have a man or woman, it may be, full of life's activities and accomplishments. Here is evidence of a nutritive force. So, there is a contractile force in the muscles, a nerve force in the nervous system. Other vital forces or principles than these I have not been able to find. These, with the obviously physical and chemical forces, evidently produce the whole play of life, and determine all its results, whether in health or disease. And these forces, we have now seen, seem to be identical with the grand sum of energy in outward nature, save in a change of condition, or *substratum*, that changes the manifestation. There is no possible creation or destruction of *matter*, so philosophers have long told us; but only changes or conversion of its forms. And so, we now find, there is no possible creation or destruction of *force*; but only changes or conversions of its manifestation. Hence, then, all the forces which an organized being, at full life, can exhibit are so much called in from the great sea of energy in nature; this force the individual daily and hourly expends, drawing in new supplies to take its place, and finally restoring the residue to nature from which he had obtained it at the first.

The sum-total of the physical energy which man can thus draw from the world he lives in, through the appointed processes of nourishment and breathing, and the electrical excitation, heat and light acting directly upon his organs, constitutes, when taken together, the volume of his vital power—the amount, but not the tenacity, of his vitality. That tenacity of vitality is a different thing from volume or amount of it, is proved by the long hold upon life enjoyed (or suffered) by many whose energies are at any time but feeble, and who, though often subject to severe maladies, again recover; while many others, having a large volume of life, having abundant powers of immediate execution, may succumb and die under circumstances apparently much less trying to the constitutional vigor. If we make a distinction between life and vitality, it would be that the latter is the inherent possession of vital powers; the former, the manifestation of them in act. In this connection, the idea of Prof. W. B. Powell, of a *life-line*, or conformation of cranium indicating the degree of vital tenacity, and probable length of life, may be named as one of much interest.

That species and parental characteristics determine, in the first place, the form, character, and development of offspring, is a truth too well established to require comment. The germ of the oak will produce an oak; that of the eagle, an eagle; that of man, man; that of a temperament, unless overmastered by another, or by some other condition, the same temperament; and so on. Yet all these

germs are, in their beginning, single cells, that are microscopically small, and to the keenest vision almost or exactly alike. What causes the likeness, the absolute conformity of offspring to the specific and parental traits? We might say, there resides in each species, in each parent, a special *type-force* that controls the development of the physical form of offspring to a pre-determined result. But if we regard physical and vital forces as interchangeable—as essentially one—then it follows that this tenacity of the type, transmitted not to the second only, but to all future generations, must arise from some inappreciable peculiarities of the germ, and of the structural conditions and relations of the parent-system, which affect the unfolding germ in a way not yet understood.

According to the views now presented, we have no warrant for the dogma of the Vitalists, that "life is a forced state," any further than we can say that every body whatever exists in such a state. We do find, indeed, in volume and tenacity of vital forces a quality that, for convenience, may be called *vital resistance* (in that it places the integrity of the organic system for the time superior to certain other forces which, when superior, would perform their work in decomposing it; although, in fact, there is no resistance of either one or the other, but only the sway of the stronger, whenever it is, and because it is, stronger, just as we find through all nature); and this so-called *vital resistance* resolves itself simply into large amount of life-tendency and good life-conditions. Of course, a tendency in any other way, as to destruction of life-conditions will, as soon as it preponderates, at once and inevitably have its way, and, hence, there is no resistance in the case. As well speak of the magnetized bar resisting gravitation, because, for the time, it happens to be upheld by a superior magnetic attraction. For that matter, any two forms of force may appear for the time to struggle against each other, and may, for convenience in speech, be said so to do; but this very struggle, if it be such, is the harmony of nature, by which, as the heavier scale necessarily sinks, the stronger force necessarily predominates, and no real contest ever can or does occur in the case.

Vital and chemical, or vital and physical forces, then, are never antagonistic. Where the stronger attraction or impulsion invariably has its way, and shows its result to the exclusion of all other results, and in nature, inert or living, this is always so, all idea of real antagonism is excluded. We have no proof, again, of any such thing as a "vital principle," or "*vis medicatrix nature*." These antiquated notions of an imperfect science will one day be consigned to the intellectual museum of history, along with *phlogiston*, the "abhorrence of a vacuum," and other fetishes of the ruder worshipers in the temple of science. That fever shall follow the accumulation of effete matters or of infections in the blood, is simply a law of nature, as much so as that of gravitation; it is but a part of the universal plan and harmony by which forces have their effect—always providing they be the highest in the given instance. That inflammation follows an ill-managed burn or an unextracted splinter, is no more an "effort of nature," nor an "effort of the system," than that

when we cut into a thrifty plant its juices *will* exude—because they can not help it—that the air will harden those juices, and organization proceed again under the protection thus afforded; for these changes, too, can not help themselves; the recognized powers of nature produce them, and there is no vital miracle, no mysterious principle, no *fetish* of the physiological imagination, in the case; but simply the appearance, in beautiful succession, of links of phenomena and fruits of law that have been determined "since the world was," and, indeed, long before. Especially, how can those so continually lecture us on the need of "acting in harmony with nature," who teach at the same time that nature and life are themselves not a harmony, but an incessant and sharp discord?

Finally, if organized bodies are thus contrivances for bringing in from external nature, and expending in manifestation, during a period called their life, large sums of physical forces, we are at once led to inquire whether Mind—Intelligence—Soul—are thus accounted for. If man metamorphoses sun-light and gravitation into muscular strength and nervous impulsion, does he thus also obtain the very substance of thought and feeling? There are many, perhaps I should say too many, who *eagerly* answer this question in the affirmative. But how electricity, or light, or gravitation, or any other physical energy whatever, under any circumstances, in any, even the most complicated and curious organism, can become converted into this very *eagerness* which certain human beings are conscious of feeling—into *consciousness* in any form, which knows of feeling, loving, and hating, and takes an otherwise dead and insensible world into its depths of keen and clear realization—into *intelligence*, which can watch the play of phenomena, and reproduce the very laws by which all matter is impelled to its results—into *affection*, which dies for a friend, or *adoration*, which loses itself in a sense of infinite grandeur and goodness—all this, the writer must humbly confess, is wholly beyond his powers of conception or understanding. Between physical and vital forces, there is an actual degree of likeness, community, commensurability. But Mind, and conscious powers like those just hinted at, have no likeness with either the physical or the vital energies, no community of characters, no commensurability of results. Mind sways the vital forces, and guides the type-force to its own pattern; but, so far as science has yet revealed to us, stands infinitely beyond and above them all.

INSTINCT AND INTELLIGENCE.

WE can not close our consideration of some of the more salient facts and principles of mental physiology without reference to that fertile source of knowledge which the instincts and habits of the lower animals afford. Many of the human mental conditions we have glanced at, are seen also in them. They sleep, they dream, they become insane. They have also intermediate states between these. They have their variations in temper, as man has. The horse will weep like his master, and the big tears course as rapidly down his cheeks from grief and pain. In *rabies* the mental character of the horse is wonderfully

changed. If, before the attack of the disease, he had been naturally good-tempered and attached to his rider or his groom, he will recognize his former friend, and seek his caresses during the intervals between the paroxysms of fury, and he will bend on him one of those piteous, searching looks, which once observed will never be forgotten. Mr. Youatt attended a horse in rabies, and remarks: "He would bend his gaze on me, as if he would search me through and through, and would prevail on me, if I could, to relieve him from some dreadful evil by which he was threatened. He would then press his head against my bosom, and keep it there for a minute or more." Yet in the paroxysms, this touching desire for sympathy and solace would change (and that almost instantaneously) into the most maddened fury, or else the most singular treachery. There is the desire for mischief for its own sake, and there is frequently the artful stratagem to allure the victim within his reach. Not a motion is made by the bystander of which the rabid horse is not conscious, nor does a person approach him whom he does not recognize; but he labors under one all-absorbing feeling—an intense longing to devastate and destroy. * * *

While fully admitting the fact that the operations of intelligence in lower animals are the same *in kind* as those of men; and, further, that the instincts of man, where we can truly distinguish them, are the same in principle of operation as those of other animals, Sir H. Holland nevertheless adds, that "we can adopt no definition of instinct and reason which does not indicate their separate nature." On the other hand, Sir Benjamin Brodie is "inclined to believe that the minds of the inferior animals are essentially of the same nature with that of the human race, and that of those various and ever-changing conditions of it, which we term the mental faculties, there are none of which we may not discover traces, more or less distinct, in other creatures."—*Edinburgh Review*.

LEARNING PHRENOLOGY AT HOME.

We are often inquired of by letter if it is "possible for a person to acquire a good knowledge of Phrenology without the aid of a teacher, and if so, what books will be necessary, and the price for the same."

Undoubtedly a competent teacher would be as valuable to the phrenological student as to one in any other department of knowledge; still, the oral teacher is not absolutely indispensable. If a person is above the average in mental clearness and strength, he can learn any science or art by practice and the use of well-written text-books and proper illustrations. Geography hardly requires a teacher at all; the same is comparatively true of grammar or mathematics.

In Phrenology, the location of the organs can be learned by a well-marked bust about as readily as the map sets forth the continents, islands, oceans, seas, lakes, and rivers of the earth. The standard works and the published lectures on Phrenology are quite as adequate to teach the nature of each faculty of the mind, their combinations and modes of activity, as are geographical text-books to describe the nature of the soil, the

productions, the political divisions, the systems of government and religion of the different portions of the world.

There is one point in the study of Phrenology, either with or without a teacher, which is more difficult to master, and that is, learning the real and the relative development of the several organs. This requires practice and good judgment. But these difficulties are not insurmountable. In learning to use a musical instrument, we acquire a little at a time, until we find the keys of the piano or the strings and notes of the violin in the dark, or without using the eyes; so practice teaches us easily to find the phrenological organs, and to estimate their size.

In practical Phrenology, many of the seeming difficulties which loom up before the beginner will be gradually diminished by experience, and produce a readiness and accuracy of judgment which at first would seem impossible.

Most persons become discouraged if they can not play a tune the first time they try the instrument, and many who have read, understand, and believe the philosophy of Phrenology, approach examinations expecting at once to recognize all the minute differences in the developments of the organs; and because they can not achieve the results and feel the confidence of an expert, they withdraw from the effort, discouraged, and perhaps join in the cry of the uninformed multitude, that Phrenology may be true, but not practicable.

As to the proper works, and their price, we would state that those most necessary for the student are, Fowler's Phrenology; Self-Instructor; Memory; Self-Culture; Physiology, Animal and Mental; Combe's Lectures; and the Phrenological Bust. The bust can not be sent by mail. Its price at our office is one dollar; box and packing, twenty-five cents. If the above works are ordered to go by express or freight, or by mail, their prices will be as follows, respectively:

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Fowler's Phrenology.....	\$1 00.....	\$1 25
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Other works are very desirable, and would ultimately be required by the student, viz.:

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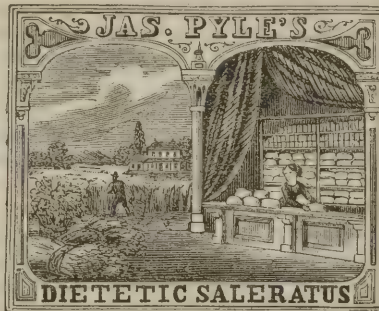
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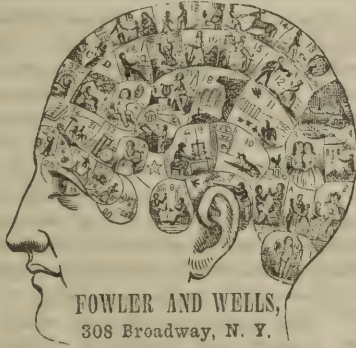
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ROBERT BURNS.

[CONTINUED FROM JULY NUMBER.]

SOME may be surprised to be told that Veneration was a powerful sentiment in Burns. That it *was*, however, seems to me unquestionable. The feeling was there, though its direction was not, in all respects, the one which it commonly takes. In early youth, as he tells in his letter to Dr. Moore, he was a good deal noted for an "enthusiastic idiot piety;" and he afterward studied eagerly those excellent works, *Derham's Physico and Astro-Theology*, and *Ray's Wisdom of God in the Creation*. It is testified by Professor Stewart that "he had a very strong sense of religion, and expressed deep regret at the levity with which he had heard it treated occasionally in some convivial meetings which he frequented." Allan Cunningham says that at Ellisland "he performed family worship every evening." (Lockhart, p. 153.) It was only in natural religion that Burns strongly believed; as to revelation his opinions were unstable, and even skeptical. Nevertheless, it is plain that he highly appreciated the moral doctrines of Jesus, and thought their excellence a strong presumption, at least, for the divinity of his mission. In a letter to Mrs. Dunlop, dated 21st June, 1789, after expressing his belief in an incomprehensible, omniscient Creator, the real and eternal distinction between virtue and vice, and the high probability of a retributive scene of existence beyond the grave, he proceeds to affirm, "that, from the sublimity, excellence, and purity of the doctrines and precepts of Christ, unparalleled by all the aggregated wisdom and learning of many preceding ages, though to appearance he himself was the obscurest and most illiterate of our species—therefore Jesus Christ was from God." As little was he a Calvinist as a Trinitarian. The Old Light clergy were conspicuous marks for his ridicule; and he rejected the doctrines of original sin and the eternal punishment of the wicked. But his organs of Wonder and Veneration being large, he had naturally a leaning toward things invisible,* and both in his letters and in his memoranda we find frequent allusions to the Deity.

"My idle reasonings," he confesses, "sometimes make me feel a little skeptical, but the necessities of my heart always give the cold philosophizings the lie." The cold philosophizings, however, at times prevailed, making him doubt the existence of a future state. "I hate," says he, "a man that wishes to be a deist, but, I fear, every fair, unprejudiced inquirer must, in some degree, be a skeptic. It is not that there are any very staggering arguments against the immortality of man; but, like electricity, phlogiston, etc., the subject is so involved in darkness, that we want data to go upon. One thing frightens me much; that we are to live for ever seems *too good news to be true*. That we are to enter into a new scene of existence, where, exempt from

* "To this hour, in my nocturnal rambles, I sometimes keep a sharp look-out in suspicious-looking places; and though nobody can be more skeptical than I am in such matters [devils, ghosts, witches, etc.], yet it often takes an effort of philosophy to shake off these idle terrors." (Letter to Mr. Moore.) To his friend Cunningham he declares his conviction, that there exist "*esses of the mind*, if I may be allowed the expression, which connect us with, and link us to, those awful obscure realities—an all-powerful and equally beneficent God, and a world to come beyond death and the grave."

want and pain, we shall enjoy ourselves and our friends without satiety or separation—how much should I be indebted to any one who could fully assure me that this was certain.* To another he writes: "Your thoughts on religion shall be welcome. You may perhaps distrust me when I say, it is also *my* favorite topic; but mine is the religion of the bosom. I hate the very idea of controversial divinity; as I firmly believe that every honest, upright man, of whatever sect, will be accepted of the Deity. . . . I despise the superstition of a fanatic, but I love the religion of a man." Burns' Veneration appeared in his strong jacobitical feeling, and his reverence for Sir William Wallace. If he venerated but few of his contemporaries, it was because he thought himself the equal of most of them. No man, however powerful his Veneration may be, ever reveres those whom, under the influence of other faculties, he despises or dislikes. But people of high rank, who paid him attention, he regarded with deep respect. This faculty was doubtless the source of the emotion which he displayed on visiting the tomb of Bruce at Dunfermline. Nor could he, without the inspiration of strong religious feelings, have written such a poem as *The Cotter's Saturday Night*.

Of the organ of Firmness, the portrait of Burns by Nasmyth seems to indicate a larger development than the skull. This faculty when strong gives perseverance, steadiness, and resolution; a tendency to persist in purpose, opinion, and conduct. In these qualities Burns seems to have been rather deficient. "The fervor of his passions," says Mrs. Riddell, "was fortunately tempered by their versatility. He was seldom, never, indeed, implacable in his resentments; and sometimes, it has been alleged, not inviolably steady in his engagements of friendship. Much, indeed, has been said of his inconstancy and caprices." The rapidity with which most of his schemes were abandoned is another proof of this defect. A letter from Dr. Blacklock, for example, received when he was on the way to Greenock with the intention of sailing to Jamaica, overthrew his plan in a moment, and sent him with breathless speed to Edinburgh. He had just written to a friend: "Against two things I am fixed as fate—staying at home and owning Jean conjugally. The first, by heaven, I will not do!—the last, by hell, I will never do!" Yet, when the lovers met, the second of these "*fixed*" resolutions terminated by his giving Jean a written acknowledgment of their marriage! Firmness is of great use in enabling men of strong appetites to withstand their cravings, and reduce virtuous resolutions to practice. In this respect, assuredly, the poet was far from deserving our admiration.

Of Conscientiousness, he had about the same natural endowment as of Firmness. It was well cultivated during his early years by his father, who was a very honest, intelligent, and pious man. In Burns the sentiment was strong enough to make him honest and candid when no opposing impulse interfered, but it was too weak to control him if any strong passion was aroused. As soon, however, as the excitement passed away, the voice

* Letter to Mr. Cunningham, 16th February, 1790. See also Letter to Mrs. Dunlop, 18th December, 1789.

of the monitor compelled him to listen. "There is nothing in the whole frame of man," says he, "which seems to me so unaccountable as that thing called conscience. Had the troublesome yelping cur powers efficient to prevent a mischief, he might be of use; but, at the beginning of the business, his feeble efforts are to the workings of passion as the infant frosts of an autumnal morning to the unclouded fervor of the rising sun; and no sooner are the tumultuous doings of the wicked deed over, than, amidst the bitter native consequences of folly, in the very vortex of our horrors, up starts conscience, and harrows us with the feelings of the damned."

Ideality—the chief organ of poetical feeling—was large in Burns, and his temperament was that which is most favorable to inspiration. He was passionately fond of the beauties of nature, but it was in dreary, solemn, desolate grandeur that he seems to have delighted most. Such a taste I have repeatedly found in persons with large Destructiveness, Cautiousness, and Ideality—moderate Hope, and a susceptible temperament. Burns was especially fond of winter. "This, I believe," says he, "may be partly owing to my misfortunes giving my mind a melancholy cast; but there is something even in the

'Mighty tempest and the hoary waste,

Abrupt and dead, stretched o'er the buried earth,'

which raises the mind to a serious sublimity, favorable to everything great and noble.* There is scarcely any earthly object gives me more—I do not know if I should call it pleasure—but something that exalts me—something which enraptures me—than to walk in the sheltered side of a wood or high plantation, in a cloudy, winter day, and hear the stormy wind howling among the trees and raving over the plain. It is my best season for devotion; my mind is wrapped up in a kind of enthusiasm to Him, who, in the pompous language of the Hebrew bard, 'walks on the wings of the wind.' Such enthusiasm has its source in Ideality, Wonder, and Veneration. Addison's *Vision of Mirza*, a narrative full of Ideality, captivated Burns, as he has recorded, "before he was capable of fixing an idea to a word of three syllables." In many of his poems, such as the *Address to Mary in Heaven*, he displays a strength of Ideality which contrasts strongly with the coarseness of his satirical effusions, inspired by far different feelings.

Burns was less remarkable for wit than for humor. The former is well described by Lockhart as a "peculiar vein of sly homely wit." Humor is held by phrenologists to depend on the organs of Secretiveness, Mirthfulness, and Individuality; while wit is more exclusively connected with the second organ. The poet had little gayety, except under social excitement. "His wit," says Professor Stewart, "was ready, and always impressed with the marks of a vigorous understanding; but, to my taste, not often pleasing or happy."

[TO BE CONTINUED.]

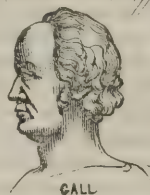
* In the *Vision*, he makes Coila address him as follows:

"I saw thee seek the sounding shore,
Delighted with the dashing roar;
Or when the north his fleecy store
Drove through the sky,
I saw grim nature's visage hoar
Struck thy young eye."

The next stanza refers to his benevolent disposition:

"Or when the deep-green mantled earth
Warm enriched every flow'ret's birth.
And joy and music pouring forth
In every grove,
I saw thee eye the general mirth
With boundless love."

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Contents.

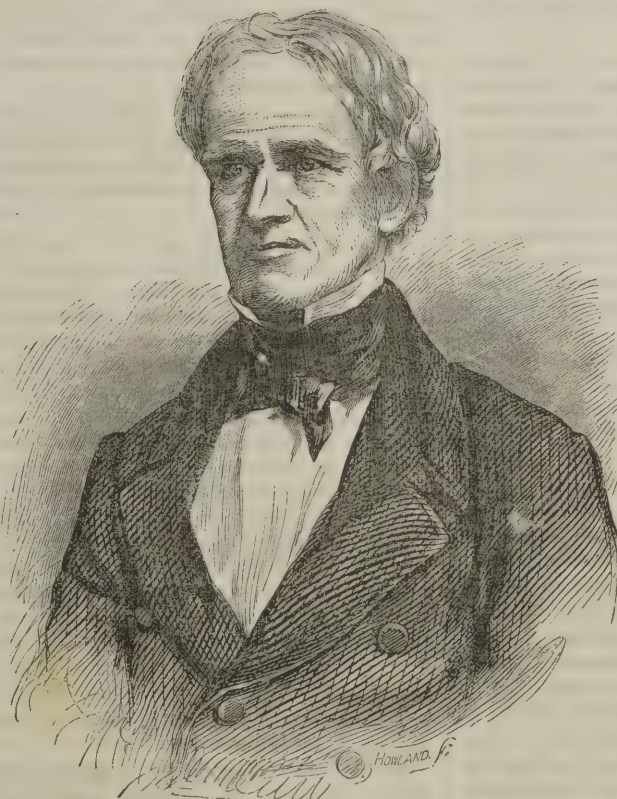
GENERAL ARTICLES :	PAGE	PAGE
Horace Mann	33	Phrenological Character, and
Trades for Young Men.....	35	Biography.....
Phrenology in the Pulpit....	36	Helps and Hindrances. No. 1.
Be a Man.....	37	The Temperaments.....
Robert Burns. Continued....	27	Webster's Pictorial Dictionary
John W. Bulkley. Biography		Autobiography.....
and Phrenological Character.	38	Judge Marshall and his Wife..
Ossian E. Dodge. Portrait,		The Utility of Phrenology....
		Brooks' Monument.....

HORACE MANN.

THAT eminent educator, Horace Mann, President of Antioch College, who has done more for the present and future generations of America on the score of intellectual culture than any man now living, departed this life at Yellow Springs, Ohio, on Tuesday, the 2d of August.

He was born in the town of Franklin, Norfolk County, Massachusetts, May 4, 1796. His father, Thomas Mann, who was a farmer, died when Horace was thirteen years of age, leaving him little of this world's goods, but a better inheritance—the example of an upright life, virtuous inculcations, and an hereditary thirst for knowledge.

His father was a man of feeble health, and died of consumption. Horace inherited weak lungs, and from the age of twenty to thirty years he just skirted the fatal shores of that disease on which his father had been wrecked. This inherited weakness, accompanied by a high nervous temperament, and aggravated by a want of judicious physical training in early life, gave him a sensitiveness of organization and a keenness of susceptibility which nothing but the iron clamps of habitual self-restraint could ever have controlled. As the apostle of education, he has often illustrated the responsibilities of other teachers by the shortcomings of his own.



PORTRAIT OF THE LATE HORACE MANN.

In a letter written long ago to a friend, he says: "I regard it as an irretrievable misfortune that my childhood was not a happy one. By nature I was exceedingly elastic and buoyant, but the poverty of my parents subjected me to continual privation. I believe in the rugged nursing of Toil, but she nursed me too much. In the winter time I was employed in in-door and sedentary occupations, which confined me too strictly; and in summer, when I could work on the farm, the labor was too severe, and often encroached upon the hours of sleep.

"Yet with these obstructions, I had a love of knowledge which nothing could repress. An inward voice raised its plaint forever in my heart for something nobler and better. And if my parents had not the means to give me knowledge, they intensified the love of it. They always spoke of learning and learned men with enthusiasm and a kind of reverence. I was taught to take care of the few books we had, as though there was something sacred about them. I never dogeared one in my life, nor profanely scribbled upon title-pages, margin, or fly-leaf, and would as soon have stuck a pin through my flesh as through the pages of a book. When very young, I remember a young lady came to our house on a visit, who was said to have studied Latin. I looked upon her as a sort of goddess. Years after, the idea that I could ever study Latin broke upon my mind with the wonder and bewilderment of a revelation. Until the age of fifteen I had never been to school more than eight or ten weeks in a year.

"As to my early habits, whatever may have been my shortcomings, I can still say that I have always been exempt from what may be called common vices. I was never intoxicated in my life—unless, perchance, with joy or anger. I never swore—indeed, profanity was always most disgusting and repulsive to me. And I consider it always a climax, I never used the 'vile weed' in any form. I early formed the resolution to be a slave to no habit. For the rest, my public life is almost as well known to others as to myself: and, as it commonly happens to public men,

others know my motives a great deal better than I do."

Under the burning stimuli, which entering upon new fields of knowledge supplied, he forgot all idea of bodily limitations to mental effort; and at the end of his first college year he found himself utterly prostrated by illness, from which neither the resuscitative energies of nature, nor all the care which his laborious life has since allowed him to take, have ever enabled him to recover. What strength he has since possessed has been only the salvage on a wreck.

He was a marked man among his young associates; marked and remembered for those peculiarities of character which have distinguished him ever since; first, bold and original thinking, which led him to investigate subjects without veneration for anything but the truth and right that he found in them; second, a horror of cant and sham which made him attack, with invective and satire, all who resorted to them for selfish purposes.

He sees not only Ten Commandments, but ten thousand. Hence the delicacy of his moral sense; hence his uniform and stern purity of life; hence his uncompromising hostility to the impiousness and sin of immorality of any kind, or by whomsoever committed.

Immediately after commencement he entered his name in the office of the Hon. J. J. Fiske, of Wrentham, as a student at law. He had spent here, however, only a few months when he was invited back to college as a tutor in Latin and Greek.

In the latter part of 1821, having resigned his tutorship, he entered the law school at Litchfield, Connecticut, and was admitted a member of the Norfolk County (Mass.) bar in December, 1823.

An opportunity was offered to Mr. Mann to display his powers as an advocate, and from that time business flowed in in a more copious stream, until he left the profession in 1837.

We believe the records of the courts will show that, during the fourteen years of his forensic practice, he gained at least four out of five of all the contested cases in which he was engaged. The inflexible rule of his professional life was, never to undertake a case that he did not believe to be right. He held that an advocate loses his highest power when he loses the ever-conscious conviction that he is contending for the truth. He used to say that in this conscious conviction of right there was a magnetism, and he only wanted an opportunity to be put in communication with a jury in order to impregnate them with his own belief.

In 1830 Mr. Mann was married to Miss Charlotte, youngest daughter of the late Rev. Dr. Messer, for many years President of Brown University. She died August 1, 1832, and the manner in which he was affected by her death shows most strikingly the depth and strength of his affections.

In 1843 he married Miss Mary Peabody, in whom he found not only a most affectionate and worthy companion, but an earnest assistant and sympathizer in all his educational labors.

In 1827 he was elected a representative to the Legislature of Massachusetts. Yet he was never a political partisan. He loved truth better than he loved any party. It is worthy of remark, that among all his speeches and writings, touching as

they do almost the whole circle of moral, social, and economical subjects, not a single partisan speech or partisan newspaper article of his is anywhere to be found, and for the best of reasons, for he never made or wrote one.

But the act by which Mr. Mann most signalized his legislative life in the House of Representatives was the establishment of the State Lunatic Hospital of Worcester. This benevolent enterprise was conceived, sustained, and carried through the House by him alone, against the apathy and indifference of many, and the direct opposition of some prominent men.

He removed to Boston in 1833, and engaged in the practice of law. At the first election he was chosen a senator from the county of Suffolk to the State Senate. By re-elections he was continued in the Senate for four years. In 1836 that body elected him its President; and again, in 1837, in which year he retired from political life, to enter upon a new and more congenial sphere of labor, and in June, 1837, accepted the office of Secretary of the Board of Education.

Immediately on accepting the office he withdrew from all other professional and business engagements whatever, that no vocation but the new one might burden his hands or obtrude upon his contemplations. He resolved to be seen and known only as an educationist.

It is obvious on a moment's reflection that few works ever undertaken by man had relations so numerous, or touched society at so many points, and those so sensitive, as those in which Mr. Mann was now engaged.

Mr. Mann laid his hand upon the abuses to be corrected, the deficiencies to be supplied, and the reforms to be begun. His first report, and his first address or lecture, both written within the first six months after his appointment, foreshadowed everything that has since been accomplished. A holy chord of the public heart had been touched, and the contemplation of great principles enfranchised the mind from sordid motives. He followed up his victory. His object was to commit the State to great measures of reform and progress before the day of reaction should come. Extensive changes in the law were proposed and carried. Union schools were provided for. Above all, the Normal Schools were established, first under the plea of being an experiment; but long before that hold was released, they made a grasp upon the public good-will, by success achieved and benefits bestowed, which has now incorporated them among the permanent and most valued institutions of the State.

Of Mr. Mann's labors during the twelve years of his secretaryship it is difficult to speak without the appearance of exaggeration. Some of the products, however, are before us. He wrote twelve long Annual Reports, of one of which—the tenth—the *Edinburgh Review* says, "This volume is indeed a noble monument of a civilized people;" and if America were sunk beneath the waves, would remain the fairest picture on record of an Ideal Commonwealth."

Well might he say, as he did in his Supplementary Report, in 1848, that "from the time when I accepted the secretaryship, in June, 1837, until May, 1848, when I tendered my resignation of it, I labored, in this cause, an average of not

less than fifteen hours a day; that, from the beginning to the end of this period, I never took a day for relaxation, and that months and months together passed without my withdrawing a single evening from working hours, to call upon a friend. My whole time was devoted, if not wisely, yet continuously and cheerfully, to the great trust confided to my hands."

Of the results of these labors the educational world seems to have settled down into a clear and unanimous opinion. The labors were great, but they brought forth "an hundred-fold." Many of Mr. Mann's Reports have been republished in this country and in England. His opinions are cited as authority in the Legislatures of the Union, and in the British Parliament, and quoted in Reviews and in standard educational works. "It was my fortune," said the Hon. Anson Burlingame, in a public speech lately made, "to be, some time since, in Guildhall, London, when a debate was going on. The question was, whether they should instruct their representative in favor of secular education. They voted they would not do it. But a gentleman rose and read some statistics from one of the Reports of Horace Mann. That extract reversed the vote in the Common Council of London. I never felt prouder of my country."

On the 23d of February, 1848, Mr. John Quincy Adams, who was a representative from the Congressional district in which Mr. Mann resided, died in the United States House of Representatives, which for almost twenty years had been the theater of his labors. A successor was to be chosen, but where should one be found? Mr. Mann was named, and at once the only question was whether he would accept the offer if tendered.

As soon as elected, he tendered the resignation of his secretaryship to the Board.

In the ensuing November he was re-elected to Congress by an overwhelming majority, receiving eleven thousand out of about thirteen thousand votes, and was re-elected again in 1850, against two opposing candidates.

The principal of Mr. Mann's published works are the ten volumes (octavo) of his Common School Journal; a compilation called Abstracts of the Massachusetts School Reform and Reports; his twelve Annual Reports as Secretary of the Board of Education; his volume of "Lectures on Education;" his "Thoughts for Young Men," a lecture of which some twenty thousand copies have been sold; two lectures on temperance, one addressed to the "poor and ignorant," the other to the "rich and educated;" two lectures on the Powers and Duties of Woman; Fourth of July orations, etc.*

A few years ago, the degree of Doctor of Laws was conferred on Mr. Mann by Harvard College. On the 15th of September, 1852, Mr. Mann was chosen President of Antioch College, a new institution, situated at Yellow Springs, Greene County, Ohio. The trustees had voted that the college be opened on the first Wednesday of October, 1853. Thus from the day Mr. Mann entered public life, he has always been elected or appointed to a new office before the time of his previous election or appointment had expired.

The peculiarities of the college over which Mr. Mann was called to preside, are those for which,

* Which have been collected and published in one large volume, by FOWLER AND WELLS. Price \$1 50.

during the whole course of his life, he has shown the strongest affinity. It is founded on a most liberal basis as to denominational tenets. Those under whose auspices it has been started take the Bible for their rule of faith and practice, rejecting all man-made creeds; they hold that the tree is known by its fruit, and therefore that Christian character and a Christian life are the true tests of Christian fellowship.

The institution is also founded to secure the realization of one of Mr. Mann's most cherished objects during his whole educational career—namely, to give to the female sex equal opportunities of education with those afforded to males.

THE LAST HOURS OF HORACE MANN.

A writer in the *Christian Register* gives the following interesting statement:

"On Monday morning (August 1st) I was allowed to visit him, and my first glance convinced me that the chances were against his recovery. On Tuesday, at five o'clock, P. M., the great soul mounted from the fallen tower. I was with him constantly during the last thirty-six hours of his life, and I must say that I never saw the excellences of his character so fully revealed. All that was craggy, angular, and masculine had already died, and what remained was rich indeed. His real greatness never shone out more than in the death-hour. When he was told that he had but a few hours to live, his brain flashed up with all the glow of his best days, and he talked at least two hours in a strain of almost supra-mortal eloquence. The members of his family, students remaining here during the vacation, and many of his neighbors were called in at his request, and he had for each some word of warning or cheer. It was particularly note-worthy that his remarks to each person had some specific pertinency of adaptation.

"His ideas, and the language in which he clothed them, were really grand, and amazed us all to silence—nay, melted us all to tears. A signal sweetness and tenderness pervaded every word. Not often in one's lifetime does one have the privilege of witnessing so great a scene. I am forced to confess that I never before appreciated the softness of the core that this masculine heart contained."

TRADES FOR YOUNG MEN.

To a young man full of hope, no question comes to his mind with more emphasis than this—How shall I employ my time, or what means shall I adopt to secure a support, and place myself in right relations to the social and business world? As most persons are born without a fortune, this question forces itself upon their consideration as to how they shall direct their energies to the best advantage to secure a living, and also that culture which the mind craves. Though thousands float down the stream of time on the lazy current of the sluggish tide, doing whatever chance gives them to do, and thus pick up a precarious subsistence; and other thousands contentedly settle down to the performance of some drudging, menial employment, scarcely hoping for anything higher or more remunerative, there are yet others, perhaps a minority, who make the question—What shall I do for a living? one of paramount import-

ance in their daily thoughts. Some men are so admirably balanced, so properly organized, that they can do one thing as well as another. Law, divinity, medicine, merchandizing, farming, mechanism, ornamental and economical, art, science, literature, are to them alike easy of acquisition and practice, and, if the person had experience, would succeed in either or all equally well. Another man is endowed with plain, practical common sense; but he has neither ingenuity, invention, imagination, or creative talent of any sort. He may have as great a desire for wealth, honor, and influence as others, but in only one class of pursuits (for which he has an adaptation) can his success and independence be obtained. Anything that is straightforward, demonstrative, and practical he could do; but the moment the business becomes complicated, involved, and intricate; the moment it requires imagination, taste, fancy, polish, or the higher range of intellect, called logical power, he is not at home; all these qualities and conditions are comparatively a dead letter to him.

Another has first-rate mechanical talent in a particular direction, namely, working by the eye, modeling, carving, and the like. Such persons succeed in smithing, stone-cutting, in molding pottery and making anything of irregular forms.

Another man would succeed as a carpenter who would not answer at all as a pattern maker, a modeler, a carver, or smith. One has a mathematical mind and the other a tendency to work by the eye; another has skill for the performance of mechanical work, or that which is artistic, even, but he has a sensitive, delicate temperament and organization, and can not bear to grapple with rough, stern, robust business requiring the exercise of strength, energy, firmness, and manliness of character. He would not like bridge-building, but could make pianoforte keys, inlaid with pearl, polished and perfected. He could make chronometers or music boxes, but locomotives, grist-mills, and heavy machinery in general, would seem coarse, rugged, and unpleasant to him.

Another person is adapted to teach; he has literary and scientific tastes, and a desire to deal in ideas, in facts, not in things. He is willing to labor with the mind, and to be as active and industrious as any man on the list, but thoughts and facts, history and science, are his stock in trade. He can take the mind and build it up in all knowledge; can train it to think consecutively and systematically, but he can not take stone, timber, and iron and erect with these an edifice or machinery. Another is naturally adapted to study the physiology, anatomy, and pathology of the human system. To him the profession of physician and surgeon is indicated, and if he have the energy and courage requisite to meet its cares and perform its duties, this should be his avocation. Another has a legal mind; is well adapted to understand human rights and duties, and to adjust differences judiciously. Many a man can build or operate a locomotive who would fail in building a system of laws, or in administering them. What a man can do, therefore, depends upon his organization; not upon one faculty, but, more or less, upon all. What he can do best, considering health, physical constitution, and mental adaptation—what will be best for his own mental growth, is one fact to be

considered. What will enable him to take the best position in society, and to give to his children the best opportunity for education and proper culture; and what will be the best for his morals and the best for him as a man and an immortal being. Sometimes these conflict; where they do thus conflict, the subject should be seriously considered.

Parents too often think if they can only place their children in a position in which they will be respected and successful, pecuniarily, that they have set them up in the world handsomely, while perhaps the health, the morals, and the real happiness of the child have been mainly sacrificed. He who makes a fortune at the expense of his health, perverts his life. He who makes a fortune at the expense of his morals is immolated. He who strives to follow an elegant and popular vocation because it is very respectable, yet lacking the requisite talent and energy to insure success in it, will poison his life by poverty and the feeling of chagrin and mortification at his subordinate position in his profession. A third-rate lawyer or physician drags his weary way through life unhonored and poor; whereas, perhaps, if he had become a blacksmith, a farmer, or miller, he might have acquired wealth, respect, position, health, and happiness, and been able to have placed his children in a much higher plane intellectually, socially, and morally, than he can to be a half-starved, ignoble lawyer.

This subject of choosing occupations is too important for persons to waste time and labor in doubtful experiments. The fancy often leads a boy to admire a pursuit when he views it from the outside, but having spent a year or two in becoming acquainted with it, he finds it utterly disgusting to him. Few persons study the character of the pursuit in its relation to the character of the boy. The chief thought, generally, is—Is it profitable? Is it easy? Is it respectable? Now there are pursuits which are profitable, easy, and respectable, but which are so unlike, that a given person can not adopt them with equal success indiscriminately. To be a civil engineer is profitable and respectable—though it is not always easy—and there are many persons of good general intellect who are not qualified to become successful engineers. To be a machinist is both respectable and profitable, but there are those who would succeed well as carpenters that would utterly fail as machinists; some would excel as blacksmiths who would not as carpenters, and so on to the end of the chapter.

Now it is the office of PHRENOLOGY to teach the adaptation of persons to pursuits, to point out avocations for particular persons, to determine what line of life would be best calculated to promote the health, happiness, morality, and pecuniary success of the individual.

A young man recently came to us for examination. We told him he should get an education and follow a profession, which we named. He remarked that he had been brought up a merchant, and had just attained his majority with the liberty of acting for himself; that to be educated was always his desire, but his friends had devoted him to business. Now, however, being encouraged by the examination to follow his instincts, he was resolved to resign his situation in the store and devote himself to study. This he has since done.

The last five years may not have been lost to this young man, but probably could have been better employed for his educational development and preparation for the profession which is to make up his life-labor.

It gives us pleasure to know that parents are becoming more interested in Phrenology every year, as a means of aiding them not only to manage and govern their children, but to select a pursuit best calculated, all things considered, to promote their character, their happiness, their health, and their success; and our office business shows every year a greater proportion of children and young persons than formerly. This is as it should be. No child exists whose training, health, and habits might not be improved by a phrenological examination, and no young man should think of selecting an occupation without first consulting the teachers of the science. If they are poor, and can ill afford the expense, so much the more need of having a right start in the right direction. Only the rich can afford to lose time and make mistakes on the subject of choosing occupation.

PHRENOLOGY IN THE PULPIT.

[We give the concluding portion of the sermon of Henry Ward Beecher, from the text, "Abhor that which is evil; cleave to that which is good."]

I REMARK, in the fourth place, that in order to fulfill this command, we must give all our feelings and education, so that the things that are right and wrong—the principles, and the qualities, and the actions—may be predetermined. In other words, there are some things which we learn to meet instantly with approbation and with gladness; and there are other things which we know instantly to be wicked. But this power of discrimination between right and wrong is the result of training. When a child comes into life it does not know whether any particular action is right or wrong. It is only by education that it can learn the difference between that which is good and that which is evil. We should therefore make it our constant study to learn what things in life are according to the law of justice, of truth, of benevolence, and of rectitude, and what things are contrary to this law; and then, when we have determined these things by experience, we are prepared to take the legitimate steps in the exercise of the feelings of which we have been speaking.

Again; we must teach ourselves to meet evil without parleying—with instant and unhesitating rejection. A man should be so trained that there are no secondary questions in respect to the nature of the good or bad he meets. For instance, he should be so trained that he will have no hesitation in pronouncing a lie evil. No man, on looking into the face of a serpent, is ever beguiled for one moment by its beauty and lubricity. Birds may be so beguiled, but men are not. The instant a man sees a serpent he feels that it is poison, and protects himself against it. So if a man performs toward us or others a dishonorable act, our repugnance should be roused up by that act, and we should feel it to be wrong with as little hesitation as we would feel that a serpent was poison, if we should see one. When we find a serpent lying in our path, we make haste to destroy it; and in our intercourse with man, our souls ought to be so

trained that when we come into contact with wrong, we shall blast it at once. The instant we see things that are foul and mean, no matter in whom, that instant should be the instant of their condemnation and their destruction. There is nothing more dangerous than for a man to say, with reference to any matter involving the question of right or wrong, "Let us examine it." I know it is the first impulse of a generous nature not to condemn instantly; but in nine hundred and ninety-nine cases out of a thousand, and once more, whenever a question of right and wrong is presented to a man, he should not stop and say, "Let me consider upon it. May I not have been deceived?" Whatever things in the matter of truth, whatever things in the matter of honor, whatever things in the matter of purity, whatever things in the matter of worship, whatever things in the matter of goodness, whatever things in this whole scale of virtues, are presented to your mind, and your first impression of them is that they are wrong, let that be the end of it; and if you make a mistake, let it be on that side, and not on the other.

We must put decision, too, in our moral dislikes. If we do this, we shall seldom be tempted. If we have once come to the habit of feeling vigorous and intense disapprobation of things evil, we shall be in but little danger of being drawn astray by them. But no man can come into such a habit who is limber-backed in his dislikes. I have seen men whom it seemed to me no amount of pressure could get up to the manhood of a real indignation. I have seen men that thought stealing was bad, who, on witnessing it, would say, "Oh, well, we must not be too severe in our condemnations." They thought lying was bad, but when a case of lying was brought to their notice, they would say, "Yes; but you know that the provocation was strong." They thought that to break a man's solemn word was very bad, but if a man broke his oath they would say, "True; but we must look at these things leniently."

There is a kind of weak-backed charity in the world which is forever trying to make out that a thing is not what it is. There is a want of robust and seathing indignation toward things wicked and mean. This kind of spurious charity has crept much into the church; it is so much easier for a man to pass these things by without notice than to battle with them; it is so much easier for a man to put up with these things than to carry himself daily in such goodness and purity as to make it consistent for him to condemn what is bad in others.

A man who does not know how to hate iniquity, who does not know how to abhor evil, does not know how to love what is good. When God speaks of evil things, he does not mince matters. When God speaks, he says, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." When God speaks, he tells a thing just as it is, and says just what he means. There is nothing more contemptible than these limpsy men, who are to be found nowhere; who are really neither on the side of the good or the bad, but on both sides: who are rather sorry when wrong is done, and rather glad when good is done. Give me a man or no man. These neuter men, these moral units, are utterly and inevitably

distasteful, not alone to men, but especially to men who are like God, because they are distasteful to him also.

And in this matter, I remark only once more, we are not to limit our detestation to those things which happen to come in conflict with our interests. Where an evil is charging upon a thing of our own, we are liable to deception. If a man is indignant when his family is invaded, when his till is robbed, when his ship is appropriated, when his name is injured, when his station in society is taken away from him, or made uncomfortable, men say, "Of course, that is right enough." But let a man take up the cause of those who have none to defend them; let a man say, "I am strong, but these are weak, and I will take their part;" let a man go out of the circle of his own interests, and look upon the ignorance of his fellow-men, and upon the wrong done to them by reason of their ignorance, and undertake to protect them from imposition; let a man whose warm heart beats with compassion, say, "I will make myself the universal defender of those who are oppressed and down-trodden, for I am more indignant when I see wrong done to others, than when it is done to me;" let a man do and say these things, and the feeling which he professes to have is supposed to be merely speculative.

It is generally supposed that there is no moral quality that rises to the dignity of being really heroic or magnanimous. The idea would be scoffed and derided by many sanctified sinners. But those who teach that there is no such thing as disinterested benevolence; that there is no such thing as a man's disinterestedly becoming a champion for the rights of other men, are infidel both to the letter and spirit of the Gospel. They carry the Bible just as beech-trees carry last year's leaves through the winter, not being able to shake them off, though the leaves are dead all the time.

If a man smites you, you can stand it; but let him smite your neighbor, and you are bound to flame like Mount Sinai. Get the thing out of the reach of self-interest, and then is the time for the exhibition of true manly virtue and Christian development. When you are borne on by a dislike of moral qualities, you will find yourself easily tempted to commute, and it will not be so easy, by-and-by, for you to hate the evil as to hate the doer of the evil. You must put a double, a triple guard upon yourself in this respect. The command is to hate evil—the evil act, the moral quality of evil—and to love goodness; and though you should, for the first moment, mingle the man with his deed, you should immediately fall back, remembering the declaration, "Vengeance is mine, I will repay, saith the Lord." Confine yourselves, in your likes and dislikes, to that which is right and wrong, good and bad, virtuous and vicious.

DON'T GRUMBLE.—He is a fool that grumbles at every mischance. Put the best foot forward, is an old maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as you can.

BE A MAN.

"BE A MAN," by filling the place you are in. If you are a man, be a man, every whit a man. If you are not a man, glory in this; be a woman in the true sense of the word. If you are a youth or child, do not disdain those productive, disciplinary years. Are you poor or rich, humble or honored, citizen or magistrate, be your position what it may, if you can not improve it, show yourself a man in it.

To the young I say, do not make haste to become men prematurely; but seek to become the best specimens of youth. Men's garments do not become boys; youth is the stepping-stone to manhood, the apprenticeship of life.

God has adapted responsibilities to relations, and these to natures and spheres. Seek to show yourselves true to the nature and sphere you are in; it is thus you will prove yourselves to be men in the best sense. Let us magnify the position we are appropriately in, and show ourselves to be the noblest specimen of what God made us to be.

"BE A MAN," by cultivating yourself. There is need of a sound body, invigorated by habits of virtue and healthful enterprise; but there is more need of a noble mind, disciplined by culture and subject to principle. This is essential to the highest state of manhood. Uncultivated mind, like unsubdued soil or brute strength, fails of its highest productiveness. The whole mind and heart needs thus to be developed and disciplined. We can not show ourselves men in any true sense till we raise our standard of thinking, of acting, and purpose to the highest practicable point; and to gain this high ground we must make a covenant with labor, we must resist temptation, and put the heel upon the neck of inordinate appetite and indulgence. We must store the mind and taste with what is useful and wholesome; we must be able to go from cause to effect, and from effect back to cause, upon the strong chain of reasoning; and we ought to know how to form those chains by close links of logic. We measure men, not by stature, nor station, nor by age, nor sex, nor circumstances, but by cultivated powers, and the success with which they are able to bring those powers to bear upon the noblest interests of earth.

"Be men" in honor and liberality. Always do your part, and more than your part, if need be. Be noble, and generous, at large hearted; I do not say you will be rich here nor hereafter; that will depend upon the spirit and motive in the case. But it is wise to be just, and magnanimous, and benevolent always. Be not mean, but always men! Never let others pay your bills, either in the house of God or elsewhere. Don't nod the deacon along when the contribution-box comes, nor cast thither a three-cent piece and a copper, one for conscience and the other for sound. This is small for the man, for the child even.

"BE A MAN" in your dealings. Be honorable, be honest with all. Some have no higher standard of conduct than human statutes. They take advantage of another's ignorance; are ready to overreach in trade; are hard upon creditors; will sell injured articles for those which are perfect, and give you bad weight and measure in addition. Be open, be honest, be upright.

Never stoop to what is treacherous or vile; it is infinitely bad policy. There is a law that precedes all human enactments, to which all are amenable; learn this higher law, and be governed by it in the dark as well as in the light, where no law reaches, as well as where government reigns.

"BE A MAN" in meeting the responsibilities of life, not in words, but achievements; not in promises, but practices. Every man has responsibilities; every citizen is a sovereign, and our sovereigns are all servants; and in this pregnant age, when mighty principles are being transferred to future generations, we need men, true men, well read, strong and stable, capable of comprehending the age and its responsibilities; not pretenders nor politicians, nor gentlemen, but men of the true stuff and stamina. I have done with words, platforms, resolutions. I want principles, character, deeds, that will not lie or die, but that embody themselves in wise, prudent, energetic action. We want men whose zeal has wisdom, who bow to no mandates but those of truth and principles; who can not be bought nor bribed with mountains of gold. When God gives us a reformation he gives us a Luther; a revolution, a Washington. It is men that the world wants. Therefore be a man.

ROBERT BURNS.

[CONCLUDED FROM THE SEPTEMBER NUMBER.]

The organ of Imitation is large. I know not whether Burns indulged in mimicry; but certainly he was prone to imitate the style of books that were familiar to him, and he readily caught the spirit of the old songs of Scotland. From this source came the dramatic power which characterizes some of his humorous productions, such as *The Twa Dogs*, *The Holy Friar*, *The Jolly Beggars*, and many of his songs. He had an extraordinary tact in assuming for a time the feelings of others—identifying himself with them—and giving expression to their feelings in forcible and striking language. One great excellence of his songs consists in the admirable adaptation of the words to the tune. "When his soul," says Sir Walter Scott, "was intent on suiting a favorite air to words humorous or tender, as the subject demanded, no poet of our tongue ever displayed higher skill in marrying melody to immortal verse." For these talents, Imitation is believed to be indispensable.

The intellect of Burns was one of unusual power. The anterior lobe of his brain projected in a striking degree, and the frontal sinus probably did not exceed the ordinary size. Individuality seems to have been the largest of the intellectual organs. From this, and Eventuality, which is very little inferior to it, originated the remarkable acuteness of his observation and the vividness of his descriptions. There is nothing general in the pictures which he draws; every object is given with a distinctness and detail which make us almost imagine that the scene itself is before our eyes. Burns' love of knowledge was very strong, and had the same origin. In youth, as his brother Gilbert relates, he read such books as he could procure, "with an avidity and industry scarcely to be equaled." "No book," it

is added, "was so voluminous as to slacken his industry, or so antiquated as to damp his researches." His penetration into the feelings and motives of others arose from Individuality and Secretiveness, joined to the strength of his own faculties in general. The first gave readiness in noticing and remembering facts; the second enabled him to dive beneath appearances; and the third furnished the consciousness, and hence the full comprehension of every faculty which actuates mankind.

He was fond of traveling, and of visiting scenes renowned in history and song. "I have no dearer aim," he tells Mrs. Dunlop, "than to have it in my power, unplagued with the routine of business, for which Heaven knows I am unfit enough, to make leisurely pilgrimages through Caledonia; to sit on the fields of her battles; to wander on the romantic banks of her rivers; and to muse by the stately towers or venerable ruins, once the honored abodes of her heroes." This wish he afterward in some measure accomplished. Its principal source was his powerful Locality. By means of the same faculty he "made a good progress" at school in mensuration, surveying, and dialing.

The organ of Tune is full; but of his musical capacity I find it difficult to judge. Though his teacher mentions that in childhood he could hardly distinguish one psalm-tune from another, it is evident that afterward he was fully alive to the beauty of the sacred music of Scotland:

"Perhaps *Dun Deo's* wild warbling measures rise;
Or plaintive *Martyrs*, worthy of the name:
Or noble *E'gin* beats the heavenward flame,
The sweetest far of Scotia's holy lays:
Compared with these Italian trills are tame;
The tickled ears no heart-felt raptures raise;
Nae unison have they with our Creator's praise."

Though Burns had no taste for the mere technicalities of music, he was fond of airs simple and expressive. "My pretensions to musical taste," he writes to Mr. Thomson, "are merely a few of nature's instincts, untaught and untutored by art. For this reason many musical compositions, particularly where much of the merit lies in counterpoint, however they may transport and ravish the ears of your connoisseurs, affect my simple lug no otherwise than merely as melodious din. On the other hand, by way of amends, I am delighted with many little melodies which the learned musician despises as silly and insipid." I shall not pretend to say whether the taste of Burns or that of the connoisseurs was the better. The development of the organ of Tune, though not great, was, I think, sufficient to have enabled him to display, after due cultivation, a fair amount of musical talent. Such cultivation, however, it certainly never received.*

Respecting Comparison and Causality I have nothing to remark, except that they are indispensable ingredients in a character so sagacious as that of Burns. There is something ludicrous in the surprise of Dugald Stewart, at the distinct conception which Burns formed of the general principles of association, from a perusal of Alison's work on Taste. The poet's letter to Mr. Alison on this subject deserves to be quoted. "I own, sir, that, at first glance, several of your propo-

* See Chambers' Life of Burns, 1st ed., vol. I., p. 66.

sitions startled me as paradoxical. That the martial clangor of a trumpet had something in it vastly more grand, heroic, and sublime than the twingle-twangle of a Jew's harp; that the delicate flexure of a rose-twig, when the half-blown flower is heavy with the tears of the dawn, was infinitely more beautiful and elegant than the upright stub of a burdock, and *that* from something innate and independent of all association of ideas; these I had set down as irrefragable orthodox truths, until perusing your book shook my faith." Allan Cunningham doubts if Burns' faith was really shaken. To me it seems evident, from the very nature of the objects contrasted—the trumpet and Jew's harp, the rose and bare stub of a burdock—that he was merely complimenting the philosopher, and continued to hold as firmly as ever his former and rational conviction.

Burns had much logical power; but it is hardly necessary to say that, as a reasoner, he had little opportunity of making any notable display.

I have thus endeavored to give an impartial account of the character of Burns, and to trace its various features to their origin in his brain. Although the subject is by no means free from difficulty, and its treatment in this essay is imperfect, I venture to hope that the candid reader will allow that the skull of Burns goes a far way to confirm the truth of Phrenology.

OBSERVATIONS ON THE SKULL OF BURNS.

BY GEORGE COMBE.

[The Tables of Measurements, etc., which belong to this paper, will be found in a former number; to avoid unnecessary repetition they are omitted here.]

The cast of a skull does not show the temperament of the individual, but the portraits of Burns indicate the bilious and nervous temperaments, the sources of strength, activity, and susceptibility; and the descriptions given, by his cotemporaries, of his beaming and energetic eye, and the rapidity and impetuosity of his manifestations, establish the inference that his brain was active and susceptible.

Size in the brain, other conditions being equal, is the measure of mental power. The skull of Burns indicates a large brain. The length is eight, and the greatest breadth nearly six inches. The circumference is twenty-two and a quarter inches. These measurements exceed the average of Scotch living heads, *including the integuments*, for which four eighths of an inch may be allowed.

The brain of Burns, therefore, possessed the two elements of power and activity.

The portions of the brain which manifest the animal propensities are uncommonly large, indicating strong passions, and great energy in action under their influence. The group of organs manifesting the domestic affections (Amativeness, Philoprogenitiveness, and Adhesiveness) is large; Philoprogenitiveness uncommonly so for a male head.

The organs of Combaticiveness and Destructiveness are large, bespeaking great heat of temper, impatience, and liability to irritation.

Secretiveness and Cautiousness are both large, and would confer considerable power of restraint, where he felt restraint to be necessary.

Acquisitiveness, Self-Esteem, and Love of Approbation are also in ample endowment, although

the first is less than the other two; these feelings give the love of property, a high consideration of self, and desire of the esteem of others. The first quality will not be so readily conceded to Burns as the second and third, which, indeed, were much stronger; but the phrenologist records what is presented by nature, in full confidence that the manifestations, when the character is correctly understood, will be found to correspond with the development, and he states that the brain indicates considerable love of property.

The organs of the moral sentiments are also largely developed. Ideality, Wonder, Imitation, and Benevolence are the largest in size. Veneration also is large. Conscientiousness, Firmness, and Hope are full.

The Knowing organs, or those of perceptive intellect, are large; and the organs of Reflection are also considerable, but less than the former. Causality is larger than Comparison, and Wit is less than either.

The skull indicates the combination of strong animal passions, with equally powerful moral emotions. If the natural morality had been less, the endowment of the propensities is sufficient to have constituted a character of the most desperate description. The combination, as it exists, bespeaks a mind extremely subject to contending emotions—capable of great good or great evil—and encompassed with vast difficulties in preserving a steady, even, onward course of practical morality.

In the combination of very large Philoprogenitiveness and Adhesiveness, with very large Benevolence and large Ideality, we find the elements of that exquisite tenderness and refinement which Burns so frequently manifested, even when at the worst stage of his career. In the combination of great Combaticiveness, Destructiveness, and Self-Esteem we find the fundamental qualities which inspired "Scots wha hae wi' Wallace bled," and similar productions.

The combination of large Secretiveness, Imitation, and the Perceptive organs gives the elements of his dramatic talent and humor. The skull indicates a decided talent for Humor, but less for Wit. The public are apt to confound the talents for Wit and Humor. The metaphysicians, however, have distinguished them, and in the phrenological works their different elements are pointed out. Burns possessed the talent for satire; Destructiveness, added to the combination which gives Humor, produces it.

An unskillful observer, looking at the forehead, might suppose it to be moderate in size; but when the dimensions of the anterior lobe, in both length and breadth, are attended to, the Intellectual organs will be recognized to have been large. The anterior lobe projects so much, that it gives the appearance of narrowness to the forehead, which is not real. This is the cause, also, why Benevolence appears to lie farther back than usual. An anterior lobe of this magnitude indicates great Intellectual power. The combination of large Perceptive and Reflective organs (Causality predominant), with large Concentrativeness and large organs of the feelings, gives that sagacity and vigorous common sense for which Burns was distinguished.

The skull rises high above Causality, and

spreads wide in the region of Ideality; the strength of his moral feelings lay in that region.

The combination of large organs of the Animal Propensities, with large Cautiousness, and only full Hope, together with the unfavorable circumstances in which he was placed, accounts for the melancholy and internal unhappiness with which Burns was so frequently afflicted. This melancholy was rendered still deeper by bad health.

The combination of Acquisitiveness, Cautiousness, Love of Approbation, and Conscientiousness is the source of keen feelings in regard to pecuniary independence. The great power of his Animal Propensities would give him strong temptations to waste; but the combination just mentioned would impose a powerful restraint. The head indicates the elements of an economical character, and it is known that he died free from debt, notwithstanding the smallness of his salary.

No phrenologist can look upon this head, and consider the circumstances in which Burns was placed, without vivid feelings of regret. Burns must have walked the earth with a conscientiousness of great superiority over his associates in the station in which he was placed; of powers calculated for a far higher sphere than that which he was able to reach, and of passions which he could with difficulty restrain, and which it was fatal to indulge. If he had been placed from infancy in the higher ranks of life, liberally educated, and employed in pursuits corresponding to his powers, the inferior portion of his nature would have lost part of its energy, while his better qualities would have assumed a decided and permanent superiority.

The phrenologists, and the world at large, ought to feel themselves greatly indebted to the surviving relatives and executors of the poet and his wife, for procuring the cast which has formed the subject of these observations.

JOHN W. BULKLEY.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

JOHN W. BULKLEY, the active and influential Superintendent of Schools for the city of Brooklyn, holds an enviable rank among the prominent educators of our country, and is now about fifty years of age. He is a native of Fairfield, Conn., and obtained his earlier education in a New England public school. Thrown upon his own resources at an early age, his attention was first directed to a mechanical pursuit. This, however, he soon abandoned. Having a strong love for books, and being of a serious turn of mind, he resolved upon a course of study for the ministry. He was doomed, however, from ill health, to disappointment, and by the advice of his friends and physician, he gave up the idea of pursuing a professional course, and accepted a situation as teacher in his native town, where it soon became apparent that he was eminently fitted for the duties of this noble and arduous profession. He addressed himself earnestly to an examination of the various systems of instruction, opened a correspondence with some of the most distinguished educators of the country, and began the collection of a teachers' library. He soon attained, by his untiring zeal and intelligent action, a place in the front rank of his profession.

After about eight years of labor in his native town, he received a pressing invitation to remove to Troy, N. Y. This he accepted. Here he opened a private seminary, and met with decided success. While in Troy he received an appointment as principal of a public school in Albany. In this new sphere he found ample scope for all his energies. After spending some twelve or fourteen years in Albany, he received the appointment of principal of a large public school, now known as No. 19, in Brooklyn, E. D. Before receiving this appointment, he had been tendered and earnestly requested to accept the charge of one of the most flourishing academies in the State. This was most complimentary to him, as it was tendered by strangers, without the previous knowledge of himself or his friends, the offer being based entirely upon his general reputation.

His success as a teacher culminated in the organization of the noble school standing on the corner of South Second and Tenth streets, Brooklyn, E. D., where he remained nearly five years, achieving a noble success and winning golden opinions on every hand. While connected with No. 19, he was instrumental in organizing a Saturday Normal School for Williamsburgh, of which he was appointed principal, a position he held until the school was removed to Brooklyn, and there merged in one general school for the consolidated city. Of this new school he was unanimously appointed the head.

On the consolidation of Williamsburgh, Brooklyn, and Bushwick, Mr. Bulkley was chosen City Superintendent of Schools. This place he has now held about five years, and has been twice re-elected with great unanimity to the same important and responsible trust by the Board of Education.

While residing in Connecticut, Mr. Bulkley commenced the work of reform in the schools of that State, and was successful in exciting a new interest there. On his removal to the State of New York, with a few friends of kindred spirit, he entered on the work of educational reform. An agent was employed and paid by these gentlemen to go out and lecture on the subject, and thus, if possible, awaken the attention of the people and prepare the way for an educational convention. This was accomplished. A convention was held in Utica in May, 1837, composed of delegates from every part of the State. The late Hon. Jabez D. Hammond was chosen President. At this meeting, Mr. Bulkley delivered an able address.

Here a State Association was formed, and he was chosen Chairman of the Executive Committee. This movement was auspicious; a correspondence was opened with leading men throughout the State; county and town associations were formed and public attention aroused. In 1845, while resident in Albany, the question of a State Teachers' Association was discussed by the teachers of Albany and Troy. Mr. Bulkley was appointed Chairman of a Committee of Correspondence, to call a State Convention for considering the subject. This body met at Syracuse, and was largely attended by teachers of all grades from every part of the State. Of this Convention Mr. Bulkley was chosen President, and the manner in which he acquitted himself in this responsible station was a subject of general admiration.

A State Teachers' Association was decided on

by the Convention, and he was chosen President of the first State Teachers' Association ever organized in this country. Thus, by his far-seeing and intelligent policy, New York was made to take the lead, chiefly under his direction, in the development of these important organizations.

This association gave birth to the first Teachers' journal in the United States. Of the New York *Teacher*, Mr. Bulkley has been one of the editors from the commencement, and for some years Chairman of the Board of Editors. When the Free School question came up in 1849, he stood shoulder to shoulder with the friends of that movement, and did good service in the cause. In view of his character as an educator, his success as a teacher, and his earnest devotion to the common cause of educational reform, Hamilton College conferred on him the honorary degree of A.M.—a well-deserved tribute. At the close of his labors in Albany, a public dinner was given in his honor, at which the Mayor of the city presided, and which was attended by many of the leading educators, professional men, and citizens.

As we have already remarked, Mr. Bulkley is a self-made man. As a teacher, he is energetic and devoted; as a school officer, he is faithful, courteous, and popular with the Board and the schools. He is a close observer of men and things, warm hearted, confiding, and benevolent; as a husband and father, affectionate and kind; as a professor of religion and an officer of the church, he walks worthy of his high vocation. Who does not honor and respect the man of talents and character who devotes the flower of his youth and the strength of his manhood to a calling, however humble, in which he may do the most good to his race? Such a man leaves an impression on the age in which he lives; he takes his stand among the benefactors of his kind; he magnifies his office, and makes it honorable."

Mr. Bulkley has made four able annual reports, from the concluding pages of the third of which we make the following extracts, which give a good idea of his style and habits of thought:

"Every intelligent and impartial American citizen, who is acquainted with the character of our institutions and the principles of our government, must acknowledge, that at the very foundations of the whole superstructure are the Public Schools of the country; and that no substitute has been or can be devised, adapted to the wants of society, which can perform their mission.

"The private school was not intended for the masses; it is not equal to their wants, and never can be. In its nature it is exclusive, undemocratic in character, and not in sympathy with the wants of the people, as a whole, in the education of their children. It was not instituted for the poor, but for those who could pay for private instruction. Here, then, we do not find the provision needed for our wants. Another class of schools has arisen and found friends, who, for various reasons, have given them their sympathy and support. But sectarian schools, even if they were well maintained by all of the various Christian denominations of the country, would leave a large majority without the necessary provisions of an education. Schools of this character, however excellent in many particulars, can not but be narrow and illiberal in their policy, and wanting

in many important particulars, as schools for the country.

"Again, if we examine that large class of institutions known as Charity Schools, or Voluntary Associations, we shall find that they can not supply the wants of general public education. They may afford provision for certain classes, which might otherwise grow up in ignorance, they may supply the elements of an education to those who are friendless and homeless, and thus save them from idle and vicious habits, and prepare them for respectable homes and general education; still, they can supply the wants of only a few, and of particular classes. But if their provisions were ample for the wants of the masses, still they would fail to accomplish the great work of general public education.

"The independent American citizen would scorn to receive an education for his children at the hands of public or private charity. He claims an education for his children as his right, secured to him by the laws of the land. It is our duty, as well as sound policy, to make our schools, not simply equal to private seminaries, but superior to them. They must be comprehensive, thorough, and practical in their course of instruction, adapted to the development of the physical, intellectual, and moral character of the young, and equal to the work of preparing our youth to enter intelligently upon the duties of life, in any sphere of action.

"This kind of education is demanded by the character of our institutions and the spirit of the age. It will contribute to the prosperity and permanency of our Government, more than standing armies and powerful navies, the indispensable auxiliaries in upholding the monarchical governments of the Old World.

Mr. Bulkley was elected President of the National Teachers' Association for 1860, at its late meeting at the Smithsonian Institution, Washington, D. C.

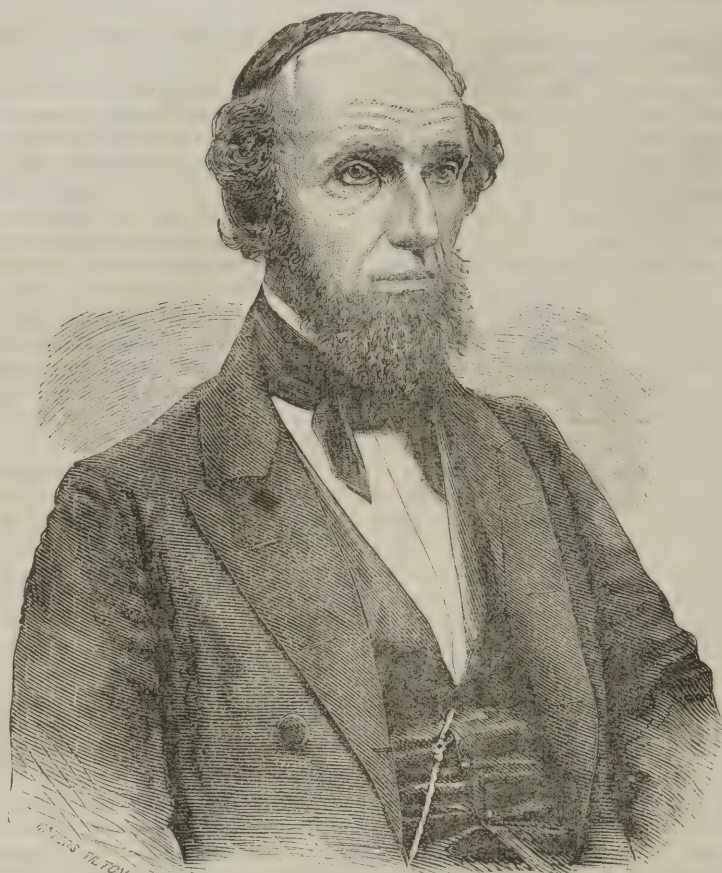
PHRENOLOGICAL CHARACTER.

[The following character was dictated to our reporter from the head without any knowledge of the name or pursuit of the subject.—EDS. PHREN. JOURNAL.]

Your head is too large for your body, and having a strong tendency to think and to live through the mind, your brain taxes the body too severely. If your pursuit requires you to labor with the mind intensely, you are obliged to lay by, hold up, and let the physical reservoir fill up occasionally: still, you have the elastic, wiry, and enduring element, so that you stand hardships well, provided you take only as much as you can carry at once; but you are continually liable to overdo; you take on more care and responsibility than you can well endure.

From childhood you have been remarkable for your energy of thought, for your disposition to reason, to gather knowledge and use it. You have had a tendency, also, to take responsibilities, to be where the work was the hardest and the most difficult. If you are connected with mercantile business, nearly every one in the store comes to you for information about what to do, what has been done, and how to accomplish what has to be done, and wherever you are you not only feel like taking responsibility, but everybody feels like throwing it upon you.

Your mind is remarkably industrious; you find



JOHN W. BULKLEY, SUPT. PUB. SCHOOLS, BROOKLYN.

it very difficult to shut up your mind as you would a store and retire to rest and to recreation. You are apt to carry your cares, and your business, and your unsolved problems to your table and to your field of recreation, and into the social circle; and you sometimes seem absent-minded because you are thus laboring. You should learn to unbend your mind as much as you can, and take your regular hours for occupation, and also your regular seasons for recreation, rest, and sleep.

You have a great deal of character; your affections are remarkably strong; you love woman almost to idolatry; you have always been a favorite among your female friends, and been able to make friends among woman. You can get her sympathies, and she will coalesce with you in whatever is desirable to be accomplished. If you were a teacher, you could successfully take charge of a female seminary, or female normal school. As a preacher, you could get all the female co-workers in whatever case of benevolence was to be carried out. Woman confides in you; you understand her character, and you know how to affect her mind favorably for her improvement, her education, and her happiness. I should suppose you were brought up where there was a family of daughters.

You resemble your mother in many respects, and have always been a favorite with her. You love children, and know how to address them, and control their minds, and excite their ambition and settle their differences.

You love home, and you are also strong in your general friendship; you find society wherever you

go; and if you can unharness yourself from the business of life long enough, you can go into the social circle and make as many friends as anybody.

You are an ambitious man; are fond of gaining favor and being regarded as honorable and manly by everybody. If a man hates you, you feel that you must be in some way to blame. You are not a proud man; if you had a little more Self-Esteem it would not mar your character at all.

You are a cautious, prudent, sagacious, careful man; are watchful and circumspect; you look for breakers before they are heard or seen, and expect evil and provide against it; yet you do not despond.

Your Hope keeps you above difficulty, and enables you to expect good in the future.

The longer you live the more intimate you are becoming with the consideration of natural law, and are trying to live in harmony with it, and you feel that you are not in the way of Providence when you neglect it. You have a high sense of justice. You aim to do right; can not endure treachery, dishonesty, or double-dealing in any form. You are frank and open in your intercourse with the world; just in your motives, and anxious to be approved. You value yourself sufficiently to refrain from what is degrading, even though the world should never know it.

You have energy and courage; are rather quick to resent insult and injury. Sometimes your temper is a little too hasty, but you have learned to control it, and can always do so if you can have a moment to think. Your Veneration

is not a leading trait; you find your way to the Deity through your Benevolence; you recognize Him as a kind and merciful heavenly Father, not as a censorious judge. You love more than you reverence the Deity. You have unusually strong Benevolence, and are never happy unless you are doing good to your family and to the community. It would be a better field of action for you to be engaged in works of beneficence and improvement to mankind, in working on the mind and the morals of people as a teacher, as a physician, or among the poor as a writer, where by uttering the word once, it would be read a million times.

Your Language is large enough to give you freedom of speech; while your power as a thinker consists more in your capacity to master and arrange thought. From the ears forward, your head is very long, and your forehead is not narrow; the length of fiber gives very intense intellectual strength, and not only have you scope and compass and strength of thought, but you have the power of analysis and criticism to a very high degree, and the faculties which gather information, and make you a scholar and successful teacher and writer.

If you had devoted your time and talents to mechanism, you would have made a good inventor, and would have lived one hundred years in advance of your day in the development of devices for labor-saving and for multiplying the comforts of the race.

You enjoy poetry, beauty, and perfection; are not an imitator; find it difficult to keep in the traces of custom; sometimes it is with an effort that you manage your dress and your equipage so as not to appear odd. You appreciate wit highly, and as a speaker or writer you would give those peculiar flashes of wit and repartee which would be quoted and remembered. You are not low, vulgar, or funny, but your wit is of an elevated and refined style, and there is quite as much of philosophy as frolic in it. You can let yourself down to the capacity of children and youth; and if you were to engage in political life, four fifths of the men who would vote for you would be young—those whom you had known as children and youth, and who, as such, had learned to respect and love you.

You have an excellent memory of places and forms, of magnitudes, figures, words, and technical names. As a linguist, you would be skilled in etymology, in tracing the relations of words, and the philosophy of language. You reason by analogy, and illustrate a subject with force and clearness by figures of speech and interesting forms of illustration.

You are naturally temperate. You care but little about property, and ought to be so situated as never to be under the necessity of thinking and caring about dollars. If you were to devote your intellectual energy to business, you would succeed in it; but it is not your true place. You should be a lawyer, an editor, a teacher, or in some capacity where mind is a field of action in yourself, and through you upon others.

Your temperament has much to do with the manifestations of your mind; it gives to it promptness, clearness, and force. You do not, in the action of your mind, come down like a tornado, full of emotion. Your feelings generally act

upon your intellect according to fixed laws and principles, and you have more uniformity and consistency and persistency of mental action, than you have of that fanatical zeal which sometimes carries the mind beyond its moorings and unsettles it. You always have command of your powers, and for a man of high excitability, you are remarkably steady and cool in the action of your thoughts. Your zeal rarely becomes your master, but you are not a tame, quiet, easy-working man; you are more like lightning in harness than you are like a prairie on fire.

OSSIAN E. DODGE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You are peculiarly organized; few persons possess so excellent a tone of organization, and fewer still have so full a command of their powers of body and mind. Every element of your nature appears to be active, and your mind is very transparent in various directions. The smaller organs have a more distinct influence, when circumstances favor their action, than in those whose organization is less exquisite so that for the time being they might appear quite large, when in fact they are only active.

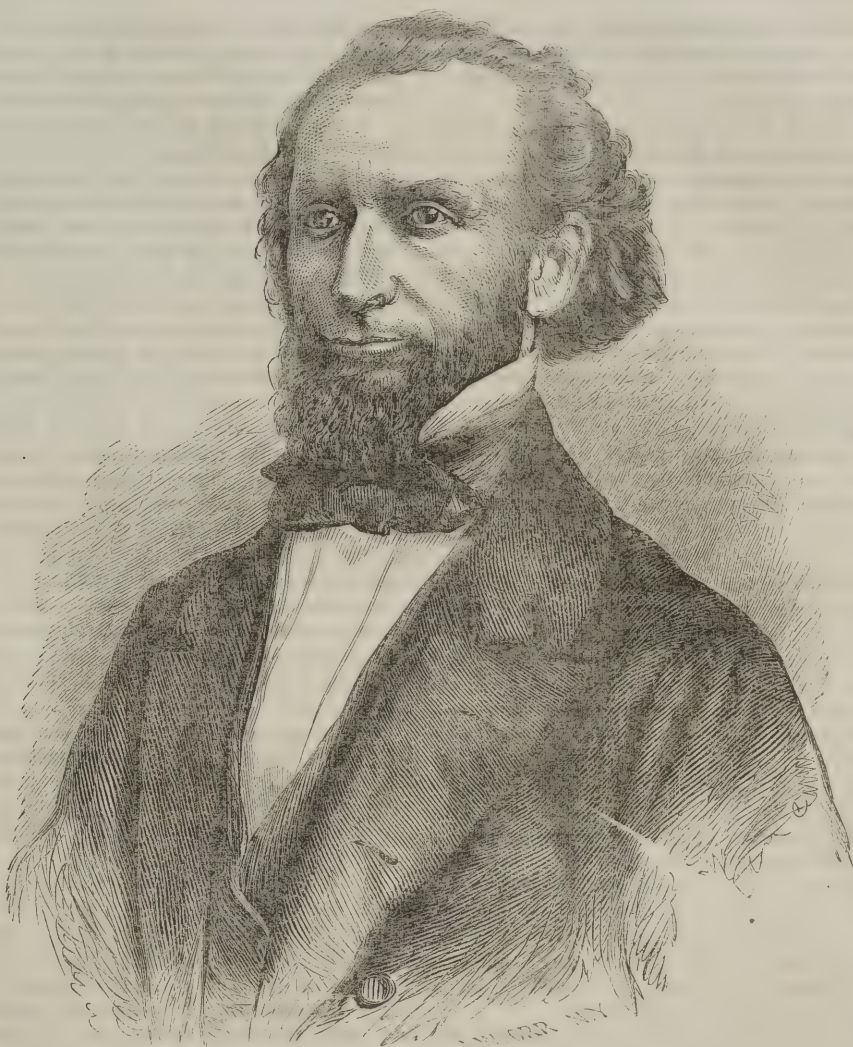
You have every indication of the effects of temperate habits; are not diseased or impure in the quality of your blood or tone of your mind. You are under the influence of the superior faculties, the base of the brain or the animal impulses being only servants to gratify the higher powers of your nature. Your pleasures are rather mental than physical. You are distinguished for the following qualities of mind: You possess social dispositions in a prominent degree; are affectionate, warm hearted, very strongly attached to wife, very fond of children, and you never forget your friends; are much attached to place; are connubial in your love, yet in one sense you love everybody; for your friendships are very universal; still, they are decidedly domestic, and under their influence you are liable to sacrifice too much for the sake of friends. As an enemy, you do not easily forget insults or forgive unless penitence be manifested and pardon asked; still, you will let your enemies alone, if they will. Your Benevolence is manifested by relieving suffering, and laboring for universal liberty.

Your Firmness is very strong, but you are more particularly firm in maintaining your principles, and are unyielding in debate, or where there is opposition. You have a tenacious will, and adhere rigidly to principles; you cling to existence with great tenacity; you show your firmness in subjects of a moral nature more than anywhere else.

You venerate genius, talent, and a Supreme power, but not rank, caste in society, or great names and titles.

Your artistic talent is great, and manifests itself in your powers to design, draw, and invent; can in fact make almost anything; can carry a steady hand, and understand the laws of gravity well, and would excel both as a mechanic and artist.

You have a passionate fondness for music, and, with your very large Mirthfulness and Imitation,



PORTRAIT OF OSSIAN E. DODGE.

and fervid imagination, you are very fond of the comical, dramatical, and sentimental, and would excel in either department. You can copy or mimic anything.

You have a good memory of wit, poetry, scenery, of what you read, or the manner in which things are done.

You keep your own affairs to yourself; are rather secretive, and are cordial and confiding only among friends, but are agreeable in your manners to all except your enemies.

Your Cautiousness is large, and has a moral, restraining influence, and leads you to look ahead and be careful in business, but it is not sufficiently strong to control you when you are opposed and excited.

Your sense of moral obligation is strong and active. You are susceptible to high hopes and anticipations, but are liable to sudden changes and desponding feelings which you usually manage to keep to yourself through the influence of your Secretiveness.

You show your Combativeness in discussions on moral and intellectual subjects, and are liable to make rather too much out of the opposition that presents itself in this direction. In times of ex-

citement you exhibit a very active and strong manifestation of language, and can generally tell what you know to good advantage, and in such a way as to lead persons to think you know more than you do.

You have an ample amount of patience in the pursuit of any intellectual subject, also in a mechanical point of view, or in following up any new truth that is interesting to you, but you have none with those who are untrained, stupid, and careless.

You have no lack of physical courage, but need more muscular power to direct your courage in that channel, hence your courage is manifested morally, and you would never be driven from your purposes or plans.

Your religious feelings lead you to interpret the Bible on a liberal scale, and give you a very strong desire to encourage all classes of reforms. You have scarcely any of the old-fogy disposition in your nature; your political views are of a similar nature, giving a broad, equal-rights tendency.

You have not much arithmetical and mathematical talent, and dislike to go into a detail of figures, yet you are remarkable for your order, system, and arrangement, and are exceedingly

annoyed at any disarrangement or want of system in business transactions, and would incline to get up in the night to put anything in order which had been neglected.

You are decidedly romantic in your feelings and pleasures and extravagant in your imagination, and this quality of mind, joined to your wit, brilliancy, originality, and clearness of mind, give you great control over an audience and enable you to magnetize the people and produce a spell on their minds which brings them under your influence for the time being. You are remarkable for acting on the spur of the moment, and saying and doing that which the occasion requires; are disposed to give a required reason for everything, and to strike out and direct all your own affairs and act and think for yourself.

You have very great regard for your parents, and your entire character has been much affected by their influence, especially by that of your mother.

BIOGRAPHY.

OSSIAN E. DODGE was born in the village of Cayuga, Cayuga County, N. Y., on the 22d day of October, 1820. His father enjoyed a national reputation as a mathematician—was for a number of years engaged as United States surveyor, and was at one time employed by the British government to survey disputed claims in Canada. He was a man of large frame—a giant in strength, and famed for his muscular ability and indomitable energy.

Mrs. D. was a lady of mild, amiable disposition, sanguine nervous temperament, small in stature, and exceedingly musical and poetic in her nature. Both the mathematical and poetic tastes of the parents were gratified by giving to their youngest son the name of *Ossian Euclid*. At the early age of five years the boy began to display those peculiar imitative and ventriloquial powers for which he in after years became so famous.

Great pains were taken by the parents to discourage and eradicate all taste and inclination for these peculiarities, but it was of no avail. The boy's inordinate love for fun was the almost daily cause of doors being opened to greet imaginary people calling for help or information; and the turning over of pails, tubs, baskets, bundles, and boxes to release cats, dogs, turkeys, pigs, lambs, ducks, chickens, and children from pain and confinement.

To prevent the boy from practicing and cultivating these imitative powers, the parents tried coaxing, scolding, bribing, and corporeal punishment; and as a last resort apprenticed him, at the early age of thirteen, to a firm of cabinet-makers, with whom he was legally bound to remain until he became of age.

Knowing the highly excitable temperament of the boy, and being exceedingly solicitous for his welfare, the loving mother obtained a promise—on his leaving home—that he would ever abstain from the use of all intoxicating drinks. *That promise has never been broken.*

At the cabinet business his mechanical ability so rapidly matured and developed itself, that at the end of fourteen months he was presented with a fine set of tools, and employed upon the best and costliest of work. In a few months, however, by the death of one of the firm, and a separation of the two remaining members, the boy followed the

fortunes of the youngest member, and within another year became famous as an ornamental painter, bronzer, gilder, and designer and manufacturer of perspective landscape window-curtains.

At about this time he accidentally became acquainted with a traveling teacher of making wax flowers; and after seeing a few flowers manufactured, and obtaining slight information relative to the preparation of the wax, he locked himself in his room, and after ten hours' devoted study and numerous experiments, he reduced the whole thing—from the preparation of the wax to the grouping of the flowers—to a perfect science; and at the expiration of the week exhibited what was universally acknowledged to be the finest bouquet of wax flowers ever seen in the town.

His musical, poetical, and imitative faculties, meanwhile, instead of being allowed to remain dormant, were kept in active exercise; and often after attending a concert or exhibition he would, at its close, amuse his companions by extemporizing a poetical description of the entertainment, and giving imitations of the principal performers.

A difficulty having arisen at about this period between himself and his employer, he purchased his time, and commenced traveling and teaching in female seminaries the art of making wax fruit and flowers.

Accepting an invitation to sing a humorous song of his own composition at the commencement exercises of one of these institutions, he was equally surprised and pleased at being called out for the third time by the hearty approbation of an enthusiastic audience.

This was no doubt the turning-point in the boy's life! He resolved at once to become a public singer of humorous songs. His friends used all their influence to induce him to abstain from so precarious a profession—asserting that the life of a public singer was at best but one of questionable profit and fame; while a singer of *genteel, witty, moral comic songs* was an individual *only to be read of*.

The boy's ambition and combative powers were aroused, and he exclaimed to his relatives, with much spirit:

"I will write my own songs, and the public shall learn that a *comic song* is not necessarily a *vulgar* one; and that wit which had no fellowship with profanity or coarseness would be keenly relished by the best and most refined portions of society!"

He at once turned his attention to the study of music in all its branches—melody, harmony, thorough-bass and composition; and so assiduously did he devote himself to his studies, that he soon became as famous for his musical abilities and compositions as for his imitative powers and his love for fun.

During these studies he managed all of his financial business, and gave six concerts each week to crowded houses of lovers of his new school of humorous songs of a moral character, which he had the honor and pleasure of introducing.

So successful was he in this new field that he was gratuitously presented with the use of many of the best churches in New England; and was pronounced by editors of the leading religious, literary, reform, and political papers to be the only writer and singer of *genteel comic songs* living.

During the summer of 1844 he was much in the company of Henry Clay, Millard Fillmore, and William H. Seward, in the great struggle—of that year—of the Whig party; and in the month of October a party and public supper were given him by Mr. Clay, at Ashland, Ky. On the company being seated at the table, Mr. Clay poured out two glasses of wine, and passing one of them to Mr. Dodge, remarked in tones sufficiently loud for all to hear—

"Mr. Dodge, let us pledge ourselves in a glass of old wine!"

Without touching the glass, Mr. Dodge replied—

"Excuse me, Mr. Clay; I am a *strict teetotaller*, and with your permission I will pledge you in what is far more emblematical of the purity of true friendship—a glass of pure water!"

Mr. Clay slowly replaced the glass of wine upon the table, scanned with his eagle eyes the features of his guest and discovering no expression but that of unbounded respect, reached across the corner of the table, grasped the hand of his honest friend, and exclaimed—

"Mr. Dodge, I honor your courage and respect your principles"—and then laughingly added—"but I can't say that I admire your taste!"

Mr. Dodge, with his usual promptness of retort, replied—"But is it not the doctrine that our orators are daily teaching us, Mr. Clay, to *throw aside taste for principle*?"

Amid the shouts of laughter that followed, Mr. Clay exclaimed—"Handsomely turned! Charles, remove the wine from the table."

And the wine was removed; illustrating the power of even one man when devotedly laboring in the cause of moral reform.

In 1849 Mr. Dodge became the proprietor of the *Boston Weekly Museum*, a literary paper of large circulation and influence, and he soon acquired an extensive reputation as the author of letters by "*Quails, the Flying Correspondent*."

On the 25th of September, 1850, he purchased at auction the choice of seat at Jenny Lind's first concert in the city of Boston, for which he paid the sum of \$628; being \$3 00 for the original price of the ticket, and \$625 premium for the choice of seat.

Mr. Dodge attended this auction with the intention of paying \$2,000 for the choice of seat, if it could not be purchased for a less sum—knowing the great advantage that a reputation of this kind would prove to a man in the concert business. That this estimate was financially a truthful one, was proven in less than a year, for so extensive an advertisement did it give Mr. Dodge, that during the following nine months he traveled through the various States of New England—accompanying himself on the guitar, and netted by his concerts alone the snug little sum of \$11,000—he often being obliged to give two concerts during the evening in the same hall—to accommodate the thousands who flocked to hear the "*Boston Vocalist*."

In 1851 he received an appointment, through Amasa Walker—then Secretary of State of Massachusetts—of delegate to the "World's Peace Congress," held in Exeter Hall, London. After attending to the duties that pertained to his position in the congress, and becoming acquainted with many of the leading men of Europe, he made

a tour, in company with a small party of Americans, through North Wales, Ireland, Scotland, Belgium, France, Germany, Switzerland, Austria, Italy, Lombardy, Sardinia, and Piedmont—writing letters every week for his *Museum* under his favorite *nom de plume* of “*Quails, the Flying Correspondent*.” These letters were extensively famous for their vigor, incident, and humor, and were widely copied by many of the leading papers of the country.

On his return to America, Mr. Dodge resumed his labors in the concert field, and followed the business with great success until July 4th, 1854, when he married a young lady in the city of Cleveland, O., and during the following year moved to that beautiful city, where he has since resided. He is extensively engaged in the piano trade, is editor and proprietor of *Dodge's Literary Museum*—a musical and literary paper—and is enjoying the society and respect of all who honor self-made men who prefer health, honor, and a clear conscience to the smiles of profane, licentious tipplers.

Mr. Dodge is five feet eight and a half inches in height, weighs one hundred and fifty-five pounds, is of an active yet vigorous temperament, possesses great muscular ability, is as quick as a cat physically—with corresponding mental powers; and is a person who is never sought for the second time as an opponent. He receives his remarkable constitution and health from both parents—his poetic and musical talent from his mother; and his indomitable will, firmness, perseverance, and tenacity from his father.

HELPS AND HINDERANCES—No. 1.

STRONG faculties sometimes act as helps and sometimes as hinderances—it depends on the circumstances under which they are called into action. The action of the faculties, moreover, is pleasurable or painful, according to the condition under which they are exercised. Cautiousness, for example, when the person is trying to cross Broadway among the clashing vehicles, produces unhappiness and pain; but when the difficulty is fairly overcome, and he is safely landed on the opposite shore, the action of Cautiousness brings a sense of safety, and great pleasure and gratification is the result. Cautiousness under some circumstances renders a person cringing, weak, retiring, full of trepidation, and makes him utterly miserable. But let the individual be placed in imminent peril, but in such a position that he can not retreat, can not evade, hide, or flee from the danger, then Cautiousness becomes a powerful stimulant in the form of fear, and the man will fight against any odds, and, as the saying is, “sell his life as dearly as possible.” His bravery in such a case is not cool, not collected, not self-possessed, but fierce as desperation itself can make it. The coward, when cornered, will fight for his life with greater effect, sometimes, than a man of courage, because his fear realizes to him with extreme vividness the peril of being conquered and crushed; while, on the contrary, the man of courage, who has but little fear, apprehends but little in the way of suffering a defeat. If two men fight, the man with large Combativeness and small Cautiousness having

knocked down his opponent will stand back and wait for him to arise, whereas the man with excessive Cautiousness and small Combativeness, if he succeed in knocking down his opponent is afraid to let him up and will follow up his blows, perhaps, till he has utterly disabled or killed his fallen antagonist. Many a man commits murder on account of large Cautiousness. Having knocked down, or seriously injured another, he, fearing the penalty for what he has done, or fearing that if he lets his antagonist up he may get the advantage of him, and perhaps take his life, strikes the fatal blow and becomes a murderer. Thus robbers, having plundered their victims and subjected themselves to the liability of the penitentiary or the gallows, will finish their work by murder, under the motto—“dead men tell no tales.” As they think their chances of detection will be less than if they allowed their victim to live to appear against them, and perhaps identify them, they commit a double crime, not through any desire to evince cruelty, but through fear alone. This conduct may seem paradoxical, but it is perfectly logical. Their fear induces them to count the chances, and between two evils choose the least, or the one which promises the least difficulty to themselves; and since robbery, which they have already committed, perhaps is death, and robbery and murder both can be but death, and since detection is less certain with the victim dead than alive, the sense of safety impels the last act.

THE TEMPERAMENTS.

THERE is no subject of more importance to the practical phrenologist than that of the temperaments, and there is no point upon which it is more necessary to form a correct judgment than upon their exact combination in individuals who seek professional examinations. The temperament of a person has so much to do in modifying the action of the phrenological organs, that that alone very often furnishes the great clew to the most distinguishing traits of character. Indeed, it may well be regarded as an established fact of mental science, that as the bodily conditions are, so is the brain, and in perfect correspondence with the whole physiology, that of the brain included, are the mental manifestations.

How important is it, then, to be able to distinguish the precise state of that physiology, to be able to know by external signs what particular temperaments or bodily conditions predominate in each individual case!

It is not only important that the phrenologist understands this subject well himself, but that he has the means of communicating his knowledge clearly and intelligibly to others; and to facilitate this, it seems to me that a clear, correct, and scientific nomenclature of the temperaments is extremely desirable, not only in teaching the science of Phrenology by lectures and otherwise, but especially in marking charts for those who wish to study their own character.

Until within a few years past, phrenologists recognized four temperaments, viz., the Bilious, which includes a predominance of the bony and muscular systems; the Nervous, a predominance of the brain and nervous system; the Sanguine, a

predominance of the arterial or blood-circulating system, including the heart and lungs; and the Lymphatic, which includes a predominance of the digestive system and lymphatic or secreting glands.

But latterly, the Fowlers—who undoubtedly stand at the head of phrenological science in this country—and others have recognized but three temperaments, viz., the Motive, which, if I understand the matter correctly, is synonymous with the Bilious, the Mental synonymous with the Nervous, and the Vital, which seems to be a union of the Sanguine and the Lymphatic, or perhaps the digestive portion of the latter. The pure Lymphatic is, I believe, regarded by them as merely a disordered state of the physiology. Now the question that I wish to propose to phrenologists is, whether either of these divisions of the temperaments is *entirely* correct?

With regard to the Motive, which includes the muscles and framework, and the Mental, which includes the brain and nervous system, I think there can not be much room for doubt or controversy; but with regard to the arterial and digestive systems, the question arises, whether they ought both to be considered as one temperament? Does a predominance of one of these systems necessarily imply a predominance of the other? Do they always and invariably go together in this respect? On the other hand, do we not often meet with persons having a strongly-marked development of the arterial or sanguine temperament, with all its fire, enthusiasm, and activity, but whose digestive apparatus is comparatively weak?

Do we not also find persons with a powerful digestive system, in whom the sanguine is subordinate? And is there not also a marked difference in the mental manifestations of these two classes?

The question, then, is, whether that which we call the Vital temperament is not really a combination of two distinct temperaments, which might, perhaps, be very properly termed the Sanguine and the Nutritive.

Again; with regard to the lymphatic or secreting glands, do they not exist in every person, and when predominant in activity do they not produce that abundance and softness of flesh, paleness of countenance, languor of the pulse and of all the corporeal and mental functions, and that dull ease-seeking, indolent disposition which have been attributed to the Lymphatic temperament? But why should this excessive activity of these glands be considered a diseased state of the physiology any more than the excessive activity of the brain and nervous system, as seen in a high nervous temperament, should be so considered?

Does not the fact that these glands exist and perform their office in every person—though excessively active in but few—prove that the Lymphatic is just as much a distinct temperament as any other? I ask all these questions, not because I am prepared to answer them fully and decidedly, but because I am not, and wish for more light upon the subject than I have yet obtained. Will not the editors and writers for the PHRENOLOGICAL JOURNAL favor us a little in this direction?

According to the suggestions and queries of this article, the temperaments, instead of being three

or four, would be five, viz., the Motive or powerful, the Mental or nervous, the Sanguine, the Nutritive, and the Lymphatic.

Now the question is, has this nomenclature of the temperaments any just claim to scientific correctness and practical utility?

SCOTT, N. Y., Aug. 11th, 1859.

P. KNIGHT.

[We insert the above for the consideration of writers and thinkers on the Temperaments. The Vital temperament, according to our nomenclature, includes the blood-making, blood-aerating, and blood-circulating systems, and also the producing of any other condition of the constitution which supplies the waste and wear of the system. The term *Sanguine* is too narrow to cover those functions, but the term *Vita* covers digestion, circulation, breathing, assimilation, and the lymphatic functions, and therefore we use it. In our latest work, the "New Illustrated Self-Instructor," we mark under the head of Vital temperament "breathing power," "circulating power," and "digestive power." Under the head of the "Mental temperament" we mark the "activity" and the "excitability." These conditions, we think, will cover any excess, deficiency, diseased action, or want of balance existing in the individual temperaments.—EDS. PHREN. JOURNAL.]

WEBSTER'S PICTORIAL DICTIONARY.

For twelve years past, Webster's Quarto Unabridged Dictionary has been the book of the age; during this time it has been in use throughout this country and, also, in Europe, and so valuable is it esteemed, by scholars and all who have use for and know how to value a dictionary, that it has become an indispensable requisite and a standard. When a dispute arises, the question always is—"What does Webster say?" and from his decision it is seldom there is any appeal. Now, we are greeted with a new PICTORIAL Unabridged "Webster," from the press of the enterprising publishers, Messrs. G. & C. Merriam, Springfield, Mass., containing fifteen hundred beautiful illustrations done in the highest style of the art. These are designed to illustrate things which are not in common use, or which are known by technical names—it embraces, also, animals, architectural objects, ships of various kinds and portions of ships, armor; in short, hundreds of articles of which we often hear, yet of which the public, not educated in the special departments to which the articles belong, have no just conception. Besides this, there is a considerable appendix embracing eight thousand words not found in the former editions. It also contains a lengthy table of Synonyms, which, to scholars, anxious to express themselves without tautology, yet with accuracy, will be of great service. The new edition contains, also, a pronouncing vocabulary of proper names and distinguished individuals of modern times. The names of men and objects in foreign countries have become so common in our every-day literature, that this list of nine thousand names will be signally valuable and welcome. There is another quality of the new edition that gives it value, which consists in quotations, words and phrases, proverbs and colloquial expressions from the French, Italian and Spanish, which frequently oc-

cur in English books and periodicals, and the phrases are here rendered into English.

The new edition, with all these valuable additions, costs but half a dollar more than the old. We are at a loss how so much additional matter, with so great a number of beautiful engravings, can be furnished for even twice the extra sum charged. The old edition was the best dictionary the world had ever seen; the additions to it make it superlative.

Noah Webster has a prouder monument, and one more lasting than those made of marble crumbling over the dust of heroes. Forty years ago, "Webster's Spelling Book"—we remember it well—was our only literary treasure; and our latest purchase, in the book line, is WEBSTER'S PICTORIAL UNABRIDGED DICTIONARY. We like the book, and it is not among the least sources of self-congratulation that we do. No young man, especially if he be poor, and his education limited, can put six and a half dollars to better use than by securing for himself a perpetual partnership with this great work. It may be ordered from this office.

AUTOBIOGRAPHY.

EDS. PHREN. JOURNAL.—It is a prevailing opinion, to a great extent, that it shows a little too much egotism for a person to write his own biography, and the consequence is, that few individuals do it. It is my opinion that this is not the highest state of things, for we may ask, who is so well prepared to reveal a person's thoughts to the world as himself? A person need not record of himself those smaller things that may be regarded as the "spice of life," but these he can leave for others to remember. Such things can not be regarded as private thoughts or actions, for while they are yet private or unobserved by the world, their effects are unfelt, and hence not worth remembering. If a person were to record for public inspection those things which the world has already possession of, and understands as well as himself, he might with much truth be called an egotist. But of those thoughts and speculations in relation to religious and metaphysical subjects which the world does not know of, it appears to me to be the duty of every person who takes an interest in such things, to leave a record; and if he does not feel disposed to publish such things during his earth-life, let them be given to the world after his decease. If they are not worth printing, it may be interesting to his posterity to read them. I think that *autobiographies* will increase in number as the world progresses in knowledge and wisdom. Much light would thus be thrown on the much-contested subject of religion. Phrenology might in this way receive valuable contributions.

An autobiography should be interspersed with notices of the character and attainments of those individuals with whom the author has studied and associated, and of those with whom he is intimate, if it be of any interest for such things to be known. In this way a vast amount of biographical information can be communicated, which otherwise would never be known to many. A person should give his religious theories and the various reasons supporting them, his metaphysical speculations, and also his attainments in science

and history. He should treat minutely of his method of acquiring knowledge, his methods of reading and study. Such things may be regarded as matters of importance to the human race. When more things of this kind are revealed to mankind, written in an agreeable style, with a thought to the wants of the general reader, the moral and intellectual advancement of mankind will be more perceptible to the eye.

In addition to the things enumerated above, the author should give a list of the names of the authors he has read, the character of their works with which he has become acquainted, and the benefit he thinks he has derived from them. What would be more interesting than such a work written by the great Humboldt? Yes, what would equal such a work prepared by George Combe, or the Fowlers? It appears to me that a more interesting and useful work could not easily issue from their pens. DAVID TROWBRIDGE.

PERRY CITY, N. Y.

JUDGE MARSHALL AND HIS WIFE.

THE strength, as well as tenderness of Judge Marshall's attachment to Mrs. Marshall will appear from the following affecting tribute to her memory, written by himself, December 25, 1832:

"This day of joy and festivity to the whole Christian world is, to my sad heart, the anniversary of the keenest affliction which humanity can sustain. While all around is gladness, my mind dwells on the silent tomb, cherishes the remembrance of the beloved object which it contains.

"On the 25th of December, 1831, it was the will of Heaven to take to itself the companion who had sweetened the choicest part of my life, had rendered toil a pleasure, had partaken of all my feelings, and was enthroned in the inmost recess of my heart. Never can I cease to feel the loss and to deplore it. Grief for her is too sacred ever to be profaned on this day, which shall be, during my existence, marked by a recollection of her virtues.

"On the 3d of January, 1783, I was united by the holiest bonds to the woman I adored. From the moment of our union, to that of our separation, I never ceased to thank Heaven for this its best gift. Not a moment passed in which I did not consider her as a blessing from which the chief happiness of my life was derived. This never-dying sentiment, originating in love, was cherished by a long and close observation of as amiable and estimable qualities as ever adorned the female character. To a person which in youth was very attractive, to manners uncommonly pleasing, she added a fine understanding, and the sweetest temper which can accompany a just and modest sense of what was due to herself. She was educated with a profound reverence for religion, which she preserved to her last moments. This sentiment, among her earliest and deepest impressions, gave a coloring to her whole life. Hers was the religion taught by the Saviour of man. She was a firm believer in the faith inculcated by the Church—Episcopal—in which she was bred.

"I have lost her, and with her have lost the solace of my life! Yet she remains still the companion of my retired hours, still occupies my inmost thoughts. When alone and unemployed, my

mind still recurs to her. More than a thousand times since the 25th of December, 1831, have I repeated to myself the beautiful lines written by General Burgoyne, under a similar affliction, substituting 'Mary' for 'Anna.'

"Encompassed in an angel's frame,
An angel's virtues lay;
Too soon did Heaven assert its claim,
And take its own away.
My Mary's worth, my Mary's charms,
Can never more return!
What now shall fill these widowed arms?
Ah, me! my Mary's urn!
Ah, me! ah, me! my Mary's urn."

THE UTILITY OF PHRENOLOGY.

The practical uses of Phrenology are—

First, to teach us how to bring all parts of the system into harmonious and well-directed action.

Second, to understand the function and uses of each separate organ.

Third, to enable us to govern and educate each faculty and propensity, increasing the power of some and properly directing others.

And, *fourth*, by combining these lessons, it enables us to *know ourselves*, and others, and to account readily for each motive, thought, and act, on scientific principles. Below we give the

DEVELOPMENTS FOR PARTICULAR PURSUITS.

Lawyers require the mental-vital temperament, to give them intensity of feeling and clearness of intellect; large Eventuality, to recall law cases and decisions; large Comparison, to compare different parts of the law and evidence—to criticise, cross question, illustrate, and adduce similar cases; and large Language, to give freedom of speech. Phrenology and Physiology will tell you how to acquire and use these powers and faculties. Try it.

Statesmen require large and well-balanced intellects, to enable them to understand and see through great public measures and choose the best course, together with high moral heads, to make them *disinterested*, and seek the *people's* good, not selfish ends, or personal emoluments.

Physicians require large Perceptive Faculties, so that they may study and apply a knowledge of Anatomy and Physiology with skill and success; full Destructiveness lest they shrink from inflicting the pain requisite to cure; large Constructiveness, to give them skill in surgery; large Combativeness, to render them resolute and prompt; large Cautiousness, to render them judicious and safe; and a large head, to give them general power of mind. Phrenology will predict, in advance, whether or not a boy will succeed in this profession. The same is true of Dentistry.

A **Clergyman** requires the mental temperament, to give him a decided pre-dominance of *MIND* over his animal propensities; a large frontal and coronal region, the former to give him intellectual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct: large Veneration, Hope, and Spirituality, to imbue him with the spirit of faith and devotion; large Benevolence and Adhesiveness, so that he may make all who know him love him, and thus win them over to the paths of truth and righteousness. Clergymen would do well to consult Phrenology; it would enable them to account for many *seeming* mysteries, and give them power and influence to do great good. It is in harmony with the highest Christianity.

Editors also require a mental temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a *PRACTICAL* cast of mind; large Comparison, to enable them to illustrate, criticise, show up errors, and the like; full or large Combativeness, to render them spirited; large Language, to render them copious, free, spicy, and racy; and large Ideality, to give taste and elevated sentiments. An Editor who understands and *applies* Phrenology, possesses a power which he may use with great effect. "We can take your measure."

Merchants require Acquisitiveness to impart a desire and tact for business; large Hope, to promote enterprise; full Cautiousness, to render them safe; large Perceptives to give quick and correct judgment of the qualities of goods; good Calculation, to impart rapidly and correctness in casting accounts; large Approbativeness, to render them courteous and affable; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is *one* young man a better salesman than another? and why is one better worth a salary twice or thrice the amount than another? Phrenology answers this by pointing out the constitutional differences, and showing who is, and who is not, adapted to mercantile life. You had better consult it.

Mechanics require strong constitutions, to give them muscular power and love of labor; large Constructiveness and Imitation, to enable them to use tools with dexterity, work after a pattern, and easily learn to do what they may see others do; and large perceptive faculties, to give the required judgment of matter and the fitness of things.

Phrenology will show who can, and who can not, succeed in Invention. Also who may do well in the different branches of mechanics. Would you take an apprentice? First have an examination of his phrenological developments, in order to learn of his "fitness."

Self-Improvement should be life's first and GREAT business. This involves that very self-knowledge which a phrenological examination, with a chart and written statement, furnishes. It will point out your faults, and show how to obviate them. It will tell us how to cultivate and make the most of our virtues. Shall, then, the trifling examination fee prevent what is thus to you *INFINITELY* valuable? Will you allow this to intercept your *MENTAL* progress especially if just starting in life? In no other way can you ever obtain for yourself, at such a trifle, as much good—as great a luxury. You can, by following it, make it the means and the beginning of a COMPLETE PHYSIOLOGICAL AND MENTAL REGENERATION!—especially, if you have the description written down in full for study and future reference. This spreads before yourself and friends a full description of character and talents; and furnishes, in black and white, fit for printing, a complete *mental* daguerreo-type of your inner self.

All this you can obtain, at a moderate cost, from those who have devoted their *ENTIRE LIVES* to this subject, and who understand it perfectly, by calling at our Phrenological Rooms, No. 303 Broadway, New York.

FOWLER AND WELLS, Phrenologists.

LECTURES ON PHRENOLOGY.

It will be seen by the following correspondence that Prof. L. N. Fowler, of the firm of FOWLER AND WELLS, New York, is to give a Course of Lectures in Toronto, C. W., early in October. He has received and accepted the following invitation:

TORONTO, CANADA WEST, August 8, 1859.

PROFESSOR L. N. FOWLER, New York—*Dear Sir*: The undersigned, feeling how little the subject of Physiology is understood by the masses of the community, and knowing that you have paid much attention to it in connection with your favorite topic, Phrenology, respectfully unite in inviting you to visit Toronto at an early day, for the purpose of giving a Course of Lectures, in order that our citizens may gain the benefits arising from your observation and experience.

ADAM WILSON, Mayor.
SAM'L SHERWOOD, Alderman.
KIVAS TULLY, do.
M. C. CAMERON, do.
JAMES M. SMITH, do.
GEORGE EWART, do.
JAMES BEATY.

PROF. FOWLER'S REPLY.

No. 3-8 BROADWAY, NEW YORK, 15th August, 1859.

GENTLEMEN: In reply to your polite invitation to deliver a Course of Lectures on Phrenology and Physiology, which has just reached me, I would state that it will give me great pleasure to comply with your request as soon as other engagements will permit, which will probably be early in October.

I am, gentlemen, very respectfully yours,

L. N. FOWLER.

To His Hon. ADAM WILSON, Mayor, Messrs. SHERWOOD, TULLY, CAMERON, SMITH, EWART, and BEATY.

To Correspondents.

J. H. B.—Bibativeness or Aquativeness is located in front of Alimentiveness. Indeed, Alimentiveness, perhaps should be divided, the back part having to do with food or hunger, and the front part giving thirst, or the appetite for drink.

Literary Notices.

CHAMBERS'S ENCYCLOPEDIA: A Dictionary of Universal Knowledge for the People, on the basis of the latest edition of the German Conversations Lexicon. Illustrated by wood engravings and maps. New York: D. Appleton & Co. Issued in parts, monthly. Price, 15 cents each.

This work is large octavo, with double columns, on handsome paper and good type, and the engravings appear to be good specimens of art. We recommend young men especially to procure this work as the numbers appear, for it is well calculated not only as an interesting work for an hour's reading, but as a book of reference. Information on almost every subject can here be found, and which, being arranged alphabetically, one can turn to any subject he may wish almost instantly.

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Besides the above, the September number contains articles on Water-Cure in France—second article; Eclectic Hydropathy; Fever; Water-Cure Explained; Scrofula; Sore Eyes; Nervous Debility; Piles; Proper Food for Women; Saint Vitus's Dance, etc.

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We are under obligations to Mr. SEAVER, artist, of Boston, for a fine group of photographic likenesses. Mr. S. is a gentleman, and acknowledged universally successful in the various branches of the artistic profession.

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ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one in which they are to appear. Announcements for the next number should be sent in at once.

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Articles on Water-Cure in France; Hydropathy; Fever; Water-Cure Explained; Scrofula; sore Eyes; Nervous Debility; Piles; Proper Food for Women; Saint Vitus's Dance, etc., in September number, now ready. Terms, \$1 a year, or 6 cents a number.

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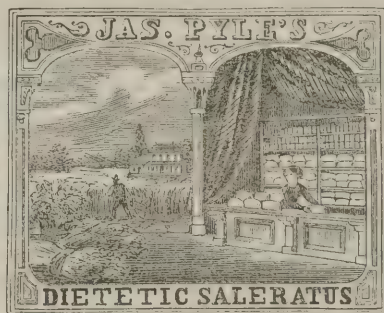
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—This is a subject that should interest the masses. Much has been said and written of the dangers arising from the use of common Saleratus, and justly too, when the nature of the compounds that are put up and sold for Saleratus is considered. The propriety of James Pyle's Dietetic Saleratus is not only borne out in the fact of its excellence in making wholesome bread, biscuit, cake, etc., from his own knowledge and experience, but the approval of a discerning public. The orders that come pouring in from all parts of the country speak volumes in its favor, and if certificates were necessary to verify our statements, we could fill this paper with the testimonials of the best grocers and intelligent families from the New England and Middle States. But we want every housekeeper to try it, mark the result, and judge accordingly. Another striking proof in its favor is found in the attempt of unscrupulous rivals to deceive the public by counterfeiting our label so far as they dare. House-keepers will please remember that the only genuine Dietetic Saleratus has the above picture on every package. Tell your grocer you want that, and no other. Many of them will run it down in order to sell something on which they can make larger profit, but most all the better grocers keep the genuine. Manufactured by

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[WHILE our PROF. L. N. FOWLER was lecturing in New Albany, Indiana, last winter, he gave a phrenological description of the gentleman herein referred to, before a large audience, in which he represented him as being capable of managing "men and money," and that he ought to be known for sound judgment, great energy, enterprize, integrity, etc. An *exchange* has the following.—ED. PHREN. JOUR.]

"Horace Greeley once said that James Brooks deserved a monument of brass for his energy in constructing the New Albany and Salem Railroad. The suggestion has never been acted upon, but we are pleased to know that Mr. Brooks is to have a substantial monument nevertheless. The road itself is a monument of his energy and financial ability, and will always be inseparably connected with his name. It is a monument of which any man could be proud. But to his new monument. It is thus referred to by a correspondent of the *State Sentinel*, who was one of the party of gentlemen who accompanied the Commissioners to

locate the new State Prison, in their recent visit to the stone quarries of Bedford and Gosport:

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"Between Bloomington and Greencastle we took an observation of 'Brooks' Monument.' This is a magnificent stone, blown by one blast from its bed to a distance just sufficient for the width of a railroad. The stone is some twenty-five feet in length by twenty-two in height. It probably weighs twenty-five tons. Toward the south it presents a smooth surface, and the idea immediately suggested itself to Hon. Judge Blake, of the Commission, that it would be most appropriate to have this "monument" suitably inscribed. Accordingly, he immediately, after a speech setting forth in glowing terms the eminent services of James Brooks, of New Albany, who projected and carried through the two hundred and eighty-eight miles of railroad from the Ohio to the Lake, set on foot a subscription for the purpose, which I am proud to say realized a sufficient sum straightway. The future traveler will look upon this memorial, doing honor to the reputation of one of our most sagacious, energetic, and enterprising men."

AN INTERESTING WORK.—Among the unpublished manuscripts of the late and much lamented Dr. William A. Alcott, was one bearing the following unique and suggestive title: "Forty Years in the Wilderness of Pills and Powders, or the Cogitations and Confessions of an Aged Physician." It bears the marks of having been added too up to within a week of the decease of the venerable author. It may with propriety be called his Medical Autobiography, and is a work of quite remarkable character, being filled with facts and anecdotes of rare interest. It will doubtless have a large sale when published. We are informed that Messrs. John P. Jewett & Co. have the work in press, and will issue it at an early day.—*Boston Journal.*

HORACE MANN, whose portrait and biography we give in this number, submitted some years since to have a cast of his head taken by us. Now that he is dead, this cast has become doubly valuable. It is on exhibition at our Cabinet, and may be freely seen at all times by his friends and the public.

DR. NOTT RESIGNING THE PRESIDENCY OF UNION COLLEGE.—President Nott, of Union College, is reported as having submitted his resignation to the Board of Trustees. It is supposed that it will not be accepted, but that the president will remain nominally at the head of the renowned seat of learning over which he has presided for more than half a century. During that time he has seen "his children" rising to eminence in all the walks of life. On the bench, at the bar, and in the pulpit, in the editor's chair, and in the manufactory, there are many distinguished men who look with filial regard on their venerable teacher. Much of the active practical talent in this State has been trained by Dr. Nott, and he has seen bishops, cabinet officers, senators, judges and legislators, and presidents and professors of colleges, coming up to the annual festival at Schenectady acknowledging with respect and reverence his influence over their lives.

Dr. Hickok, the present vice-president of the college, is spoken of as the successor of Dr. Nott, and his eminent ability as a teacher and a man of high culture will doubtless make his appointment acceptable to the friends of the college.

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Contents.

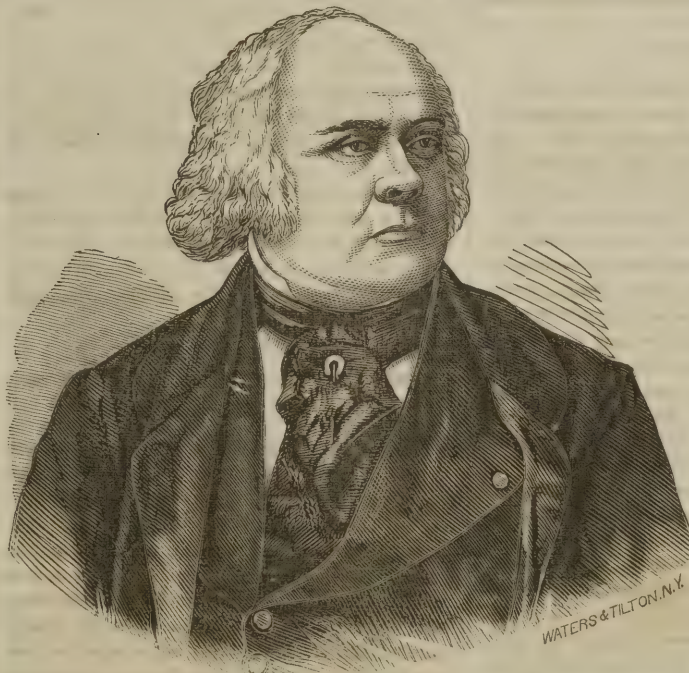
GENERAL ARTICLES:	PAGE	PAGE
Lord Elgin. Phrenological Character and Biography..	49	Causes of Insanity.....
The Three Stages of Man's Mental Development.....	50	What is Genius?.....
Helps and Hindrances. No. 2. "Armed to the Teeth".....	51	Lowell Mason. Biography and Phrenological Character.....
Fruit and Health.....	52	Dr. George B. Windship. Phrenological Character and Biography.....
Sense of Sight in Birds.....	52	Phrenological Analysis of Eloquence.....
Who would be Famous?.....	53	Reporters' Directory.....
Self-Culture.....	53	New Inducements—Discoveries of the Last Half Century...
Climbing Up.....	53	
Inhabitiveness.....	53	

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PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

LORD ELGIN has a favorably balanced organization, and is well adapted to both mental and physical labor and enjoyment. His bodily functions appear to be full in development and of a healthy condition, indicating long life, uniformity of condition, and capacity to meet almost any emergency. His digestive system is ample, his arterial system is fully represented, and his nervous or mental temperament is in a very high degree of development, so that while he is easy in his motions, graceful in his manners, and deliberative in all his mental operations, at the same time he is clear-headed, sprightly, intense in mental action, and prepared for off-hand labors. His sense of luxury and pleasure readily introduces him to all the enjoyments of life. His large brain and active powers of mind enable him to sustain himself in severe mental labors. His phrenological developments indicate a better balance of mind and character than men generally possess; hence he would have less conflicts from within, or contentions from without, than most men. He succeeds in pleasing and making friends, and in winning over to his side those who would otherwise be his opponents. He has a large base to the brain, which gives foundation to character, en-



LORD ELGIN, LATE GOV.-GENERAL OF CANADA.

ergy and force to what he says and does, and an intimate consciousness of outward life, and a quick appreciation of things as they are. His perceptive intellect is amply developed; he quickly becomes acquainted with physical objects—their qualities, uses, value, and relations. He has a ready utterance, is copious in conversation, can tell what he knows easily, has all the qualities for a speaker, linguist, or scholar; is naturally methodical and systematic, has a good memory of features, of the forms of things, and judges well of proportions; has good memory of places and readily understands relative positions of places and things. He has uncommon power of calculation and perception of numbers and amounts, and would succeed in theoretical or practical mathematics. The organs in the region of selfish pro-

pensity are also large, which give appetite, sense of property, policy, energy of character, and general courage and efficiency. He may not love to labor, still he has the power to sustain himself in severe labors, when called upon to do so. The general form of his head is favorable to the development of the social feelings, giving gallantry, friendship, and sociability. He readily makes friends and attaches people to him. He has large cautiousness, which gives forethought for results; is desirous and has capacity to shield himself from impediments and all unnecessary difficulties and dangers. The crown of his head is large, which indicates an unusual degree of ambition, sense of character, politeness, affability, and urbanity, joined to a high degree of dignity, pride, manliness, and the desire as well as the capacity to command. He has a strong will, which, combined with his energy, renders him very efficient. The moral organs, as a class, appear to be fully developed, which give elevation, respect for superiority, a sense of justice and kindness, and a hopeful and buoyant disposition.

His imagination is strong, his head is broad in the temples, indicating skill, ingenuity, and versatility of mind, sense of beauty, and power to appreciate art and perfection. He takes large and liberal views, and comprehends the full extent and force of a subject. His power to understand the relations of cause and effect is fully developed, but not sufficient to characterize him for great origin-

ality of mind, but he has large Comparison, which gives discrimination, power of criticism, and faculty to analyze and illustrate. He has a quick and clear perception of character and motives, and reads persons intuitively. With such an organization he could scarcely fail to be popular, even with his enemies; and successful in diplomatic negotiation, and in carrying out his plans, where he had different and contradictory elements to deal with. He will always be on the side of peace, so long as honor and justice can be maintained by it; but in fighting for a just cause he would be as courageous as is necessary to face all the dangers of the day. His true character would be developed more in peace than in war—in making friends and maintaining his integrity, than in litigation and exciting turmoil.

There may be a danger of his being too willful, and yielding too much to the warm and impulsive elements of his nature when excited; otherwise he has but little to contend with in order to live a consistent and upright life. The entire organization is broad, strong, full of vitality and endurance, and his power is not only great, but, under favorable circumstances, tends to intelligence and virtue.

BIOGRAPHY.

JAMES BRUCE, son of Thomas Bruce, Earl of Elgin and Kincardine, a Scotch representative peer for fifty years, was born July 20, 1811. His studies were begun at Eton and completed at Christ Church, Oxford, where he was graduated in 1833. He commenced life as a member of parliament for Southampton in 1841, but before the year closed he succeeded to the title and estates of his father. In the following year Lord Elgin was appointed Governor of Jamaica, and in 1846 was promoted to the more lucrative and responsible post of Governor-General of Canada. He found the provinces in a ferment from recent insurrection, but under his calm, disinterested, firm, and judicious administration, Canada settled into a state of political tranquillity and advanced to a position of political, commercial, and social prosperity which confers the highest honor upon those who have administered its affairs, and gives indications of a future full of hope and promise.

Through his energy and diplomatic skill, the reciprocity treaty with the United States was successfully negotiated, and was concluded in 1854, after which, on the 18th of December of that year, he resigned his office of Governor-General of Canada, and prepared to return to England. On the 22d he quitted Quebec, and though the hour of his departure was fixed at 8 A. M., and the thermometer was twenty degrees below zero, the whole of the troops of the garrison lined the streets to the wharf on the St. Lawrence, and thousands of the inhabitants, including all the principal persons in the city, their ladies and families, were present, to offer their last mark of respect to a governor who had endeared himself to them by his straightforward and honorable impartiality, by his earnest zeal for Canadian interests, and by his warm-hearted and never-ceasing hospitality to every section of political parties.

Amid deafening cheers, with cries of "God bless you, Lord Elgin," and with his friends surrounding him to the water's edge, his lordship embarked and the boat moved away from the

shore. During his journey through the United States to New York, Lord Elgin was everywhere received with the utmost cordiality. A large number of leading citizens waited upon him and escorted him to the place of embarkation for England. It was the intention of New York to tender to Lord Elgin the compliment of a public dinner, as an indication of the harmony or oneness of the people of both countries, but it was understood he would remain in the city but two or three hours before embarking for England.

On his arrival in England he received the appointment of Lord-Lieutenant of Fifeshire.

In the spring of 1857 he was appointed Minister Plenipotentiary to Peking, China. He proceeded immediately to fulfill his mission, and was present at the taking of Canton, and, in conjunction with the French, succeeded in reducing the Chinese to terms. After concluding a treaty with the Chinese commissioner, July 12th, 1858, the conditions of which were highly favorable to his country, he sailed for Japan, boldly entered the harbor of Jeddo, from which foreigners had always been rigidly excluded, obtained important commercial privileges for his countrymen, concluded a treaty with Japan August 26th, and in May, 1859, returned to England. Lord Elgin has been twice married. To the memory of his first wife a beautiful statue has been raised in Jamaica. His second wife is the daughter of the Earl of Durham, who was formerly a Governor-General of Canada.

To a clear and comprehensive mind, Lord Elgin added a firm, consistent, and earnest character, and over all were thrown a dignified polish and a genial urbanity of manners, which, while they commanded respect, won the affection and confidence of all.

THE THREE STAGES OF MAN'S MENTAL DEVELOPMENT.

It appears to me that man's acquirements in respect to *knowledge*, so called, may be divided into three stages, or periods, viz.: 1st. His introduction to knowledge that extends beyond arithmetic to reading; and when he supposes that he has acquired about all the knowledge that is worth mentioning; 2d. The unsettled period, when he is uncertain whether he knows much or not; and, 3d. The descending period, or when he sees that he knows but little, and that his knowledge (to his conception) is all the time growing less (relatively). These notions that man seems to possess are entirely legitimate, as I shall proceed to show.

In the first stage, when man has but little knowledge, he has but little ability to see or understand what is to be learned; and the knowledge which he possesses bears such a large ratio to all that he sees to be known (for it is the relative knowledge, and not the absolute amount, that we conceive of) that he fancies that he has about all of it. When he can "solve" a question that involves a quadratic equation, it appears to him that he has mastered nearly the whole of mathematics. But when he is informed that besides Davies' "Little Algebra," there are larger works, such as Hackley's—the fullest work in the English language—a ponderous octavo volume of

over 500 pages, and nearly 800 of them that treat of subjects beyond Davies' work, he begins to wonder. Add still further, geometry, trigonometry, surveying, conic sections, analytical geometry, descriptive geometry, the differential and integral calculus, and their various applications, and it is then that he begins to question himself whether he can ever learn so much. It is here that the student requires patience and a full determination to surmount every difficulty. Try, you, every one.

As his knowledge increases and his mind expands, he begins to get a glimpse of that which lies beyond, and is unknown. It is a question with him now whether he knows much or not. He is uncertain. Sometimes he thinks that he is learned, and at other times he seems to perceive the small amount of his acquirements. The ratio between the known and the unknown is about equal to unity, ready to tip one way or the other, as circumstances seem to determine. This is his second stage.

The third stage now follows. Every new truth that he discovers enables him to see that two lie beyond him hid, or partially covered. As soon as he has *worked* these out, four more lie beyond him. And thus it goes on with an ever-increasing ratio. He thus perceives that he is scarcely on the threshold of knowledge. Every day he realizes a little better how little he knows. The field for future labor expands. He sees new departments of nature to be explored. As men advance in knowledge to wisdom, we hear them complaining how little they know, and what a small amount they have gained after laboring so hard for so many years. The ratio of the *known* to the *unknown* now rapidly becomes less and less. He is now fully entered on the third stage of his mental perception and development. It is thus that we hear Newton exclaiming, in his eighty-fifth year: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." And thus said Laplace—the great French mathematician and astronomer, and who, perhaps, had a profounder view of the mechanism of the universe than any other man—while on his death-bed, "That which we know is but little, and that which is unknown is immense." And in our own day do we hear the great Humboldt, the profoundest and greatest scholar that the world ever knew in any age or nation, exclaiming, "I live very unhappy in my 89th year, because of the much for which I have ardently striven, to the little that I have gained."* He felt the full force and spirit of the poet's sentiment:

"Much learning shows how little mortals know."

The God of nature knows best. In the first stage of learning could man realize what is to be learned, or even a considerable portion of it, it is highly probable that he would never undertake it, concluding that it would be wholly beyond his ability to grasp. Indeed, he is not permitted to an extended view of the unknown—that is, truth not fully developed—till his mind is so far developed that he feels that nearly all his happiness is

* I quote from memory.

found in study. In this, then, do we again see the truth of what the poet says :

"All nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of pride in erring reason's spite,
One truth is clear, *whatever is, is right.*"

Very few there are in this state of life who are far advanced in the third stage of development.

DAVID TROW RI GE.

PERRY CITY, N. Y.

HELPS AND HINDERANCES—No. 2.

APPROBATIVENESS is a powerful stimulus to action, and is one of the most influential in the mental constitution. It seeks praise, is gratified with appreciation and flattery, and renders its possessor unhappy under criticism, reproof, and rebuke. This gives a sense of shame and mortification.

We can hardly conceive of a state in which a person is truly more elated, joyous, and happy than when Approbativeness is favorably exercised. When all speak well of a person, and the general plaudits of the people shout his praises, he is buoyed up, sustained, and exceedingly happy. Under such influences, a man's talent is strengthened, and every quality of his being, physical and mental, is endowed with extraordinary power.

We have seen a little boy, when praised for climbing, go to the top of a ship's mast, like a monkey, and hang his cap upon it, and then come down safely. But he performed no such feats when not looked at by his friends and stimulated by Approbativeness. In battle, the idea of praise, of fame, honor, and renown, of title and distinction, induces a man to "seek glory at the cannon's mouth." Indeed, we believe that all the "pride, pomp, and circumstance of glorious war" finds its most genial soil for growth in this mental element, Approbativeness. Under its influence men seek wealth, and for the sake of houses, gardens, conservatories, statues, carriages, parties, and display, sacrifice their health, the best years of their lives, exerting every fiber of their physical constitutions, and every mental power, to secure the wealth necessary for this gratification. They sometimes do more—they barter their conscience, their manliness; they swindle, cheat, and steal under the spur of this faculty. The orator rises to the sublimity of eloquence, stimulated by the applause of the multitude; the musician, inspired by the same element, rises to his highest excellence in execution under the stimulation of applause. Persons try to do well, to be moral, cleanly, learned, affable, and, indeed, all that is good and desirable, because of the influence of this faculty. So far, it is a help to duty, to goodness, and to virtue.

On the other hand, if it be too active, and not properly gratified and directed by the other mental powers, it becomes a hinderance to virtue, morality, and goodness; for it inspires those who are vicious to play the hypocrite, to counterfeit goodness, and deny their faults, and even commit one crime to hide another. There is many a murder committed to hide one's shame. Many a man, to save his name from disgrace, has sent his confiding victim to an untimely death, who, under

the action of any other emotion than mortified Approbativeness, would have shrunk from a deed so dark. We believe that four fifths of all the crimes of woman originate in excessive and perverted Approbativeness. But we leave the reader to trace out for himself all the crimes and follies which an excess of this faculty may lead her to do.

A child in whom this organ is large is alternately praised and blamed, flattered and frowned upon, according as it is desired on the part of its parent, nurse, playmate, or teacher to urge on, or hinder from action the little subject. If we wish them to perform anything, we excite them to do it by pleasing Approbativeness. If we wish to hinder their accomplishing the same end, we show up its shame side, and the child will do or refrain from doing the same thing, according as we praise or censure the thing in question. How important, then, that this faculty be properly understood by all thus influencing and those who are being influenced, and that it be exercised always in conjunction with the judgment, the moral sentiments, and an enlightened benevolence.

"ARMED TO THE TEETH."

"Armed to the teeth" has become classical from its pertinency and breadth of meaning. Who does not feel a thrill of hope or of dread when this expression is used; of hope if the "armed" be on our side, dread if he stands opposed to us. But in this day of peace societies—"the Italian question" being settled—we suppose, if their principles shall prevail, the quotation will go into disuse, or seek a new application. In anticipation of that peaceful era, we propose to apply the term, with a slight change, to the teeth themselves, viz., "armed with teeth."

We well remember the time when age, or early decay, having robbed people of their teeth, they were obliged, whether contented with their lot or not, to struggle on the balance of their lives without these most necessary organs—necessary both for use and ornament. Then there was no such profession as dentistry, or if it existed, its operations were exceeding clumsy; and as its application to unarméd mouths became more common, the fact of wearing false teeth was sedulously concealed, because it was considered not only disreputable, but even immoral. A lady, in those days, when a front tooth was far advanced in decay, would go to a distant city to visit a dentist, where she would not be likely to meet an acquaintance, and then, thickly veiled, would she repair, Nicodemus like, to the dental artist, to get a single tooth set upon the stump of the defective one, carefully concealing her name and residence, lest the fact should be betrayed to her acquaintances, and she be made the subject of village scandal or of ecclesiastical discipline.

Now, how vast the change—not so much in the decay of teeth—but in the mode or remedy for their loss, and in public sentiment on the subject! In cities it has become a great and distinct profession, and people of fashion boast as promptly and proudly of the excellence of the celebrated dentist they patronize, as they do of the houses where they shop for rich silks and jewelry, or of church and pastor whose altar and ministrations they attend. This nineteenth century is truly an age of

progress, and we rejoice in the progress of art and opinion respecting the teeth, as much as in any one direction. There are already arts enough embodied in Paixhan guns, Colt's pistols, and Sharp's rifles, for *destroying* life and maiming the human form, and we rejoice in all arts calculated to *repair* the damage of human beings, rather than in those which arm them for destruction.

In these times a yearly dentist's bill is esteemed as necessary as a doctor's bill, and much more agreeable, for it has a preventive effect, while medicine is merely curative. The teeth must be watched and cared for, and the first signs of decay carefully excavated and filled, to prevent further decay, and thus the teeth of youth and early manhood be saved to their owners to do service and prolong beauty for scores of years. Besides, beauty and utility being promoted by the dental art, health also is a consideration which should urge to a careful preservation of the teeth. With a mouth full of decayed and decaying teeth, the breath not only becomes excessively offensive, but the inhalation of such a breath, as well as the absorption of disease into the system, often ruins the constitution. We have said nothing of *tic dolo-reux* and *toothache*, with all their horrors—too many know already the awful import of those terms; and those who do not can form no conception of them from a mere description, even if words could reach the reality; but the sleepless nights, shattered nerves, and broken constitutions, originating in diseased teeth, are a source of sickening contemplation.

We pity those who regard the health, perfection, and durability of their teeth with indifference, or those who are ignorant of the means of preserving this gift of nature, and also those who are too parsimonious to pay the expense of that "stitch in time" necessary to the salvation of these organs.

Though natural teeth are preferable to artificial ones, and should be properly attended to by their owner under the advice of an accomplished dentist, yet when all his art and the care of their owner can not save them, then it is that plate-work dentistry comes to the rescue to supply a partial or an entire set of teeth.

It provokes a smile in us when we remember the first full set of artificial teeth we ever saw, and when we compare their remembered image (which it were no sin to worship) with the beautiful work of the present day, artificial gums and all, we are surprised and delighted. Only to think of an otherwise beautiful woman of thirty, with all her front teeth gone—the devastation, perhaps, of mercurial medical treatment for a fever—if this destruction could not be repaired. If the dental art can not supply their place with those as good as the original, they are generally quite as beautiful; are strong enough for all legitimate purposes, and what is of no small consequence, they never ache nor decay.

We commend to all, then, special care of their teeth while they are sound—to use no metallic substance as a tooth-pick—to brush them thoroughly, and the moment they show signs of decay, to get them examined and filled. Thus the teeth may, in most cases, be preserved till past the meridian of life. We would recommend to all who have teeth worth preserving, to procure a little work

on the teeth by the late Dr. John Burdell, of this city, who was an eminent surgeon-dentist, and who has given the entire history and philosophy of the teeth in a shilling book full of engravings.* But when from any cause the teeth are lost, the great question is their reparation. The dental art is now so well represented by competent practitioners, that most persons are acquainted with one or more in whom they have confidence; yet our readers will permit us to say that there are quacks among this as well as in other professions. It is supposed by some that if a man devotes the ordinary time of apprenticeship to the business, he must needs be qualified for the practice of the profession. But this is a great mistake. It requires professional adaptation to acquire the science of the physical law entering into the nature and structure of the teeth, and then the highest order of mechanical—we had almost said artistic—skill to perform the surgical and mechanical requirements of the dentist. The late celebrated Dr. Broadhead was one of the kind just described, and we remember a feat of his which astonished the whole medical world. It was no less than the construction of an artificial palate for a young lady, which thus enabled her for the first time in her life to talk.

FRUIT AND HEALTH.

"Fruit and health!" exclaims the timid reader long accustomed to associate fruit with sickness. "Fruit and disease, rather; fruit and ague, fruit and cholera morbus, cholera infantum, cholera asphyxia! Have not the doctors laid it down and even sung it?"

Gave autumnos fructus
No sit tibi lectus.

Of all autumnal fruits beware,
Unless in sorrow you would share.

"Fruit ruins the teeth, disorders the stomach, spoils the complexion, generates worms. Eaten to satiety, it is injurious to persons of all ages, but especially so to children."

It is strange, Mr. Editor, that such stuff as this has been current for ages past as sound medical doctrine! That a bountiful Providence should have spread before us such a share—should have covered over our green, flowery earth with luxuries which tempt the palate only to bring suffering! The very reverse is the truth. Nothing is so healthful as fruit. It not only does not induce, but is most effectual in averting, disease. I am sure the doctors have been honest in the opinions they have held on this subject, and that they thought they were subserving the public good in creating and maintaining this prejudice against these choice gifts of the Creator; but, assuredly, if they were deliberately setting about some scheme for multiplying the number of their patients, they could not easily devise a surer one than to discountenance the cultivation and general use of fruits. And we are glad to perceive that such is coming to be the general conviction of those from whom we are accustomed to receive opinion on all matters relating to health. It is now universally known that scurvy—once the dreaded scourge of

seamen—is entirely under the control of regimen, and that nothing is easier than to prevent it by fruits and fresh vegetables. Sailors now circumnavigate the globe without any fear of a malady in which medicine is unavailing, and which, before the introduction of vegetable acids and the potato into their bills of fare, swept off crew after crew in their longer voyages. It is not so generally understood, that people on land have suffered in the last few years, and are suffering still, here in our own plentiful Kentucky, with this same disease, for the want of these acids and succulent vegetables. In 1855, after the failure of the potato crop, scurvy was a rather prevalent disease in Louisville, but so unwonted that the physicians failed to recognize it on its first appearance, and this season again, owing to the same scarcity of fresh vegetables, some cases have been reported.

It hardly admits of a doubt that what has been said of scurvy is equally true of numerous other complaints which flesh has seemed the unhappy "heir to," and that many of our disorders, now deemed inevitable, will prove to be quiet under the control of those products of the earth for whom the craving of the human appetite is most intense and universal. The season of fruit is at hand, and let us be thankful that the precious boon promises to be abundant. Let all who can obtain it, partake of it freely, not as a temporary gratification merely, but as promotive of digestion and sound health, and if all can not indulge in the delicacies which come earliest, let the little ones have the first share. Their young palates relish the luscious things most keenly, and their tender growing frames are most in need of the materials which acid fruits supply. Our fruit growers are among our true public benefactors. Every man who plants an orchard is contributing to the public health. We want more fruit, much more than is now produced. It is a great misfortune to the community that strawberries are not cultivated in greater profusion—the berry which comes first to regale the palled appetite in spring—the fruit of which the devout old English divine said that "doubtless God could have made a better berry than the strawberry, but doubtless God never did." Where one acre is now planted with strawberries, there ought to be five. They ought to be brought within the reach, not only of humble mechanics, but of every-day laborers. But this is not the time to urge the cultivation of fruits; the object of these desultory remarks is to remind your readers that the period is approaching when they are to avail themselves of that greatest of improvements made in modern times in the culinary art—the preservation of fresh fruits. Let no housekeeper neglect the opportunity, remembering that in providing a supply of these luxuries they are taking the best steps for preserving the health of their families.—*Ky. Farm Journal*.

We believe the great want of the world, physically speaking, is fruit. People eat pork, butter, oily pastry, and concentrated animal food, and in the summer season, and also in warm climates particularly, bilious diseases prevail to an alarming extent. Ripe fruits of all kinds should be eaten in their season—not as luxuries, but as a part of the meal. If this were observed, we believe that nearly all bilious diseases, together with dyspepsia, would become almost unknown.

SENSE OF SIGHT IN BIRDS.

In disputing about the comparative value of the senses of sight and smell in birds, authors notice a much more curious fact—the great power birds have to alter the focal length of their eyes. To see equally well an object at a distance of many miles, and a minute seed or insect an inch from the bill, may well amaze us. Observe the first person of your acquaintance you meet, who happens to wear spectacles. If he looks at an object near him, he looks through his glasses; if at a more distant one, over them. Go to a practical optician and desire him to construct an instrument that will enable you to do what birds are constantly doing, in this, and he will most likely tell you the thing is impossible.

Man probably surpasses birds in extent of vision, as much as birds surpass man in sharpness. Ross, in a voyage to Baffin's Bay, proved that a man, under favorable circumstances, could see over the sea 150 miles. It is not probable that any animal can equal this. In sharpness of sight, on the other hand, birds greatly excel us. The eagle, soaring at such a height that he seems a mere speck, sees the grouse walking in the heather, which it so closely resembles in color as readily to escape the sportsman's eye. Schmidt threw to a considerable distance from a thrush a number of beetles, of a pale gray color, which the unassisted human eye failed to detect, yet the bird observed them immediately. Many birds readily perceive insects on branches where the sharpest-sighted person can detect nothing.

The eyes of birds are remarkable for their great comparative size, the great convexity of the cornea, and for having the sclerotic coat formed anteriorly to a circle of bony plates. The optic nerves are very large, and unite so intimately as to appear perfectly incorporated. The iris is exceedingly contractile—as all may have observed who have watched a bird dying. Birds do not expire with eyes open as is the case with man and the lower animals, and when they are expiring, you may readily observe the great power they possess of dilating and contracting the pupil. The muscles, as in man, are six in number, four straight and two oblique. In many birds the eyeball possesses very little mobility, and in some of the owls it is so closely fitted into the orbit as to be immovable.

How the eye adapts itself to near and distant objects, is one of the most abstruse questions in physiology. Three explanations have been offered. 1. By bringing forward the crystalline lens nearer to the cornea, without altering the form of the whole eye or the crystalline itself. 2. By changing the figure of the globe of the eye so as to increase the distance between the cornea and retina, as you pull out the joints of a common spy-glass; and 3. Without altering the general form of the eye, by increasing the sphericity of the crystalline, and thus increasing its refractory power. The first was the opinion of Haller and the earlier physiologists. The second was adopted by Blumenbach, and many able men. The third was the opinion of Lewenboek, Descartes, and Dr. Young, and is, perhaps, the true explanation. Sir Everard Home and Mr. Ramsden performed many experiments to elucidate the question, but they proved nothing.

* TEETH; their Structure, Disease, and Treatment: with numerous illustrative engravings. By John Burdell, Dentist, New York. Fowler & Wells. Price by mail, 15 cts.

WHO WOULD BE FAMOUS?

Most great men have been attacked by the vulgar, because the vulgar are of envious disposition, and would fain bring everything down to their level. Authors have suffered particularly at the hands of the said vulgar. There is Bulwer, for example, of whom it has been said that he is an imitator of almost everybody; James, the majority or entire of whose novels (so says vulgarity) are the composition of a *corps* of men of genius, out of money, and out of elbows as well; Dickens, under whose proper name three or four men cleverer than he contribute to the press, at so much per sheet; and, to crown the great horror, Shakespeare, who was no author at all—only the recipient of other men's manuscripts, with a view toward presentation to publishers and the managers of theaters; at least, so insists vulgarity.

We should be outraging the common sense of our readers were we to designate any one of these reports as aught save a falsehood—a falsehood self-established. Confining ourselves to the instance most flagrant, because it refers to the most illustrious of men, it is worth our while to examine into the arguments (!) adduced against the authorship of Shakespeare. It is said, that his plays are written in different styles—that they exhibit the butcher in their construction—and that they must perforce belong to other men than Shakespeare, because no record has been left of Shakespeare's ever having been seen pen in hand, and with sheets of paper at his elbow!

How refreshing this last effort of logic! Why, in the name of goodness, if it was necessary to prove that Shakespeare was *not* the writer of the dramas generally accredited to him, by the fact of his never having been seen at work upon them—why, we ask, was it not equally incumbent to prove who did write them, by the substantiation, on oath, of the real author—such substantiation being based on the fact of his having poured out his fine thoughts on foolscap in the presence of acquaintances?

The fact is, infidels are to be found everywhere. Some of these—unhappy, poor creatures—disown a God in the universe, because God is too pure, too elevated a conception for their groveling souls; while others, too cowardly to dispute an excellence generally accorded, seek to shift the quality to others than its true possessors. Fortunately, however, for the malignant—though unfortunately for the maligners—Phrenology, growing up to an accepted science, is a better guide in the right direction than these miserable carpers are in the wrong. In the example of Shakespeare—even if we could shut our eyes to the internal evidence which all his works afford of having emanated from the same mighty soul—were the question simply to stand: “*Who is the author?*” we should turn to *him*, and, pointing to his peerless brow, say: “*HE!*”

Doubtless, many an envenomed, but all the while puny, spear would be pointed at us—the attacking legion being under the command of the pitiful Bacon, who struggled hard some years since to prove Shakespeare a humbug, but who proved only one thing: that, like all *bacon*, the critic (!) so named deserved good hanging.—*New York Mercury*.

SELF-CULTURE.

[Under this suggestive title the *Natick* (Mass.) *Observer* gives the following encouraging account of several of the *boys* of that enterprising town. It gives a hopeful view for the young men of the present day. Senator Wilson, “the *Natick Shoemaker*,” as he is often called, is one of the persons referred to. The Lyceum is a nursery, not for the professions merely, but for the development of the popular mind.—ED. PHREN. JOUR.]

WE have been not a little interested in looking over the records of the “*Natick Young Men's Society for Mutual Improvement in Writing and Debating*,” formed June 30th, 1835. From the records it appears that there were fifteen young men enlisted in the enterprise at its inception, a few more joining it soon after its formation. The young men that formed this society possessed no advantages superior to nine tenths of the young men in town at the present time. In fact, their opportunities for acquiring knowledge were vastly inferior to the advantages offered to young men in like circumstances in the town at the present time. At that time the population of *Natick* was less than 1,200, the greater part of whom were at South *Natick*.

Among these fifteen names we observe that one is at present a senator of the United States, one a senator of Massachusetts, one a senator of New Hampshire, one has gone to Europe for the purpose of completing a life of Beethoven, the composer; one became a distinguished physician (Samuel S. Whitney), and died a few years ago at Dedham, a martyr to his professional duties. Five are leading citizens now resident in town, and one (Jonathan Walcott, deceased) became eminently successful as a shoe manufacturer and beloved as a citizen. We have no doubt that each of these gentlemen attribute much of their success in the various occupations they subsequently pursued, to the impetus they received in that society for mutual improvement. Twenty-four years ago, when that society was formed, the number of young men in town was small—not one where there are five now. If the same desire for improvement existed now that did then, we should have five societies for mutual improvement, instead of not any, as seems to be the case at the present time. These fifteen young men made self-culture a personal, practical affair. They did not hesitate to go through with the drudgery of investigation, and learning for themselves. They did not depend upon the impracticable learned nonsense of distinguished popular lecturers for their principles, nor did they consider themselves as possessing all knowledge before they had carefully investigated for themselves. We should be glad to see a REVIVAL of good old-fashioned self-culture in *Natick*. In order to do that, combination and organization are necessary. But little can be accomplished without mutual aid. In order to secure THAT, each one must surrender whatever of his individual notions that may conflict with the general interest. Probably one of the greatest obstacles to mutual improvement that exists in this town, is extreme individualism. So much has been said against all organizations, that many have come to believe that to unite for a common benefit, and form an organization for mutual aid, is giving up one's independence. There never was a greater mistake.—*Natick Observer*.

CLIMBING UP.

It is a very common thing to hear people excuse their want of cultivation, of education, of respectability, of refinement—in fact, of all the qualities that give one social value and position—by referring to the many great men who have arisen from the lowest round of the human ladder. They point to Shakespeare, Claude Lorraine, Columbus, Napoleon, and other historically-famous individuals—including Horace Greeley—and trace them back to their early poverty and ignorance, as an excuse. They say: “If these men came from my class, it must be the best one.” The matter lies in a nutshell. The lowest circle is an excellent one—to get away from. The difference between William Shakespeare and John Smith is, that William could not remain in an ignoble position—that circumstances could not keep him there—while John can not elevate himself above the surroundings in which he was originally placed.

It is no disgrace to a man to have ascended from the lowest and most degrading condition: but it is an overwhelming shame if he remains in it when he has such brilliant examples before him. To say that a man “has had no advantages,” is merely to say he has not taken advantage of circumstances. None of the great men in history—those whose names and memories are like shining lamps, illuminating the present through all the mists of the past—had “advantages.” They seized their circumstances with an iron grasp, and made them into advantages by their own strong wills and superior talent. The same path lies open to all. The ladder is hard to climb—wearying to the feet and blistering to the hands—but it has been climbed; and there are many now in the mire and misery of the bottom round, who, unmindful of blisters or weariness, will attain the highest before they die.—*N. Y. Mercury*.

We remark, in regard to this, that while it is true that some men may, to a great extent, control circumstances, others, who are differently organized, are less capable of “cutting and slashing their way through difficulties.” Much depends on organization. Have you firmness, self-reliance, executiveness? If not, you are like a steam-engine without steam—the propelling power—and *your* success in life must depend on the aid of others. The best way to determine your capabilities is to consult a competent phrenologist. He can tell you *how* to “CLIMB UP” to the highest round in the ladder of life, *i. e.*, to which you may be *capable* of reaching.

INHABITIVENESS.

A CORRESPONDENT of the *Auburn Christian Advocate* propounds this query:

Is there to be found on the cranium of an American such a phrenological development as is usually known by the name of Inhabitiveness? My own observations and examinations (not of the bumps) have inclined me to the opinion that it is in most cases wanting, and instead of an elevation, there is a depression where said prominence ought to be. My conclusion is based on the wholesale cutting loose and letting go the cable from the moorings where our fathers remained fastened for years, in breaking violently the local ties and the strong bonds of sociality, which have for a time bound us to the old homestead where we first beheld the sunlight, and sported joyously and happily under the smiles of our fathers and mothers—in the general, ceaseless movement of the mass of the people westward.

[Men, like birds, leave the nest they were born in, and exercise Inhabitiveness legitimately by choosing their *own home*, rather than abide in the home of their father's choice. Supposing love of home meant attachment to our birth-place, the hive would be more than full, for the bees would never swarm.]

CAUSES OF INSANITY.

Who has not some insane friend or acquaintance? Everybody is more or less interested in understanding the causes of this worst of diseases. Fifty years ago the insane were feared, little cared for, and supposed to be possessed by evil spirits. Now, insanity is regarded as a disease of the brain only, and not of the mind itself. The following is from the last Report of Dr. E. R. Chapin, the resident physician of the Lunatic Asylum of King's County, N. Y., in which the city of Brooklyn is situated. We commend it to the consideration of all readers, especially of those who have precocious children with a highly nervous temperament.

Overworking and fatiguing the brain—taxing the mental powers beyond their normal capacity for performance—to which there is a growing tendency in the community—is one of the prominent causes assigned for the increase in the prevalence of mental and nervous disorders. This is found to be the case not only or mainly with those persons engaged in literary pursuits, but with the larger class of individuals variously occupied, whose minds are kept for a long time in constant and active employment, while physical exercise is, from habit, inclination, or necessity, almost, if not entirely, neglected. The majority, it may be, are not aware that there is any harm to be apprehended to themselves from this course, beyond, perhaps, occasional inconvenience from a giddy or an aching brain. Others, better informed, subject their minds to this continual overstrain with culpable temerity, pleading the extravagant demand of the times as an excuse for their evident disobedience of natural laws. In truth, it must be acknowledged, the farther we depart from the more simple and rational customs of our forefathers, the greater must be the tax upon the mental powers to provide the ways and means of subsistence. There is a new form of disease, known as General Paralysis, to which overworked brains are especially liable. This disease was scarcely recognized a generation since, and its advent is suggestive of the birth of a new order of extravagance, which has reversed the old-time wholesome ratio of income to expenditure, and caused the luxuries of life to be mistaken for its necessities, and the capacity to keep up appearances to be reckoned as one of the chiefest virtues.

But the lamentable practice of overtaxing the mental powers unfortunately is not confined to the adult age. The evil begins with early childhood, when is laid the foundation for every form of mental disorder. Under the erroneous supposition of being the better able to prepare the young mind for a successful conflict with the trials of life, or for the purpose of gratifying parental vanity, or of increasing the popularity of rival schools and teachers, daily tasks are often imposed upon the pliable brains of young children, too great for their healthful accomplishment. The fact of there being oftentimes a considerable difference in the normal capacity, or aptness for acquirement, of young minds, is systematically ignored or kept out of sight. Consequently, the same mental task is allotted to the dull and heavy as to the quick and active intellect. True, there is sometimes an exception made in favor of, or, rather, oftener to the final detriment of, the unfortun-

nate possessor of a precocious mind, for precocity of intellect is often indicative of disease, and should rather be curbed than stimulated. During the years of pupillage, physical exercise and recreation, though often enough feebly recommended, is seldom enjoined when it would be likely to curtail in any manner the allotted hours for study, and sooner or later—often too late to remedy the evil—the mind begins to show symptoms of debility, and becomes incapable of receiving new impressions with the former facility. The alarmed parents or guardians are now, for the first time, made to comprehend that the nervous force or fluid, necessary to nourish and support the brain, in order to accomplish the tasks required of it, is derived from the body, which has not been allowed adequate opportunity for exercise and development. In this condition, the mind is peculiarly liable to the attacks of mental disease, or it may remain without retrogression or improvement, while the years increase, retaining a certain degree of activity and smartness, but lacking in judgment and the more solid qualities appertaining to a well-regulated mind.

WHAT IS GENIUS?

We have read, we know not how many, descriptions of Genius, all of which may have been correct; but still something more may be said of it. Genius is so many-colored, so mercurial, so bounding and flashing, so soaring and roaring (lion-like), so cloud-shifting (we don't like compound words, but we use them occasionally), so light-like and shade-like, so "rejoicing like a strong man to run a race," so subtle and profound—so free, exultant, and spontaneous is it, that we may work away at our adumbration of it till we are gray, and then we shall fail to "body it forth" with any entireness. When we can comprehend and analyze the mysterious, central principle of life, then can we fully define genius. We love genius, because it touches the hidden springs of our own life, and thus "opens up" within us a strange, exultant joy. It is the "touch of nature that makes all the world akin." A man of genius is one whose inner life is brought into objective play, by reason of a better corporeal organization than the "rest of mankind." He does not possess one iota more of the great common human nature than others. On the score of innate fundamentals, he is on a dead level with the meanest made-up brother of the great family! His spirit has finer integuments—the keys and strings, which are mediums of life's expression, in his case are of finer make, and have a more facile instrumentality. Genius, therefore, is but an earnest voice of our great humanity. It only marshals the way in which the universal voice is to follow. In other words, genius is the result of an exalted organization, and this exaltation arises either from an extra-favorable organic formation, or from hereditary inspiration, which elevates the quality of the manifestation.

Eat, digest; read, remember; earn, save; love, and be loved. If these four rules be strictly followed, health, wealth, intelligence, and true happiness will be the result.

LOWELL MASON.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

Lowell Mason, who is identified with the advancement of musical education in this country, was born in Medfield, Mass., January 8th, 1792. He early manifested a great love for music, and sung, and played on various instruments, almost instinctively. In early youth he commenced teaching, for which, also, he manifested a strong inclination.

At the age of twenty he removed to Savannah, Georgia, where, although engaged in other occupations, the teaching of music, and the conducting of choirs and musical associations, both vocal and instrumental, were leading objects of his attention. During his residence of about twenty years in Savannah, he became deeply interested in Sabbath-school teaching, and was for many years the superintendent of a large school, the only one at that time in the city, and in which all denominations united. It was while engaged in this school, that he formed those habits of intercourse with children, which afterward proved so valuable when teaching became the daily occupation of his life, in the wide sphere of musical instruction in public schools.

In 1821, the Boston Handel and Haydn Collection of Church Music, of which Mr. Mason was the sole editor, was first published; and in 1827 he took up his residence in Boston.

Mr. Mason now commenced the extensive teaching of vocal music in classes, introducing at once that feature in musical teaching which had been but little known before, but which he had successfully pursued in Savannah, the instruction of children; training their voices especially to the performance of the alto part in choral music. These efforts were highly successful; they resulted in the awakening of a very general interest in musical instruction, and in preparing the way for the formation of the Boston Academy of Music, and for the introduction of music into schools as an educational study.

Mr. Mason had already established a reputation as a successful teacher, both of vocal and instrumental music, in which he had now been engaged for sixteen or eighteen years, when an event occurred which not only changed his whole manner of teaching, but which led him to a much wider and more comprehensive view of the subject of musical instruction than he had before entertained, and to juster conceptions of the whole theory of education, as resting on a rational and philosophical basis. We refer to the fact that he had now become acquainted, for the first time, with the principles of instruction as developed by Pestalozzi, which, although at first with great reluctance, he at length thoroughly embraced, and has, for nearly thirty years, constantly and faithfully adhered to, and happily and successfully illustrated.

For this clearer light on the subject of education, Mr. Mason was indebted to the enlightened zeal, energy, and perseverance, in all educational improvements, of the late William C. Woodbridge, so extensively known, not only as a geographer but as an educator, who, while in Germany and Switzerland, became acquainted with the best methods of instruction, and of the excellent influ-

ence of music on the pupils of Pestalozzian schools; he thus became thoroughly convinced of its importance as a school exercise and an educational influence. He accordingly procured all the information in his power respecting it, and obtained the most approved text-books of school or class voice-exercises and songs, as well as of elementary treatises on musical instruction. The books by Nägeli and others, which had been prepared with particular reference to the legitimate influence of song in moral culture and the training of the affections, Mr. Woodbridge not only placed in the hands of Mr. Mason, but was at the trouble himself to translate them, in part, and to furnish such explanations and directions as he had received personally from their authors.

To those who know, from their own experience, how difficult it is for one who has for many years been successful as a teacher, and has therefore great confidence in some method of his own, to substitute for it that of another, it will not seem surprising that it was at first no easy thing to convince Mr. Mason that the new method was preferable to that of rules, signs, tables, and definitions, to be committed to memory from a book to which he had been so long accustomed, and in the use of which he had attained to such success. But the efforts of Mr. Woodbridge were persevered in with such a constancy, zeal, and good-humor, that at last Mr. Mason consented to a proposed experiment of teaching a class, after the Pestalozzian manner, provided one could be found for the special purpose. Mr. Woodbridge and others who had become interested in the subject, succeeded in the formation of a large class of about two hundred ladies and gentlemen, with the express view of bringing the new method to the test of experience. The lessons were carefully prepared, at first, with the assistance of Mr. Woodbridge, and were given by Mr. Mason with a success vastly greater than had ever before attended any of his efforts. He was fully convinced of the practicability and the fitness of the new method, as a mode of instruction appealing to reason and common sense, not less than to theory and truth, on educational principles. The same mode of teaching he soon began to apply to juvenile classes, and with success corresponding to that in the adult class referred to above.

In 1830, a lecture was given by Mr. Woodbridge, before the American Institute of Instruction, on "Vocal Music as a branch of Education," in the State House in Boston. Illustrations were given by a class of Mr. Mason's pupils. A wider and more important field of instruction was now opened than had before been contemplated. Mr. Mason's juvenile classes—which had already been taught gratuitously for several years, he furnishing not only the tuition, but also the room, fuel, and all needful school apparatus—now rapidly increased in numbers to such extent that thousands of children, of both sexes, received more or less instruction in singing, and in the knowledge of music. These classes were taught on the afternoons of Wednesdays and Saturdays, so as to enable the children of the public schools to attend; two or three classes, sometimes numbering altogether from one to five hundred children, were accustomed to meet at successive hours on the same day. The first juvenile concert followed.

These were given by choirs of children so numerous as to fill the galleries of the Bowdoin Street church.

Mr. Mason was now joined in these labors by Mr. George James Webb; and here it is proper to observe, that the whole amount received, as the proceeds of the juvenile concerts, was given to some charity, neither of the instructors receiving any pecuniary compensation for his labors, until after the formation of the Boston Academy of Music, which, in part, at least, grew out of these efforts.

The subject of music in schools was now taken up in good earnest by some of the best educators and teachers of Boston, and instruction in singing was introduced, almost simultaneously, into several of the schools.

It would not be consistent with our present purpose to follow the progress and wider diffusion of musical instruction and its genial influences, either on the character of education or on the improving and extending taste for music in the community at large. We can merely glance at the auspicious establishment of the Boston Academy of Music, and the subsequent introduction of music, as a regular branch of instruction, in the public schools of Boston, whence it rapidly extended throughout New England and the Union.

Under the patronage of the Boston Academy of Music, and under the immediate direction of Messrs. Mason and Webb, various measures were taken for the improvement of musical education, by the formation of permanent classes, the association of church choirs, the establishment of lectures, the periodical appointment of concerts, schools for instrumental music, and the yet more extensive introduction of vocal music in public and private schools.

We must not omit, in this connection, to state the fact that one of the very first regular Teachers' Institutes ever held in our country, was that held in Boston, in August, 1834, by the Academy, for "instruction in the methods of teaching music." In this class, which was annually continued up to the year 1852, the Pestalozzian method of teaching vocal music in classes was regularly explained and illustrated. Similar classes for teachers were soon established in various places; and it is, perhaps, owing to this fact that Pestalozzian teaching came to be very extensively, though erroneously, regarded as merely a method of musical instruction rather than one of universal application to all branches of study in all stages of their progress.

In 1837 Mr. Mason visited Europe for the principal purpose of making himself personally acquainted with the best systems of teaching music in actual use abroad. In Paris, he found Wilhelm's method in use; but this being based entirely on those principles which Mr. Mason had, some years before abandoned, could lay no claim to his attention. In Wurtemberg and the northern parts of Switzerland, he became acquainted with Kübler, Gersbach, Fellenberg, and others: Pestalozzi and Nägeli were no more. The three first-named pursued, to greater or less extent, the inductive method, and he became more familiar with its practical application to music and to school studies generally.

On his return from Europe he had ample oppor-

tunities for carrying out the principles of inductive teaching in extensive application to the instruction of his numerous classes. The suggestive views of Pestalozzi Mr. Mason has carried further, perhaps, than any other teacher has ever done, and these views were brought to the thorough test of daily experience in his teaching, in one of the public schools of Boston, previous to their general introduction, under his personal direction in these schools, and in the classes of the Academy. Another sphere of extensive experience of the benefits resulting from Mr. Mason's application of Pestalozzian principles to the processes of instruction, has been that of the Massachusetts Teachers' Institutes, which he has attended, as lecturer and instructor in music, from the commencement, under the direction of the Hon. Horace Mann, the first Secretary of the Massachusetts Board of Education, through the secretaryship, also, of the Rev. Dr. Sears, and, thus far, that of the present secretary, the Hon. George S. Boutwell. In this form of teaching, Mr. Mason peculiarly excels. His long-continued experience as a practical teacher, his rare tact in developing the vital principles of instruction in the simplest and happiest manner, his endless variety of illustrations, his indefatigable perseverance in tracking and exposing errors in thought or in theory, his genial and humane humor, his playful sallies of wit, his kindly sympathy with youth and childhood, his gentle yet impressive monitory hints, and occasional grave reflections, give him an indescribable power over his audience; while the perfect simplicity and strictly elementary character of his instructions evince the depths to which he has penetrated, in tracing the profoundest philosophy of teaching. The remark was justly made by the Hon. Horace Mann, that it was well worth any young teacher's while to walk ten miles to hear a lecture of Mr. Mason; for in it he would hear a most instructive exposition of the true principles of all teaching, as well as that of instruction in music.

In 1855, the University of New York recognized the value of Mr. Mason's labors in his more immediate professional sphere, by conferring on him the honorary degree of Doctor in Music—the first instance of such a degree being conferred by an American university, and Mr. Mason being the first American who ever received such an honor from any university.

Dr. Mason owes his high reputation at home and abroad to the fact, that he has pursued his long and arduous career as a teacher not merely with an unparalleled success, which has justly raised him to eminence, but on broad and generous principles elevated far above all barely technical or mechanical skill, displayed in mere flexibility of voice or dexterity of finger. It is as an enlightened educator, who distinctly perceives and eloquently pleads for the value and the power of music, as an influence on human culture, that he stands prominently before his country as one of its noble benefactors.

The services which he has rendered to the cause of education, in his instructive methods of developing the elements of all culture, as well as of music, are deeply appreciated by the multitude of young teachers who have enjoyed the privilege of listening to his skillful expositions of theory and



PORTRAIT OF LOWELL MASON.

practice in all their relations to the daily duties of the teacher's life. The method which he has pursued for the last twenty-five years has been of signal service in drawing out, to a degree unknown before, the proper distinction existing in the generic vocal principle of speech and song, and the relation which the two-fold form sustains to itself in its component elements. He has been peculiarly successful in inculcating the beauty of a finished articulation in song, and that of true expression in the tones of emotion. While occupied with the claims of *sound*, however, he has always recognized those of *number* and *form* as correlatives in the processes of culture.

Dr. Mason's influence, through his published works, consisting of over fifty musical works, including the "Handel and Haydn Society's Collection," the "Boston Academy's Collection," and the "Carmina Sacra"—the latter having had a sale of four hundred thousand copies—not less than his personal instructions, has been in the highest degree conducive to the cultivation of *purity of taste*, as an important element not only in the esthetic relations of musical art, but in all those of high moral culture and true elevation of character. The judgment and care with which, in this relation, his selections of school songs have been compiled, are beyond praise. To feel the full value of his labors in this department, we have but to glance for a moment at the low and degrading character of too many of our popular, and even our school songs. The noble office and mission of music, as an intended refiner and purifier of the heart, Dr. Mason has never overlooked. Well has he said—

"We fear that it is too often the case that mu-

sic in school is regarded not as having anything to do with study, but as a mere recreation or amusement. Valuable as it may be, even in this view, we feel certain that, when introduced into schools, music should be made a study, not only in itself considered, but as a correlative to all school pursuits and occupations. Unless the pupils are made more cheerful, happy, kind, and studious, by the music lesson, it is not properly given; for these are some of the results which music was obviously designed to secure."

PHRENOLOGICAL CHARACTER.

The vital and mental temperaments predominate in this organization, giving constitutional vigor, depth of emotion, fervency of feeling, clearness of perception, definiteness of thought, and activity of mind. His might be called the Eloquent Temperament, having a sufficient amount of the mental to give fire and thought-power and perception, while the vitality embraces the emotional, and gives warmth and enthusiasm, as well as the sustaining power.

This portrait indicates width of head, as well as height, and a predominance of the organs which give Form, Size, Weight, Time, Tune, and Order. Language is also large, together with Causality, Imitation, Identity, and Mirthfulness. He has not only a clear and correct perception of the qualities and conditions of things, but he has also such strong analytical and logical power, that his mind naturally rises upon the facts which he collects, and takes a survey of wide-reaching fields of thought. He improves upon his own thoughts as well as upon the thoughts of other people, and is capable of making, as it were, his own, whatever truth he finds afloat. He has also great combin-

ing power; can bring together ideas and principles, facts and illustrations, from every quarter, even from sources apparently dissimilar, and make them minister to the furtherance of his ideas, and apply them to the development of his thoughts.

Firmness is a distinguishing quality of his disposition. He has also large Conscientiousness, which renders him just and upright. He has prudence, which induces caution and guardedness, but he has an immense development of the element of courage, which not only gives him physical power to meet and master difficulties, and also a kind of moral stamina to launch out into the untried fields of thought and effort. He is not afraid to risk something, especially where he engages in the accomplishment of the work himself. His brain being large and well sustained by an excellent vital constitution, his thoughts and feelings are on a large scale, and he is a natural master among men. He carries an abundance of vital magnetism as well as mental force into an audience or class, and is able not only to explain his thoughts, but to infuse his feelings into the minds and dispositions of people. This is one great secret of his success as a teacher. He pushes every point as if he felt sure of success—as if he felt confidence in the truth of what he was teaching; and he inspires the pupil with this belief and confidence, and also with a kind of reverence and affection for his teacher.

He would have made his mark in any field of effort requiring courage, strength of character, manliness, bravery, earnestness, and scope of mind and general planning talent.

Whoever looks over with a musical perception the compositions of Dr. Mason, will find in the main that his music moves with a heroic tread. It seems to be full of power, and yet have power to spare. He has also large Hope and Sublimity, which give a kind of heroic hopefulness and breadth to his compositions. Thomas Hastings is a different character, and, musically speaking, he can not easily be described. There is in Hastings' musical compositions a subdued, pathetic, and half-sorrowful humility; a meekness and gentleness, a delicate tenderness, amounting almost to timidity, and rising only on that trembling faith that seems to grasp the Deity through a sense of his own weakness. While Mason steps forth like King David in a joyous, confident, hopeful, and relatively happy strain. His music seems adapted to great occasions, to hearty joy, earnest confidence, determined resolution, and full assurance of success and triumph. This spirit seems to pervade even his minor pieces and those which are full of solemnity. Even in the most subdued of his pieces, we seem to find in them the declaration of Job—"though He slay me, yet will I trust in Him."

But we need not enlarge on the peculiarities of Dr. Mason's music, nor contrast or compare it extensively with that of Hastings. Suffice it to say, that Hastings has a frail body, a thin head, and a long, thin face, a mild and gentle voice—while Mason has a stout body, which is full of warm blood, a wide head, and an heroic, courageous, enterprising nature, and that the music of the two men seems to be an outworking of their respective mental and physical peculiarities.

DR. GEORGE B. WINDSHIP.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[Blindfold Examination.]

His organization is exceedingly compact. Few persons possess so much power in so little space. The upper and frontal part of his brain appears to be dense and vigorous; hence the moral and intellectual faculties tell largely on his character when circumstances favor their action. He lives in the intellect; his power is intellectual; he is an intellectual student, and has a desire to gain all the character that is possible from the reason and the understanding. He also has favorable perceptive powers; has much interest in science, facts, details, and experiments.

His *forte* does not lie so much in his musical or mathematical talent as in his originality of mind. He has immense will. Scarcely any man after Napoleon and General Jackson has more will than he. Whatever he determines to do he will do if it takes him his lifetime. He has an uncommon degree of independence; loves liberty in the most positive sense. When a boy he possessed a strong degree of this feeling. Yet he has a great amount of ambition; is determined to distinguish himself; is not willing to be great merely because his father was, but intends to be so on his own account. He is willing to sacrifice money, ease, and all the luxuries of refined society, for the sake of gaining some end. He is naturally inclined to travel, but prefers to associate in society, that he may gratify his desire to study human nature. He would prefer living a retired life, confined to his own home, and would walk and ride alone in preference to take a companion, unless by so doing he could more effectually gratify his curiosity. He can improve somewhat by being a little more social and companionable. His love of animals and pets, and of things tender and dependent, is strong; but his love of society depends much upon circumstances.

He has a great amount of determination and resolution in overcoming obstacles, and has spirit and energy equal to almost any emergency, except where cruelty is involved. He has a great amount of executiveness, contributing to his force of character. Yet he is cautious, very anxious to know the issue of every undertaking and how it is to be brought about, before entering upon it, and he carefully avoids mistakes. This diffidence often exhibits itself in too great anxiety as to surrounding circumstances. His Veneration is large; his element of respect and regard for superiority appears to be strong; yet his belief in the supernatural and consciousness of the spiritual appear to be inferior. He is also kind and sympathetic, and soon becomes interested in the welfare of others. His religious character is one which leads him to do good. He takes liberal views of subjects, but has no affinity for the marvelous, and is not easily captivated by the romantic. He is rigid in his ideas of justice, and lives an upright and honest life so far as possible.

His imagination and love of oratory are strong, and he has favorable talents for a speaker. His hopes and anticipations are very strong. He has a high aim, and looks up confidently to its attainment. He would desire riches, if they could advance him in society; but if he were poor, and had



DR. WINDSHIP, THE STRONGEST MAN IN THE WORLD.

his choice to be rich or to be influential, he would sacrifice wealth for the sake of position. There is danger of his attempting more than he can realize, through the influence of his will and of his ambition.

He has great sympathy; throws his whole soul into all he does. His Combativeness is large, and he will not be overcome. He is mild and gentlemanly, not disposed to be cruel, but he will not be conquered. He is one of the hardest of skeptics. If you wish to convince him, you have got to do it by reason; he will not take your "say so" for anything.

Whatever he does, he does alone as much as possible, without mate or aid. He is perfectly individual—as much so as man can be. He has no superabundant flesh—it is all muscle; he could endure a great amount. He trusts to himself, because he has great will, and consequently great strength. His broad shoulders indicate that he has used his physical powers vigorously.

He is a very sensitive man with reference to his own character. He has almost an excess of anxiety to excel. His musical abilities, as giving a sense and appreciation of refined and scientific music, are better than his ability to execute music, to sing, and to control his voice.

BIOGRAPHY.

Dr. G. B. WINDSHIP was born in Roxbury, Mass., January 3d, 1834. He is the son of a physician, Dr. C. M. Windship, the fourth physician in a direct line. His great-grandfather, Amos Windship, was a surgeon as well as a physician, and in the former capacity served in the frigate Alliance, of the squadron under the command of Com. John Paul

Jones. His mother's maiden name was Barker. She was a descendant of the Vernon family, of Haddon Hall, Derbyshire, England. His physical strength was evidently partly inherited. At no period of his life has he found a person of his *size* who was a match for him in a trial of strength; but his strength was not absolutely great until he had followed a system of training for several successive years. He considers himself at the present moment to be fully twice as strong as any ordinary hard laboring man. He became a gymnast in his seventeenth year, when a freshman at Harvard College, and so continued until he graduated in 1854. From that time until he graduated at the Medical School of Harvard University, in 1857, he was a gymnast at intervals. Since then, while a practitioner of medicine, he has kept himself in constant physical training with the determination of becoming the strongest man that ever existed, in spite of his being but 5 feet 7 inches in height and 143 lbs. in weight. Both his stature and weight are slowly but surely increasing under the compulsion of a method of training which differs essentially from any other in vogue. Its efficacy may be judged from the fact that it insures for him an appreciable gain in strength day by day and year by year, which can not, he thinks, be said of any other method of training.

He gave a lecture on "Physical Culture" in the Music Hall, Boston, on the 8th of last June, and repeated it in the same place on the 18th of the same month. The lecture on each occasion was illustrated by feats of strength, which seem everywhere to have been very favorably noticed by the press, the London *Times* calling him the "Amer-

ican Samson." He intends to lecture and illustrate during the lecture season of 1860, and also to publish a little book explanatory of his method of training.

PHRENOLOGICAL ANALYSIS OF ELOQUENCE.*

BY JAMES SIMPSON.

PRINCIPAL CAMPBELL, in his work on the Philosophy of Rhetoric, which has long been and still is a standard guide, defines eloquence in its greatest latitude, "that art or talent by which discourse is adapted to its end;" and quotes Quintilian, "*dicere secundum virtutem orationis;—scientia bene dicendi.*" Dr. Campbell admits that his definition is much more comprehensive than the common acceptance of the term eloquence, but, nevertheless, adopts it for two reasons: 1st. It is best adapted to the subject of his essays (scarcely a test of the *absolute* correctness of a definition); and 2dly. It corresponds with Cicero's notion of a perfect orator, "*qui dicendo, animos audientium et docet, et delectat, et permoveet.*" It is plain that Cicero does not war ant Dr. Campbell's very extensive definition; for many a discourse is perfectly adapted to its end which neither instructs, nor delights, nor strongly moves. Cicero, however, calls that an eloquent discourse which, at one and the same time, does all the three; and, as will appear in the sequel, the Roman is more phrenological in his definition than the Scottish rhetorician.

Dr. Blair adopts substantially Campbell's extensive definition. "To be eloquent is to speak to the purpose;" and "eloquence is the art of speaking in such a manner as to attain the end for which we speak." This elegant writer, however, soon limits his definition, which, he says, comprehends all the different kinds of eloquence, whether calculated to instruct, to persuade, or to please. But as the most important subject of discourse is action, the power of eloquence chiefly appears when it is employed to influence conduct and persuade to action. As it is principally with reference to this end that it becomes the object of art, eloquence may, under this view of it, be defined "*the art of persuasion*"

Eloquence, etymologically interpreted, is *speaking out*; in other words, raising the voice to harangue a multitude: and this its original characteristic has, by the figure of speech *senecdochè*, continued to give it a name, whatever degree of "image, sentiment, and thought," beyond what belongs to common discourse, from the howling appeal of the savage, through all the stages of reasoning and rhetoric, up to the impassioned yet clear and logical speech of the orator of civilization, is therein comprehended. But the name eloquence has been extended yet farther; it has been borrowed to distinguish a mode of composition and expression where there is neither haranguing nor speaking out; namely, that effusion of imagery and sentiment with which the poet exalts and enriches even his prose, and to which no orator ever reaches who is not a poet. "Song," says one of the masters, "is but the eloquence of truth;" truth to nature, in the widest, the most eloquent sense of that high term.

But the question recurs, What is eloquence in itself—it matters not whether written or spoken, said or sung—as distinguished from all other kinds of discourse, each kind presumed fitted to its own end? The grand advantage possessed by a phrenological over every other test of the soundness of a theory on any point of anthropology, consists in its instant appeal to the primitive faculties of the human mind, to which faculties the whole of nature bears a definite and easily-observed relation. It is for want of such a guide that the theories, even of the most venerated leaders of the old school, vanish in vague generalities. When Campbell says that eloquence is either "instructive, imaginative, pathetic, or vehement;" tending "to enlighten the understanding, please the imagination, move the passions, or influence the will;" when Blair writes, that eloquence "either instructs, pleases, or persuades," which is a translation of Cicero's "*docet et delectat et permoveet*," but with the disjunction instead of the conjunction, the reader who thinks phrenologically is left quite unsatisfied. He derives no definite idea from Campbell's enumeration; and on the strength of the phrenological fact, that every faculty of the mind is pleased in its own exercise, he is forced to reject Blair's distinction between teaching and pleasing as necessarily different things; for they are often most closely connected. Cicero's avoids this error by using the conjunction; but even Cicero's view is indefinite. The phrenologist inquires, What is it to be instructed, to be pleased, or to be persuaded? It is to have certain of our primitive faculties in a certain way affected or excited; and a great step will be gained when, dismissing such generalities as instruction, pleasure, and persuasion, we can say definitely, that eloquence is speech which is ultimately addressed to and excites certain of our primitive faculties in a certain way.

The faculties being all comprehended in the two classes of the intellect and the feelings, eloquence must be addressed to faculties in both or either of these classes. There seems no difficulty in now seeing our way. No one who has listened to true eloquence, or seen its effect on others, can for a moment doubt that it rouses *feeling*; and that speech which falls short of this effect is not eloquence, whatever may be its distinctive character and merits. But speech which does fall short of exciting any of the feelings must, nevertheless, of necessity put into greater or less activity the intellect of the hearer; in other words, furnish him with ideas, or add to his knowledge, and there stop. A prelection on the facts and phenomena of an inductive science, however it may delight the knowing faculties, is both delivered and heard with all tranquillity of the intellect, and rouses nothing that can be called feeling. The same is true of logical deduction and mathematical reasoning addressed to yet higher intellectual faculties, the reflecting; these also are listened to without the least admixture of feeling. What, then, it may be asked, is the use to the orator of the intellectual faculties of his hearers? I would answer, Of such use, that he would speak in vain if his hearers had no intellectual faculties; but so he would if they had no sense of hearing: without the ears and without the intellect as the channels, the speaker could not reach the feelings. He must furnish ideas to rouse the feelings; but as

the feelings do not form ideas, but merely and blindly *feel*, the speaker must approach them through the channel of intellect. Now this is a distinction which Phrenology alone clearly points out, and which removes the difficulty under which the rhetoricians of the old school labor. They make no distinction between addressing the intellect ultimately, and addressing the intellect as a medium of excitement of the feelings. When they speak of addressing what they vaguely call the passions, there is nothing in their words, nor in those of the metaphysicians on whose theories they found, to indicate that they even suspected that the passion must be addressed through the medium of the intellectual faculties. It is therefore they hold, and hold erroneously, that one species of eloquence does no more than instruct. They mistake the address to the intellect as a channel to the feelings, for an address to the intellect as the ultimate object of the address, and conclude that there is an eloquence which instructs the intellect, and goes no farther. Whenever it does so, we may rely upon it, it possesses not one quality of eloquence. I by no means deny, that a discourse ultimately addressed to the intellect may have its own peculiar beauties of the highest order; I only contend that these are something different from eloquence. It has been well said of Euclid's demonstrations, that in more, or fewer, or other words, or words otherwise disposed, they could not have been so well expressed. Such composition pleases; but it pleases intellectually, and moves no feeling. It has likewise been said of Playfair's mathematical expositions, that there is in them an exquisite adaptation to their purpose, which has induced some to call them eloquent. They give intellectual pleasure, but they stir not a single feeling; and therefore it is to misapply a term meant for another thing, to call them eloquent.

If it be essential to eloquence to move the feelings of the hearer, it is no less essential that the same feelings should be active in the speaker, and be manifested by every means of manifestation. "*Si vis me flere, dolendum est primum ipsi tibi.*"

If we have now arrived at a distinctive idea of that thing called Eloquence, its definition follows naturally; namely, *speech, prompted by one or more of the affective faculties or feelings in vivid activity in the speaker, calculated to excite to vivid activity the same feelings in the hearers.* Cicero with much propriety uses the word *permoveere*. Assuming, then, that the affective faculties are both the sources and the objects of eloquence, it obviously follows that eloquence must exhibit varieties of character corresponding not only to the number of these faculties, but to their greatly more numerous combinations. It were in vain to follow out the inquiry so minutely; and it is needless; inasmuch as a twofold division of eloquence, corresponding to the twofold division of the feelings into the propensities and the sentiments, will suit our present purpose. One license only shall I use, and include in the class of the propensities the lower and selfish sentiments of Self-Esteem and Love of Approbation; a liberty this rather with phrenological classification than with experience; for these sentiments are, *de facto*, very close companions of the propensities,

* From "The Edinburgh Phrenological Journal."

and never fail to characterize the lower species of eloquence. The propensities chiefly addressed by eloquence are Amativeness, Philoprogenitiveness, Adhesiveness, Combativeness, Destructiveness, Acquisitiveness, and Secretiveness. The eloquence of the sentiments comes from and is directed to Benevolence, Justice, Hope, Veneration, Ideality, and Wonder. Cautiousness and Firmness have a bieratic character, and may be found acting along with the propensities or with the sentiments, according to circumstances.

As Phrenology has established an ascending scale of dignity from the lowest propensities to the highest sentiments, we are at once furnished with a coincident meter to estimate the rank of the eloquence which springs from and is addressed to particular feelings. We are presented with a critical gauge by which we can determine, *a priori*, the kinds of eloquence which would respectively move savages, barbarians, civilized men of antiquity, and civilized men of modern times; for it is established phrenological doctrine, that these respective grades of advancement of human society are terms convertible into others that express the corresponding degree of prevalence, in a given community, of the propensities or the sentiments. The propensities preponderating, we have barbarism; the sentiments, civilization. A speaker can not manifest feelings which he himself very weakly or scarcely at all experiences; while it is equally plain that an audience can not be moved unless feelings are addressed which they possess; and this is true not only with regard to different nations and different ages, but with regard to different classes of the same people. Witness the different character of speeches uttered on the same day in St. Stephen's Chapel and in Palace-Yard. It is accordingly true, that we do find the character of the eloquence of any tribe or nation precisely commensurate with its degree of civilization. We are in possession of specimens of savage eloquence—of barbarous eloquence—of ancient eloquence—and of modern eloquence, and I shall now proceed to compare them.

1. The eloquence of the savage addresses exclusively the propensities; and, applying the simplest and most palpable facts as the exciting cause, reaches the propensities by no higher intellectual medium than Individuality. In the very minute account of the Tonga Islands, given by Mariner, who was long resident there, we have several of the speeches of their warlike chief, Finou, and others of the natives. The chief of Vavaoo was assassinated with the connivance of Finou, and, as he lay dead, a young warrior, who believed his father had been killed by a conspiracy of the deceased's, rushed forward, and striking the body several times, thus apostrophized it: "The time of vengeance is come! thou hast been long enough the chief of Vavaoo, living in ease and luxury; thou murdered my father! I would have declared my mind long ago if I could have depended on others; not that I feared death by making thee my enemy, but the vengeance of my chief, Too-bo Toa, was first to be satisfied; and it is a duty I owe the spirit of my father to preserve my life as long as possible, that I might have the satisfaction to see thee thus lie dead." He then repeated his blows several times. Savage Veneration and Adhesiveness mark this picture; but

Self-Esteem and Destructiveness form its strongest lights. Counter-revenge, of course, animates the harangue of the adopted son of the fallen chief, which is also given. Vengeance for the same murder calls forth a female orator, who taunts the men with their hesitation. I need not extract it.

2. The barbarian grade shows little or no improvement in moral feelings. The speech of Adherbal the Numidian, the brother of Hiempsal, who was murdered by Jugurtha, is preserved by Sallust; and is stated by that historian to have been poured forth to the Roman senate, to move them to assist him to *revenge* his brother's death, and dethrone the usurper. It is an effusion of unqualified ferocity and selfishness. After inveighing against Jugurtha with every epithet of vituperation, and painting *his own* wrongs as an exiled prince, with, of course, a full detail of his brother's gory wounds and bloody shroud, he thus concludes: "So far from having it in my power to revenge his death, I am not master of the means of securing my own life; so far from being in a condition to defend my kingdom from the violence of the usurper, I am obliged to apply for foreign protection for my own person. Fathers! Senators of Rome! the arbiters of the world! to you I fly for refuge from the murderous fury of Jugurtha. By your affection for your children, by your love for your country, by your own virtues, by the majesty of the Roman commonwealth, by all that is sacred, and all that is dear to you, deliver a wretched prince from undeserved, unprovoked injury, and save the kingdom of Numidia, *which is your own property*, from being the prey of violence, usurpation, and cruelty." This concluding adjuration was well suited to the Roman senate, and we all know the result; but it is evident, that in no part of it, with the exception of one allusion to Veneration, such as it was among the Romans, does the orator address a feeling of higher rank than the propensities and lower sentiments. The touch was skillfully added to the picture that Numidia was the Romans' own property; but, above every other part of the adjuration, that touch degrades at once the speech, the speaker, and the audience.

Livy has preserved or composed—it matters not which for our purpose—the speech of the elder Brutus over the dead body of Lucretia. This ferocious effusion is too well known to require to be quoted here.

3. The third stage of eloquence is found in that degree of civilization at which the Greeks and Romans arrived; namely, a high attainment of knowledge and advance in reflective culture, but still allied with a decided predominance of the animal propensities and lower sentiments. Perhaps there is no better test of the true level of character of those imposing communities, than is afforded by the kind of eloquence which suited them, respectively. That level is comprised in a word. They had advanced in Intellect, but stood still in Sentiment; they equaled the most accomplished moderns in philosophical acumen and didactic power, while they were but a little beyond the Tonga islanders in practical morality.

In the age of Pericles, the Athenians are held, by a sort of habit of opinion, to have been a highly-refined and civilized people; but assuredly

they were not civilized in moral feeling. Thucydides has preserved an oration spoken by Pericles, at the public funeral of the first Athenians who fell in the Peloponnesian war; which lengthened and useless bloodshed lies mainly at that orator's own door. After expressing a fear, not unfounded, that the *strangers* present might not assent to his high eulogies on his own countrymen, the orator, this hazard notwithstanding, launches out into the most extravagant praises of the Athenian bravery, of the Athenian government—borrowed by other states, but original at Athens—the grandeur of Athens, the elegant luxury of Athens, the *splendid* beneficence of Athens, the accomplishment of *all* Athenians—"I shall sum up what yet remains by only adding, that *our* Athens, in general, is the school of Greece; and that *every single* Athenian among us is excellently formed, by his personal qualifications, for all the various scenes of active life, acting with a most graceful demeanour." Then follows an effusion of ultra-extravagant exaltation of Athenian prowess and power. It needs no great phrenological skill to perceive that such dull nationality evinces nothing more than the activity to abuse of the inferior sentiments of Self-Esteem and Love of Approbation. Then follows, as may be expected, a eulogy on those who died valiantly for such a country. They have various merits, but "one passion there was in their minds *much stronger* than these, *the desire of vengeance on their enemies*. Regarding this as the *most honorable* prize of dangers, they boldly rush toward the mark to *seek revenge*, and then to satisfy those *secondary* passions."

Such was the sum of the Grecian virtue in the age of Pericles; and it never reached higher. When we contemplate the war, too, in which the heroes died, we find it one sought for and inflamed by Athens; carried on by her with injustice, cruelty, and pride; and ending in the most lamentable humiliation that ever visited such outrages on moral sentiments. The other orators of Greece—for they were a numerous corporation—sound the same notes, all addressed to the war-making faculties; and it is curious that it was always an article in the demands of a successful enemy, that the orators should be delivered up to them; a proof that they were most justly considered as the grand exciters of the warlike propensities in so excitable a people as the Athenians. It were tedious to cite examples from other remains which have descended to our time, but we can not omit Demosthenes, who affords a specimen of the eloquence of Greece about a century after Pericles harangued, cheated, and ruined the Athenians. The speeches against Philip are manifestations of the highest *intellectual* power. They are models of political wisdom and just reasoning with a fertility of resource for his country that must have greatly strengthened his reasonings, and his appeals to the reigning passion of his audience. With the intellectual merit of his orations we of course have nothing to do, further than in so far as it confirms the position, that a people who are highly enlightened intellectually, may still be low in moral civilization. These able reasonings, which come through the channel of the reflecting faculties, attempt no higher region of the Athenian head than Cautiousness, Love of Approbation, and Self-Esteem. They frequently

stoop much lower, to Destructiveness, Combative-ness, Acquisitiveness, and Secretiveness; but they never rise higher. "When, therefore, O my countrymen! when will you exert your vigor? When roused by some event? When forced by some necessity? What, then, are we to think of our present condition! To freemen, the disgrace attending our misconduct is, in my opinion, the most urgent necessity. Or say, is it your sole ambition to wander through the public places, each inquiring of the other, 'What new advices?' Can anything be more new than that a man of Macedon shall conquer the Athenians, and give law to Greece? 'Is Philip dead? No; but he is sick.' How are you concerned in these rumors? Suppose that he should meet some fatal stroke, you would soon raise up another Philip, if your interests are thus regarded." After showing, in many powerful ways, that the Athenians themselves were the cause of Philip's success, and again reproaching his countrymen for believing in idle rumors, instead of acting promptly and vigorously, he says: "Let us disregard these rumors; let us be persuaded of this, *that he is our enemy, that he hath spoiled us of our dominions*, that we have long been subject to his insolence; that whatever we expected to be done for us by others hath proved against us; that all the resource left us is in ourselves; that if we are not inclined to carry our arms abroad, we may be forced to engage here. Let us be persuaded of this, and then shall we be freed from these idle tales. For we need not be solicitous to know what events will happen; we may assure ourselves that nothing good can happen unless you grant the due attention to affairs, and be ready to act as becomes Athenians." In these short quotations we may say is comprised the germ of all the Philippics. It is amplified in various ways, and presented in many forms, and with the advantage of admirable logic; but the insult to the Athenian name is the head and front of Philip's offending, and is protruded at every point to the eyes of the multitude. It is impossible to conceive a more powerful appeal to Self Esteem, put in words, and to give it more exquisite point, concentrated in one phrase, than "that a Macedonian—a barbarian—should subdue Athens!" Athens, of whose estimate of herself the oration of Pericles may serve to convey some idea. No orator ever included more in a single expression than Demosthenes. "You would raise up another Philip," might be dilated into several sentences, but with what a loss of force and effect!

We shall search the orations of Demosthenes in vain for higher morality than we have now alleged to belong to them; therefore the high estimation in which they have been held for above two thousand years, must be looked for in some other qualities. On these all critics are agreed. He was, if possible, a more consummate *pleader* than even Cicero; his style had a kind of magic and music peculiar to itself, even in the impressive and sonorous Greek, quite beyond the power of translation or description. Even when he had not the best side of the question, his powers of rhetorical deception were unrivaled: his delusive reasoning, when employed, was not detected till it had already produced its effect; by means of subtle insinuation, he steered clear of committing

himself by assertion; and he could put a meaning into silence itself more powerful than words could convey. Quintilian says of him, that he had a power of arraying his subject in majestic terror which alarmed and electrified, without stooping to aggravate, still less to exaggerate. The most prepossessed against the insolence and tyranny of Athens are hurried along as they read in the original Greek a speech of Demosthenes against the presumptuous barbarian of Macedon; and share, even at this day, that jealousy, disdain, and impatience for action, with which the orator filled the bosoms of the Athenian multitude. Quintilian and Cicero are rivals in the eloquence with which they even describe the powers of Demosthenes; and the moderns have written volumes on that gifted being. But I will venture to say, that in all their pages that vital truth remains undiscovered—at least it is unnoticed—that the morality of his orations is not exalted, and that all the witchery of this syren of eloquence as his rival Eschines called him from the melody of his language—was thrown away upon the baser passions of human nature. We do not require to take part in the controversy about his honesty, his gold cup from Harpalus, his alleged bribes from Persia, or his cowardice at Cheronea. Admitting his good faith, his eloquence would still want the essential element of oratorical supremacy, namely, an appeal to the moral sentiments.

[TO BE CONTINUED.]

REPORTERS' DIRECTORY.

PHONOGRAPHIC reporting is becoming a matter of indispensable necessity to the world. Whatever is worth listening to in the way of speech, argument, lecture, or sermon is beginning to be considered worth printing for the use of those who can not be present to listen. Moreover, scientific men have learned that their time is too valuable to be spent in the slow process of writing out their thoughts. Lawyers, though rapid writers, have learned that their time can be better employed in their offices and in courts than in writing out legal papers, or copying out testimony in longhand, and many in these pursuits have availed themselves of phonographic reporters; even clergymen, instead of sitting at the desk four days in the week, with their thoughts on fire, consuming their health, and wearing out their life, waiting for the slow process of the hand to record those thoughts, now employ a phonographic amanuensis, to whom they speak their thoughts as rapidly as in the pulpit, and receive at his hands, in due time, a fair copy, to be corrected and prepared for delivery.

There are phonographers who want occupation, and professional men, merchants, etc., who wish to secure their services, but neither knows where to find the other without the expensive process of ordinary advertising. There seems to be a link wanting in the chain. To obviate these difficulties and facilitate so desirable a reform, we propose to supply this wanting link in the following manner:

Phonographers are requested to write us their qualifications, expectations, etc., as hereafter set forth, and we will put their letters on file. On the other hand, those who desire to obtain report-

ers, will, in like manner, address us, stating how rapid a writer they require, and for what service they desire his assistance—whether to write letters in a mercantile house from dictation; to act as an amanuensis for a lawyer, clergyman, editor, or author; or to report speeches, legislative proceedings, court trials, etc., for the press.

By thus having in our possession the address, expectations, and capacity of shorthand writers we can, on receipt of an application from a party desiring to employ a reporter, give to that person the address of such a reporter as we think will meet his wishes. Parties who give us their address should state whether they are employed in reporting or desire situations. When they obtain situations through our aid or otherwise, they will notify us accordingly. Our object is to make this a phonographer's directory, not only to those who are out of business, but those who are employed, that we may know them by name, address, and occupation; for it often happens that a competent man is quite as anxious to obtain a better situation as one out of employment is to get a situation. The following questions applicants will please answer, specifically, against numbers corresponding to these:

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 4. What is your age?
 5. Are you married, or single?
 6. How much education have you?
 7. We would inquire particularly of your grammar, composition, and spelling.
 8. How long have you studied Phonography?
 9. What do you contemplate becoming—a reporter for public journals, for lawyers and men of science, or for courts and legislatures?
 10. What are your expectations concerning salary, by the week, for the first six months; for the first year; for the second year—your board being provided for by your employer, or otherwise?
 11. Have you read much of history or science?
 12. What is your post-office address in full?
- Applicants for situations or for reporters are requested to inclose a postage stamp with which to prepay a letter in reply, in case a situation should be offered; but we wish it understood that we do not guarantee situations for reporters, nor to supply reporters to those who require their services. We propose to act merely as a connecting link between parties in this matter. Do not, therefore, ask us to write, as we shall not unless we have on hand an application for reporter's services, or a reporter on our list whom we suppose adapted to fill a situation which may be offered.

N. B.—Reporters will write in common longhand in all cases—they will also give a specimen of their Phonography.

HAD Phonography been known forty years ago, it would have saved me twenty years of hard labor.—Thomas H. Benton.

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PHRENOLOGY IN OTTAWA.

THE OTTAWA PHRENOLOGICAL AND PHYSIOLOGICAL SOCIETY continues to flourish. It is now in its sixth year, and circumstances indicate that the coming winter will be one of unusual prosperity for the Society.

The regular weekly public meetings commence on the first Monday evening in October, when the usual programme will again be introduced—of reading choice selections; essay; address; reading *Philomathian* (a weekly paper), and phrenological examinations.

An excellent hall is permanently secured, which the Society has furnished with comfortable seats, some oil-paintings, physiological charts, a cabinet of some sixty busts and skulls, and library of about forty volumes.

The Society is now the oldest institution of a literary character in the place, and has the reputation of being a fixed fact. J. G. S

DISCOVERIES OF THE LAST HALF CENTURY.

THERE has been no period since the commencement of the world in which so many important discoveries, tending to the benefit of mankind were made, as in the last half century. Some of the most wonderful results of human intellect have been witnessed in the last fifty years. Some of the grandest conceptions of genius have been perfected. It is remarkable how the mind of the world has run into scientific investigation, and what achievements it has effected in that short period. Before the year 1800, there was not a single steamboat in existence, and the application of steam to machinery was unknown. Fulton launched the first steamboat in 1807. Now there are three thousand steamboats traversing the waters of America, and the time saved in travel is equal to seventy per cent. The rivers of every country in the world, nearly, are traversed by steamboats.

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Agricultural chemistry has enlarged the domain

of knowledge in that important branch of scientific research, and mechanics have increased the facilities for production, and the means of accomplishing an amount of labor which far transcends the ability of united effort to accomplish. What will the next half century accomplish? We may look for still greater discoveries; for the intellect of man is awake, exploring every mine of knowledge, and searching for useful information in every department of art and industry.—*Phila. Ledger*.

To Correspondents.

G.—A low forehead is not an indication of weak perceptive intellect provided the length of head from the ears forward be considerable, but the logical power does not often reside with a very low forehead. Fowler's *Phrenology* contains a good treatise on the Temperaments. A likeness on glass, if small, can be sent us by mail by putting a thin pasteboard on each side and not allowing the post-master to smash it by stamping the name of his office on it. Ask him to write the name on such packages.

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A DRUNKARD'S BRAINS.—The startling doctrines taught in "Youmans' Basis of Prohibition," are fully corroborated by the following passage from the *Boston Medical Journal*:

"Hyrty, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted, from its hardness and more complete preservation, for the purposes of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that organ in a vessel of alcohol. From a soft, pulpy substance, it then becomes comparatively hard; but the inebriate, anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul—while its delicate and gossamer tissues still throb with the pulses of heaven-born life. Strange infatuation, thus to desecrate the god-like! Terrible enchantment, that dries up all the fountains of generous feeling, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone."—*Prohibitionist*.

LONGEVITY IN ENGLAND.

We find in an English publication some interesting statistics in regard to the duration of human life in England. The article has evidently been prepared with great care, from official documents, and is no doubt as correct in its conclusions as it is possible to be upon a subject so intricate and mysterious. The writer commences with the following remarks:

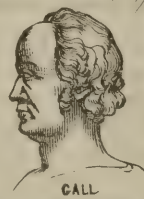
A human being born with a sound constitution is calculated to live seventy years or upward, under favorable circumstances; but, as we well know, all of us are surrounded more or less by circumstances unfavorable to life, by which, practically, our term of years is liable to be greatly shortened. Existence, as to duration, is proverbially the most uncertain of all things, and this because from ignorance, incautiousness, and accidents, life is constantly coming into collision with the conditions calculated to destroy it. The conditions unfavorable to life come into operation, we have seen, before the human being has seen the light. They continue in operation throughout the whole of its appointed period; so that, out of any large number born, a certain proportion die in the first year, a certain proportion in the second, the third, and so on, until all are gone—only a certain comparatively small number attaining the full age which Nature promises to sound life maintained in favorable circumstances.

It appears, according to the tables appended, that during the eighteen years, from 1813 to 1830, there were registered as buried in England and Wales, 3,938,496 persons, of whom 1,942,301 were females.

Of the whole number 778,083 died before reaching the age of one year, while 266,443 died at that age, and 320,610 whose age was over one and not above five, making a total of deaths of the age of five years and under of 1,354,000, or a little over a third of the whole number. There appears to have been a greater fatality between the ages of twenty and thirty than between those of thirty and forty, or forty and fifty.

The number that died between the ages of ninety and a hundred years, was 35,780, of whom 24,183, or over two thirds, were females. *One thousand eight hundred and ninety-nine persons*, or one in each twenty-one hundred that died, reached the age of one hundred and upward. The oldest death was a male of one hundred and twenty-four years. Two males and one female each reached the age of one hundred and twenty; one male, one hundred and nineteen; one male, one hundred and eighteen; one female, one hundred and seventeen; two females, one hundred and fourteen; one male and one female, one hundred and thirteen; one male and one female, one hundred and twelve; eighteen persons reached the age one hundred and ten; eighteen, one hundred and nine; twenty-eight, one hundred and eight; thirty-four, one hundred and seven; forty-six, one hundred and six; one hundred and one, one hundred and five; one hundred and thirty-one, one hundred and four; one hundred and ninety-seven, one hundred and three; two hundred and forty, one hundred and two; three hundred and fifty-eight, one hundred and one; and seven hundred and seven, one hundred. The last-named age was reached by 239 males and 486 females, nearly two to one in favor of the latter.

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Contents.

GENERAL ARTICLES:	PAGE	PAGE
Amos Pillsbury. Phreno- logical Character and Biog- raphy.....	65	The Dictionary as a School- Book..... 74
Phrenological Analysis of Eloquence. By James Simpson.....	67	Love of Approbation..... 75
Helps and Hindrances. No. 3.	70	Diseased Cautiousness..... 76
Samuel Samuels. Biography and Phrenological Character	70	Ladies' Gymnasium..... 76
George Bush. Phrenological Character and Biography..	73	New Inducements..... 77
		To Correspondents..... 77
		"Education Complete"..... 77
		Advertisements..... 78
		Prospectus of "Life Illustrated" 80
		A Choice Lib ary Gratis..... 80

AMOS PILSBURY,
SUPERINTENDENT OF THE NEW YORK POLICE.
PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

Both the physiology and phrenology of Amos Pillsbury are remarkably developed, as the following chart will show :

Size of head23 inches.

TEMPERAMENT.

Vital, large; Motive, full; Mental, large.	
Amativeness.....6	Ideality.....5
Philoprogenitiveness.....6 to 7	Sublimity.....6
Adhesiveness.....6 to 7	Imitation.....5
Inhabitiveness.....6	Mirthfulness.....6 to 6
Concentrativeness.....4 to 5	Individuality.....6
Vitiveness.....6	Form.....5
Combativeness.....6	Size.....6
Destructiveness.....6	Weight.....6
Alimentiveness.....5 to 6	Color.....4 to 5
Acquisitiveness.....5 to 6	Order.....6 to 7
Secretiveness.....5 to 6	Calculation.....6
Cautiousness.....5 to 6	Locality.....6
Approbativeness.....7	Eventuality.....5 to 6
Self-Esteem.....6	Time.....6
Firmness.....6 to 7	Tune.....4 to 5
Conscientiousness.....7	Language.....6
Hope.....6	Causality.....6 to 7
Marvelousness.....5	Comparison.....6 to 7
Veneration.....6	Suavities.....6
Benevolence.....7	Human Nature.....7
Constructiveness.....5 to 6	

These development's are estimated on a scale of from 1 to 7, and the figures show great prominence of the organs. The head being large and the temperament strong, his character is earnest and influential.

This combination of temperament and develop-



AMOS PILSBURY, SUPT. NEW YORK POLICE.

ment of organs is quite remarkable, and indicative of excitability, endurance, and positive strength. Capt. Pillsbury must have descended from a long-lived ancestry. His temperament, almost an equal combination of the Vital, Motive, and Mental, is one of the most favorable for the exhibition of talents of any order. Endurance, strength, and vitality are almost equally balanced, so that a remarkably large brain is supplied with a copious flow of vitality, thus enabling it to perform great and protracted exertions without prostration.

The domestic region of his brain is very largely developed. Adhesiveness is particularly prominent, thus giving to him perpetuity of friendship and great warmth and friendliness of manner.

Philoprogenitiveness is also very large, rendering him not only a kind and indulgent parent, but also a warm friend and genial companion to the young. He is particularly fond of female society, and extremely gallant to, and a favorite with the ladies.

The executive faculties are all of the highest order of development, giving him, in a very remarkable degree, indomitable energy and perseverance, positiveness of character, and a frank, free, noble, and generous bearing, which, while it captivates friends, demands the respect of enemies.

The moral brain is largely developed, particularly the organs of Benevolence and Conscientiousness, which rule the man with absolute sway. A life of thirty years of direct contact with, and government of, the abandoned, the profligate, and the vicious, has in no wise hardened his heart. He informed me that twenty years ago he could order a man punished, and see the order executed unmoved; but now, so tender and so weak were his feelings, that he could not issue the order without a heart overflowing with pity for the miserable wretch whom kindness could not humanize. During the time he had charge of the Albany County Penitentiary, which was more than seven years, he never struck, nor ordered a man struck, a single blow. Though

his convicts have been of the most abandoned kind, he has succeeded in governing them absolutely and perfectly, and in establishing and maintaining a discipline so thorough, and, at the same time, so simple, as to give to his prison the reputation of the "model prison," and to himself "the model prison-keeper" of the States, and this, too, without the assistance of the "cats." His organization gives him a fearless, uncompromising courage, both physical and moral, particularly the latter.

Mechanical talent is good, but not a ruling trait. It acts more through the intellect than of and by itself, giving him an inventive, but not a remarkably executive Constructiveness.

Ideality and Sublimity are well developed, more

particularly the latter, which gives to all his views, in addition to the depth and profundity of Causality, great comprehension and grasp of conception. He takes large and noble views of all subjects which occupy his attention. Imitation and Mirthfulness are well developed, but take their direction almost entirely from Approbativeness and friendship, thus giving him a gracefulness of carriage and an agreeableness of manner which pleases the stranger and captivates the friend.

The whole perceptive intellect, with the exception of Form and Color, is largely developed, giving him a practical, common-sense order of talent, which intuitively perceives at a glance all the physical peculiarities of things, and, in connection with large Acquisitiveness, Secretiveness, and very large reasoning faculties, give him a remarkable talent for inventing, planning, building, and financing. Order is very large, and in connection with Ideality, rules him and all about him absolutely. The whole interior, and, as far as possible, exterior of his prison, is neater than a Shaker village, and woe to that officer or prisoner who is negligent in these respects. The indignant burst of his whole mental battery upon the unlucky wight's head silences him instantly, and increases, in an incredibly short space of time, a sluggish development of order 4 to a sharp, active, and vigilant development of order 7.

Causality, Comparison, Suaviteness, and Human Nature are all very largely developed, which, in connection with his other faculties, impart to his mind an original, comprehensive, shrewd, discriminating, and progressive spirit.

Language is largely developed. Had he trained himself properly, he would have made a captivating, brilliant, and eloquent orator. As it is, no man can see and hear him in the midst of his friends without perceiving at a glance, that though he may not speak eloquently, he can feel both eloquently and sublimely.

His faults arise more from excessive than from deficient developments. His domestic brain is rather too large for his excitable temperament. Though capable of governing others absolutely, his parental love is so strong as to render him weak in the exercise of parental authority.

Approbativeness is decidedly his weakest point. It renders him too sensitive to the opinions of others, and, wounded, causes him great pain and uneasiness. Marvelousness, Ideality, Form, Color, and Tune, particularly the two latter, are comparatively deficient, though none but those specified remarkably so. His organization is such that he is better fitted for observation, reflection, and stirring employment, than for confinement and study. It is to the former almost entirely that he is indebted for that measure of success which has crowned his efforts.

His phrenology shows that he would excel in governing, financing, and planning, in executing with permanency, beauty, and order, in conducting a large and complicated business with skill and success, in keeping accounts with perfect neatness and accuracy, and in expressing his thoughts in vividly graphic and eloquent language. He would have made a fine civil and mechanical engineer, a successful and liberal wholesale merchant, a thorough and efficient mil-

itary officer, and a successful politician of a high order. He is, unquestionably, one of the few who were born to govern, not only by force, efficiency, and strength of character, but also by kindness, adhesiveness, and tenderness of feeling.

BIOGRAPHY.

Amos Pillsbury was born at Londonderry, New Hampshire, February 8th, 1805. His father, Moses C. Pillsbury, was for many years warden of the New Hampshire and Connecticut State Prison, and was a man eminently qualified for the successful discharge of the arduous duties which devolved upon him. He was the first warden of a prison who succeeded in making the labor of its inmates a source of profit to the State rather than an expense.

The subject of our sketch received an academical education up to the age of fourteen, when he was apprenticed and learned the tanner's trade, and spent some time in its pursuit in the city of Boston.

In April, 1824, young Pillsbury, when nineteen years of age, was appointed watchman or guard of the N. H. State Prison, of which his father was then warden. The year following he was appointed deputy warden under his father, which office he continued to fill with credit to himself and satisfaction to his employers, until the appointment of his father to the wardenship of the Connecticut State Prison, where, in July, 1827, he commenced his duties at the latter institution in the same capacity, and with the same ultimate success as at the former.

In November of the year following, Mr. Pillsbury was married to Miss Emily Heath, daughter of Laban Heath, Esq. They have had five children, but two of whom are now living.

The management of the Connecticut State Prison was eminently humane and successful. Each day began and closed with the reading of some portion of the sacred Scriptures, and with prayers by the warden. The financial operations of the prison were so admirably conducted by him that it became a source of revenue to the State, and not a burden. He resigned in April, 1830, and was succeeded by his son Amos, the subject of this sketch. He died at Derry, N. H., in the year 1848, having been distinguished through a long and successful career as a man of unspotted integrity, exalted piety, and of genuine Christian philanthropy.

Appointed at so early an age as twenty-five to so responsible a trust as that of warden of a State Prison, and as successor to so eminent an officer as his father, Mr. Pillsbury felt himself placed in a peculiarly trying position, and determined, if it were possible, by industry and unwearied attention to the business of his office, to merit the confidence which his friends thus early reposed in him. And his efforts were crowned with complete success, for at the end of the second year of his administration of the affairs of the institution, there remained a balance in its favor, after defraying every expense, of eight thousand seven hundred dollars not gain for one year.

In September of the same year, 1832, he was removed from office on account of his political opinions, and as many of his enemies had industriously circulated reports derogatory to his character as a man, and his honesty as an officer, he

requested a thorough investigation into the affairs of the prison during the term of his management. A committee was appointed by the Legislature of the State, who reported at the next session of that body, "and so satisfied were the people and the Legislature of the injustice done to Mr. Pillsbury, that he was not only reappointed, but a resolution was passed directing the treasurer of the State to pay to him the expenses he had incurred in defending himself against the charges of his opponents, and four hundred dollars in addition thereto for his own time."

Mr. Pillsbury was reappointed in June, 1833, having been absent just nine months. The condition of the prison during his absence, and at the time of his return, may be gathered from the following extracts from the annual report of the directors, May, 1834:

"It was at once apparent that the high state of discipline, which had previously prevailed there, was very much impaired; the prisoners were noisy, bold, and disobedient. The want of firmness and energy in the administration of the rules of the institution had produced among the prisoners a state of insubordination approaching to anarchy.

"The prisoners continued openly and boldly to declare, in the face of the directors, their determination not to submit to any control unless they were heard in the selection of a warden. This disorderly and mutinous conduct of the prisoners was the result of a conspiracy, which the directors have reason to believe was known and countenanced by some of the officers of the prison.

"The convicts appeared to be in the habit of freely communicating with each other—of passing and repassing from the different shops, and of arranging plans for united operations. The under-keepers were permitted to trade with the convicts, to deliver them money; and, for what is termed over-work, the contractors were allowed to provide them with articles of food, fruit, and other delicacies, in direct violation of the rules of the prison. A great number of newspapers, in which the affairs of the prison were discussed, were found in the cells and work-shops. Such indulgences necessarily resulted in the utter subversion of order, and a total disregard of all law and authority.

"The directors had no hesitation in reappointing Mr. Pillsbury, who had been removed from the office of warden, which he had previously held for a number of years, and under whose government the discipline of the prison had acquired a very high and deserved degree of celebrity. Some very serious charges had been preferred against him by a member of a previous board of directors, and the investigation instituted thereon by the Legislature resulted in a complete refutation of the charges, and in furnishing additional and honorable evidence of his fitness and capacity for the office. He has had charge of the prison since the 6th of June last, under the careful supervision of the directors, and they are now gratified to be able to say that the present condition of the prison, its strict and admirable discipline, and the pecuniary results of his administration, prove abundantly that their confidence was not misplaced.

"The task of recovering such an establishment

from a downward course, and of bringing it into profitable operation, was attended with great difficulties and discouragement.

"At the present time (May, 1834), the pecuniary affairs of the prison are in a very prosperous condition."

During Mr. Pilsbury's absence from the prison, one of the keepers had been murdered by two of the prisoners, for which they were afterward tried and executed at Hartford in 1833.* "In the short space of *nine months*, one of the most flourishing institutions in the country had been nearly ruined by mismanagement, resulting from the change that had taken place in its government."

At the time of Mr. Pilsbury's return to the prison, an incident occurred, illustrating at once both the miserable condition into which the prison government had fallen, and Mr. P.'s courage and coolness in suppressing the spirit of insubordination, and restoring at once discipline and the most perfect obedience and order.

When it was known among the prisoners that he had been reappointed warden, they arose *en masse*, declared they would not submit to his government, and clamorously demanded his removal. At this juncture of affairs but one of the directors had the courage to accompany Mr. P. through the prison. Arrived at the shoe-shop, the shoemakers, numbering over twenty men, rose from their seats and declared that unless he resigned immediately they would kill him on the spot. Undaunted by the uplifted knives of these men, Capt. P. advanced fearlessly among them, and, after a few short and forcible remarks, commanded them to be seated. Awd by the courageous bearing and fearless voice, they instinctively obeyed, and were shortly after drawn up in prison file and marched to their cells.

From this time to January, 1845, nearly twelve years, Mr. Pilsbury remained warden, to the satisfaction of the greater portion of the people of Connecticut. During this time he devised a plan for the improvement of the county jails of the State, and, through his recommendation, "the Legislature authorized him to pay, from the *surplus earnings* of the State Prison, one thousand dollars to such counties in the State as should build a jail on the plan of the new prison at Hartford; and he soon had the satisfaction of knowing that Connecticut possessed, not only the *model State Prison*, but the best county jails in the country."

A writer in the Philadelphia *Saturday Courier* for June 20, 1840, says in relation to the State Prison and its government:

"Capt. Pilsbury, the estimable and able superintendent, has the true system of management. It is the mild system, viz., that which appeals to the better, instead of the worst feelings of human nature. *He never flogs*. He seldom punishes, but when he does, he takes especial pains to show the prisoner that he regards him as an *unfortunate human being*, not as a brute." The following anecdote is illustrative of the above:

A desperate fellow, named Scott, was sent to Wethersfield for fifteen years; he had previously

been confined in Sing-Sing and other prisons. He was determined not to work or submit to any rules. Of course Capt. Pilsbury treated him accordingly. He very soon cut one of his hands nearly off, on purpose to avoid labor; but his wound was immediately attended to, and in less than one hour afterward he found himself turning a crank with one hand. He then declared that he would murder the warden at the first opportunity. Soon after, the regular barber of the prison being sick, and Scott having, it was said, worked at the trade when young, he was directed by the deputy warden to take the barber's place, and shave the prisoners throughout the establishment. Mr. Pilsbury, on going through the shop soon afterward, was told by one of the assistants that the prisoners did not like to be shaved by this man, as he had behaved himself very badly since he had been an inmate, and they were afraid of him. Without hesitation Mr. P. took the chair, ordered Scott sent for, and directed him to shave him. The man plead want of skill. "Never mind," said the warden, "I know you are not intractable, you will soon learn, and I intend you to perform my toilet every day." The man went to work with trembling hands, and performed the shaving but poorly. He trembled more from fear, blended with a growing confidence in the warden, than from a continuance of his fell purpose to take his life.

Not long after the man was taken sick. The warden had him removed to his room. There he nursed him himself, and one night when he thought his patient asleep, he arose from his own couch to adjust the clothes on the bed of the poor fellow. He was not asleep, and instantly burst into tears, saying, "Sir, I am not a brute; I can not longer be insensible to your disinterested kindness. May God forgive me, but I intended to take your life, if I could have found an opportunity, but now my fiendish hatred is broken down. Oh, I must weep! forgive me—forgive me!"

Scott was hung afterward for murdering a prison officer while endeavoring to escape. This occurred during the nine months that Capt. P. was unconnected with the prison as warden.

In the early part of 1845, Mr. Pilsbury was removed from office on political grounds. Mr. Pilsbury demanded an examination of his official career from the beginning. This examination was held by a committee from the Legislature of the State, and though every account entered upon the books, every receipt given and received, and every voucher for every transaction for the past fifteen years, were produced by Mr. P., and examined by his most inveterate enemies, yet no error, accidental or intentional, to the amount of a *single cent*, was discovered by them. The result was the complete triumph of Mr. Pilsbury, and the establishment of his name and fame as a *man* in every sense of the word. Nor were they able to substantiate their assertions of his cruelty and mismanagement of the prisoners during his long career as warden of the prison.

The directors of the prison submitted a report in 1844, in which they stated that the net gains of the institution, from its establishment in 1827 to the year 1844 had been \$101,448 39, but after deducting losses sustained from the failure of firms

having business connections with the prison, there remained a balance of \$85,135 97, over and above every expense, in favor of the institution. During fifteen years of that time the financial concerns of the prison had been under the management of Mr. Pilsbury.

Mr. Pilsbury removed to Albany in 1845, and took charge of the erection of the Albany Co. Penitentiary, which he superintended with more than his usual success. In 1850 the Directors of the Connecticut State Prison tendered him the office of warden, from which he had been so unfairly ejected five years before; but his new home possessed so many attractions, and his new friends so much genuine warmth of attachment, that he concluded to remain. During his control of the Albany Co. Penitentiary, not one prisoner has received corporeal punishment—a fact sufficient in itself to entitle Mr. Pilsbury to his reputation of the "Model Prison Keeper" of the States.

During the present year Capt. Pilsbury has been chosen General Superintendent of the New York Metropolitan Police; and if his success in this position shall be equal to all his past efforts—and it gives promise of being such—New York may well be proud of him as a man and an officer. "His personal appearance and manners are highly prepossessing, and none can approach him without being conscious of the presence of a superior man."

PHRENOLOGICAL ANALYSIS OF ELOQUENCE.*

BY JAMES SIMPSON

WE come now to Cicero, and in his eloquence we shall find the same excellences and the same essential defect—a defect which stamps his rank in the scale of eloquence with that of Demosthenes, no higher than intellectually civilized barbarism. The moral sentiments in their purity and supremacy are not found in Cicero; and even if they had influenced himself, they would not have commanded the sympathy of the Romans. It has often been remarked, that Cicero's orations are more agreeable to read than those of Demosthenes. This proceeds from their being higher efforts of literature, embracing a greater variety of subjects, and having a richer apparel of rhetorical ornament; but it is generally held that Demosthenes must have produced the most powerful effect on his audience. It is plain that it is loss of time to compare these two orators, or to decide their pre-eminence, when each was pre-eminent in his own way. The Greek was close, clear, terse, rapid, simple, majestic; the Roman was copious, correct, ornate, magnificent. The Greek carried the citadel by storm; the Roman took it after a regular and most beautifully-conducted siege. The pleading of the latter for Milo is one of the most perfect structures of circumstantial evidence which have in any age been addressed to a judge's ear. The chain, not only strong but bright in every link, whereby he proves Claudius the intended murderer, and Milo the brave self-defender, gives evidence of intellectual accomplishment of the highest order; while, as he goes along, he artfully

* From "The Edinburgh Phrenological Journal."

* Mr. Hoskins was murdered by Teller, a noted thief and counterfeit money dealer, and another prisoner. We have the skull of Teller in our Cabinet.

touches the *pride* and *vanity* of the Romans, and directs their *hatred* against Claudius. Pompey he *flatters*, and with great effect interprets the guards that were meant to overawe him into his intended and efficient protectors. But he speaks not to higher feelings; and when, in his peroration, he can not avoid an appeal to benevolence and justice, which, he observes, bathed every face in tears, except that of the heroic, disinterested Milo, there is an artifice, a getting-up, a scenic character about it, which speaks too plainly against the easy, every-day excitement of these high feelings which we should find in the breasts of a more moral people. "By the immortal gods, I wish (pardon me, O my country! if what I shall say for Milo shall appear impiety to thee), I wish that Claudius not only lived, but were prætor, consul, dictator, rather than be witness to a scene like this. How brave a man is that, and how worthy of being preserved by you. By no means, he cries; the ruffian had the punishment he deserved, and let me, if it must be so, suffer the punishment I have *not* deserved. Shall this man, then, who was born to save his country, die anywhere but in his country? Shall he not at least die in the service of his country? Will you retain the memorials of his gallant soul, and deny his body a grave in Italy? Who will give his voice for banishing from this city him whom every city on earth would be proud to receive within its walls? Happy the country that shall receive him! Ungrateful this if it shall banish him! Wretched if it shall lose him! But I must conclude; my tears will not allow me to proceed, and Milo forbids tears to be employed in his defense. You, his judges, I beseech and adjure, that in your decision you would dare to act as you think. Trust me, your fortitude, your justice, your fidelity will more especially be approved of by him, who, in his choice of judges, has raised to the bench the bravest, the wisest, and the best of men."

Nevertheless Milo was banished. Pompey's guards spoke Pompey's will in another sort of eloquence; and this skillful and brilliant appeal in which, although there is both fear and flattery, there is some right feeling, although much Secretiveness, yet some justice and mercy—found no justice, no fortitude, no fidelity, in the already enslaved Forum of Rome.

Cicero's accusation of Verres who had been proconsul of Sicily, a monster of injustice and cruelty, who might challenge comparison with the choicest, either in republican or imperial Rome, is throughout, as it could only be, a torrent of accusations, details of enormities, with their clear proofs, and loud, and indignant, and destructive cries for punishment. The climax is, however, topped with an appeal to Roman Self-Esteem, even in such a case as this. Gavius Cosanus had been bound, scourged with rods, and crucified, merely for asserting his privilege of Roman citizenship. This is sufficiently shocking; but Cicero's chief horror is, that Cosanus was a Roman citizen! "O liberty! O sound once music to a Roman ear! O sacred privileges of Roman citizenship! once sacred! now trampled upon! Is it come to this? Shall an inferior magistrate, who holds his power from the Roman people, within sight of Italy, bind, scourge, torture with hot irons, and at last put to the infamous death

of the cross, a Roman citizen? Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the wanton cruelty of a monster, who, in confidence of his riches, strikes at the root of liberty, and sets mankind at defiance?"

May not the thunder of Cicero, and the example of Verres, have increased, all over the empire, that dread of scourging, or even binding a Roman citizen, which alarmed the chief captain who had bound St. Paul, in ignorance of his privilege?

The storm from Cicero's lips which burst upon the head of Catiline, when he impudently entered the senate, in the belief that he was yet undetected, has, as a storm, certainly no equal in the history of oratory. In a harangue reproaching a wretch like Catiline, there can scarcely be a nook where the higher sentiments can find shelter. The eloquence of high feeling would as little have suited Cicero's overwhelming denouncement of such a criminal, as it would in our day suit Bow Street and the Old Bailey. It is needless therefore to swell this paper, which threatens to be so long, with specimens from that unmitigated roll of thunder, which, while it carried the propensities, the whole animal brain, to fever and frenzy, broke on a lower region than the seat of mercy, piety, poetry, and hope; like the war of clouds we have seen midway below, when we have reached the clear and serene region of the mountain's summit.

Cicero spent his exile in Greece (for which of their benefactors did not the true barbarians of Rome, as well as of Greece, capriciously exile, and sometimes as capriciously restore?) in studying the various systems of Greek philosophy. He came back warm from the Porch, a professed, if not a real Stoic. Indeed, where is the example of any of these vague and impracticable theories really influencing a single Greek or Roman to a course of conduct which the higher sentiments would approve? The leaven of that mixture of benevolence and pride, the Stoic philosophy, it has been observed, tended to refine his writings more than his speeches. Had he addressed Stoics in the Senate, the Forum, or the Campus Martius his speeches would not have been suited to his audience. But it is just because the voluptuous, selfish, and cruel Romans had no sympathy with human sentiments, that he found himself constrained to limit his address to the reigning inferior feelings. Even when he appeals to justice, to generosity, to compassion, as he did for his old preceptor, the poet Archias, the offering is debased by so large a proportion of the garbage which is the proper food of vanity and pride, that there is a positive profanation of the first-named elements, in placing them in such alliance. "Nor ought we," says Cicero, and it forms the key-note of his pleading, "to dissemble this truth, which can not be concealed, but declare it openly; we are all influenced by the love of power, and the *greatest* minds have the greatest passion for glory."

So far Cicero; and so high, but no higher, Roman virtue.

4. We come now to the civilization of modern times, which excels that of Greece and Rome,

much less in its intellectual than in its moral qualities. Christianity has wrought this; Christianity from the Reformation; for it was previously abused, in the grossest manner, in the service of the propensities. It is a revelation of the supremacy of the moral sentiments. It came when the earth reeked with blood, when all was selfishness and cruelty. Its first voice on earth was "Fear not;" its first promise, "Peace and good-will to men." It teems, in every line and every precept, with the essential benevolence of its Author. It has done much to mitigate the selfishness of the propensities; and it is only another proof of the strength of these, that it has not done more. But justice and good-will and veneration are now the foundations of many modern institutions; although still there is much to do; at least, however, these feelings are exercised, and there is an acknowledged delight in exercising them. They are recognized quite sufficiently for the purposes of the orator, and are the foundations of the highest rank of eloquence.

I wish it could be said with truth, that all modern oratory were addressed to the higher sentiments. Many a harangue in the British senate is disfigured by the propensity yet; many an oration on glory, and victory, and vengeance we yet hear; many more advocating national monopoly and individual selfishness, and not a few expounding and defending diplomatic cunning, lamentably mistaken for political wisdom. Nay, it should make a son of Britain blush to narrate it, we have heard many a speech of sordid Acquisitiveness and hard heartedness, when not only mercy, but sound policy, cried aloud on the other side of the question. Into such speeches, if the present theory be just, we need not look for specimens of eloquence. It would be a moral solecism to do so. But the higher sentiments assert their supremacy in many a speech in the British parliament, and do irradiate the orator's brow with their own proper glory, a glory which never shone on the orators of ancient times. Perhaps the most ample scope for the eloquence of the higher sentiments ever offered to a deliberative body, was afforded to the British parliament, and nearly about the same time, by India and Africa. The independence of America had just been wrung from England, and the lesson thereby taught her, that the physical and moral laws of nature will not bend to a senseless national pride. The most enduring fame of Chatam was founded on the splendid manifestations of the higher sentiments, which characterized his appeals in behalf of the injured Americans, contrasted with the paltry selfishness, pride, and petulance of his opponents, who thought it became a great people to persevere in injustice, because they had begun, and redounded to the national honor to continue a contest which for years had brought nothing but defeat and disgrace. The present age could not tolerate the puerile bravadoes and senseless nationalities which were vented in parliament, not only in occasional effusions, but systematically by the ministers of the crown, as the *reasons* for prosecuting the war, in the seventh year of defeat, and a victorious French army actually in America. Events, however—in other words, the Creator's Eternal Will, that injustice shall not prosper—had settled the question. The bellige-

rent generation were forced to swallow the bitter potion of moral humiliation; and their successors, who had none of the blame, now reap the benefit.

There was then time to look to the East, which, forgotten while all the selfish passions took the direction of the West, presented a picture of misgovernment quite unequalled in modern times. Enormous fortunes were amassed, or rather conjured up, in four or five years, by young men; who returned home young men to enjoy them. There was then not that degree of reflection or of light in the public mind to raise the slightest suspicion that such sudden wealth could not be honestly come by; that no adequate value could be given by a half-educated boy in the situation of a resident at a native court, for the half million with which he returned to England; and that India, no more than other places, is paved with gold, but depends for its riches upon its agriculture and manufactures. While there was thus no sort of check upon public men in public opinion, it would appear incredible to the present generation, in which the sentiments have made a very considerable advance, not only what things were done, but systematically done, in the last, as allowable and sagacious policy, by every department of the government, from the first lord of the treasury down to the excise watchman at a soap-boiler's or a distillery. No! the jobbing, the oppression and extortion, the knavery, treachery, and falsehood, which were thought to be the very essence of clever policy, the grosser outbreaks even of which were sure to be screened by a vote of the legislature itself, would not now be believed. In treaties with the native powers in India, what were called "vague articles" were inserted systematically, as dexterous and laudable strokes of policy, whereby the nullity of the whole treaty was meant to be produced.

Mr. Burke, in his memorable speech on Mr. Fox's India bill, pledged himself, in parliament, to establish, and did establish, three positions: 1st, That the India Company had sold every prince, state, or potentate with whom they had come in contact; 2d, That there was not a single treaty ever made by them which they had not broken; and, 3d, that there was not a single prince that ever put trust in the Company who was not utterly ruined: and that none was in any degree secure or flourishing, but in the exact proportion to this settled distrust of and irreconcilable enormity to the English name.

As it was the prevalence of the propensities that produced all this, the evil could yield only to powerful and incessant appeals to the higher sentiments. The former class of feelings were yet too strong to give a chance for immediate improvement, and votes on votes cleared the guilty, and thereby sanctioned the abuses. But the seed was cast into the earth—and let this ever encourage the upright legislator—the mustard-grain of justice and mercy was then sown, which now, like a great tree, shelters India from scorching oppression, and protects every family of her vast population. No more rapid fortunes! No more evasive treaties! No more plunder! No more of the insolent oppression of barbarous conquerors!

But the pestilence was rife when Burke directed his splendid eloquence against it. Quotations of isolated passages from his speech on the India bill can neither do that fine effort of oratorical

talent justice, nor illustrate satisfactorily the doctrine of this paper. The whole speech must be read to impress on the mind the superior sentiment which pervades it, and gives it a resistless moral force over all who are blessed with even an average endowment of moral feeling.

Nothing can be finer than the passage in which the orator prefers the Tartar to the English conquest of India; and adds, "Animated with all the avarice of age, and all the impetuosity of youth, they (the English) roll in one after another, wave after wave, and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting."

The orator sketches rapidly, but powerfully, the demoralizing effect, even on young men of worth, of the means then held legitimate for amassing sudden and princely wealth, and the change of character to social virtue, on doubling the Cape homeward. "Here the manufacturer and husbandman will bless the punctual hand, that in India has torn the cloth from the loom, or wrested the scanty portion of rice and salt from the peasant of Bengal, or wrung from him the very opium in which he forgot his oppression and his oppressors." After showing the difficulty of a reform, arising from the deep-rooted and widespread interests it would affect, he says, "You hurt those who are able to return kindness and resent injury, while you save those who can not so much as give you thanks. All these things show the difficulty of the work, but they show its necessity too." Certainly nothing approaching to the exalted tone of justice and benevolence which pervades the whole of this speech was ever addressed either to the mobs or the councils of antiquity.

I am forced to refer to Mr. Fox's published speeches for his share in the same animating debate.

The concern felt by Britain for her Asiatic subjects indicated a great advance of justice and mercy; but still the inhabitants of Hindostan were the subjects of Britain, not utterly beyond the sphere of her sympathies, and in some measure associated with her interests. But justice and mercy to Hindostan yielded in high character to justice and mercy to Africa; in the feelings and happiness of whose sable population Britain had no direct interest beyond the claims of pure benevolence and justice. It was a grand moral spectacle, a nation coming forward and confessing a national crime; vowing its cessation, and offering the most generous reparation. Greece and Rome have nothing in their history like this national manifestation of the supremacy of the moral sentiments. When Wilberforce achieved an immortal name by his magnificent position, "that the slave-trade is contrary to justice, humanity, and sound policy," what aspirations of oratorical distinction, what ambition to manifest the higher sentiments, arrayed in all the pride and grace of human speech, must he not have excited in many a generous bosom in that memorable senate! Mr. Fox's speech may be called a torrent of indignation at the impudent selfishness and injustice, and the merciless cruelty of the slave-trade. For this also we must refer to his published speeches.

But no oration for the abolition surpassed Mr. Pitt's, delivered on the 2d of April, 1792, in the power and splendor of the higher sentiments. It has been called insincere, because he did not follow it up with his paramount ministerial influence, and *carry* the measure he so eloquently advocated. It has been defended, and well defended, on the ground that it should never be said, that the selfish feelings of political subserviency should have any share in a vote which should be the spontaneous offering of the nation's representatives in the nation's name. None can read the speech and for a moment believe it to be insincere. But, at any rate, that question has no place here, for even were the speech separated from the speaker, it is an oration throughout addressed by the highway of the reflecting powers to the noblest feelings of human nature. I can only afford room for its conclusion.

"If we listen to the voice of reason and duty, and pursue this night the line of conduct which they prescribe, some of us may live to see a reverse of that picture from which we now turn our eyes with shame and regret. We may live to behold the natives of Africa engaged in the calm occupations of industry, in the pursuits of just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon their land, which at some happy period, in still later times, may blaze with full luster, and, joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that vast continent."

Our own immediate day finds no falling off in the high-toned eloquence of the sentiments. I can not withhold one instance, the magnificent peroration of Mr. Brougham's late speech on the state of the law of England; and I am glad to be able to show, by means of the reports, not only the orator's manifestations, but those of his hearers, from the reported effect upon them of the climax of benevolence and justice which he brought to bear upon them.

"A great and glorious race is open before you; you have it in your power to make your names go down to posterity with the fame of more useful importance attached to them than any parliament that ever preceded you. (Cheers.) You have seen the greatest victor of the age, the conqueror of Italy and Germany, who, having achieved triumphs more transcendent than any upon record, said, 'I shall go down to posterity with the Code in my hand. (Loud cheering.) You have beaten that warrior in the field—try to rival him in the more useful arts of peace. (Cries of hear, hear.) The glories of the regency, gorgeous and brilliant as they were, will be eclipsed by the milder and more beneficent splendor of the king. (Great and continued cheering.) The flatterers of the Edwards and the Henries compared them to Justinian; but how much more justly may it not be applied to our own sovereign, when to his other glories this shall truly be added. (Cheers.) It was said by Augustus, that he found Rome of brick and left it of marble—an honorable boast, and one which veiled many of the cruel and the tortuous acts of his early course; but how much higher and prouder would be the boast of our king, to have it said, that he found law dear and left it cheap—(cheers)—that he found it a sealed book, and left it an open letter—that he found it the patrimony of the rich, and left it to the security of the poor—that he found it a two-edged sword in the hands of the powerful, and left it a staff for the comfort of the feeble and the friendless. (Loud and long-continued cheering.)"

[TO BE CONTINUED.]

HELPS AND HINDERANCES—No. 3.

LARGE Combateness is a help to a man in business, and in the accomplishment of most of the active, demonstrative duties of life. It enables him to clear the track, overcome obstacles, and conquer difficulties; it even gives him a relish for difficulties, because the excitement and stimulus of overcoming them is a real pleasure. Men are employed for their courage, energy, and earnest executive power; interests are intrusted to them according to their ability to conquer opposition and carry out the desired end.

But Combateness sometimes becomes a detriment and hinderance to a man's success. There are vocations which require mildness, patience, and sedentary habits; in all such positions large Combateness is a detriment to a man. It makes him, all the time, boil over with unused energy, and if he must follow such pursuits, he is not only miserable himself, but renders others about him unhappy. But when this faculty is allowed to take a sharp, criticising, fault-finding, pugnacious, dogmatical direction, it has a tendency to drive away customers and to disincline them and forbid their having business relations with such persons, and then it is positively a hinderance to success. We know individuals who are always avoided when people can get their interests as well served by others. They are not employed in shops, stores, as attorneys, or as physicians; because any little grievance, insult, provocation, or annoyance raises a tempest, and this tempest is a greater evil than the good which these persons can possibly do is supposed to be worth, at least; so great an evil, indeed, that peaceable and amiable people prefer to avoid it, if possible. Persons who have too much of this propensity, or who have hitherto employed it in a sharp and offensive manner, should endeavor to modify, suppress, restrain, and direct it better for the future.

Acquisitiveness in excess often overleaps its mark and fails in securing its legitimate gratification, because it leads its possessor to become so greedy and grasping, so much inclined to overreach and take the "lion's share," that everybody is put on their guard against them. We know persons who want a cent a pound more than the usual price, who are not satisfied with ordinary profits. The result is, their neighbors buy from them only when they have not the time, or the opportunity to go elsewhere. He who loses a valuable customer by an overcharge, or in sharp practice, or any other undue exhibition of acquisitive selfishness, literally "kills the goose that lays the golden egg." We have known hotel keepers to raise their prices for the sake of greater gain, when the public supposing that the prices were reasonable for the service and entertainment rendered, left them to fail for the want of support. The keeper of a dining saloon having a full run of custom and anxious to get rich rapidly, raises his prices above a reasonable point for the articles furnished; the result is, his customers leave him, and he loses the profit of their patronage, and at the year's end has made less money for his time and efforts than formerly; and in addition to this, has lost the sympathy and friendship of a class of men whose continued custom for years would

have made him rich. This is one of the meanings of "killing the goose that lays the golden egg." This is shearing the sheep so close as to take skin and all, and rendering another fleece impossible. These are some of the hinderances of Acquisitiveness; its helps, of course, are favorable to thoroughness, enterprise, and acquisition.

SAMUEL SAMUELS,

CAPTAIN OF THE SHIP "DREADNAUGHT."

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

[Three days after the arrival of the clipper-ship Dreadnaught at this port, and the publication of the remarkable case of mutiny on board, her commander, Capt. Samuels (with two or three of his friends), came into our office for examination, which we dictated to our reporter as it appears in this number of the JOURNAL. We had never seen him before, and had no idea who we had under our hands; but since we almost called him by name from his organization, we solicited him to sit for his likeness, and allow us to publish it with the character and a few statistics of his biography. This he declined to do, until we urged it as a favor to ourselves.—ED. PHREN. JOUR.]

BIOGRAPHY.

SAMUEL SAMUELS was born in Philadelphia, March 14th, 1822. At the age of thirteen he ran away from home, and went to sea as cabin-boy. At fifteen was persuaded by his parents to learn a trade; after trying several trades, he was finally bound as an apprentice to Frederick Costfield, in Dock Street, to learn the white-smithing and machine-making; but having a wild and roving disposition, after serving two years, he ran away, and went to sea again. He has filled every position on board a ship—has visited all parts of the world, and been in nearly all foreign services, and had the honor of fighting under Com Moore, in the Texan service. At the age of twenty he was appointed chief mate, by Capt. Pine, of the British ship Caledonia. He was married at the age of twenty-three. He had command of the ship Manhattan, belonging to Messrs. Pfeifer & Wiseman. Having sold the Manhattan in Hamburg, he afterward took command of the Angelique, belonging to Schuchardt & Gibbard, and finally sold her to Mr. Peletier. He superintended the building of the clipper ship Dreadnaught, belonging to David Ogden, of New York, which was launched November, 1854, since which time he has been in command of her. She is known as having made the most remarkably quick trips which ever have been made on the Atlantic Ocean.

The following is a thrilling account of the late mutiny on board Capt. Samuels' ship, the Dreadnaught, which appeared in the *Journal of Commerce*, about the 12th of September last:

MUTINY AT SEA ON BOARD THE NEW YORK PACKET-SHIP DREADNAUGHT, CAPT. SAMUELS, ON HER LAST VOYAGE FROM LIVERPOOL TO NEW YORK.

The Dreadnaught (so famous for her quick passages) left Liverpool on the 22d July, with a full crew of 30 men, besides 6 boys and 5 officers, and 253 passengers. The captain observed, when mustering his crew on leaving port, that it consisted of the very basest materials; far worse, indeed, than he had met with during many years' experience. He deemed it necessary to caution his officers to be very prudent in the management of such dangerous elements; to treat them kindly, but to exact prompt and implicit obedience. During

the passage down the Channel, it was evident that the crew resolved to be insubordinate, as shown by the way in which they worked ship, and replied to the orders issued by the officers.

Now it is well known by every sailor, that he is always expected to answer his officer, when addressed, with a civil "aye, aye, sir," or by repeating the order. This the man at the wheel neglected to do when ordered to "luff" by the captain; but this omission the captain forgave when informed by the man that he had never before sailed in an American ship, where strict discipline is more insisted upon than in English vessels. On the same day the captain received an insolent answer from a man at the main-brace; but in this case, also, the captain used no violence, as the man readily submitted to his reproof.

It seemed now to be high time to put a check to such proceedings, and accordingly the captain told the men, that as they did not do their duty he would not allow them "watch and watch." All readers may not know that a ship's crew is divided into parties, one of which is allowed to go below, while the other remains at duty on deck; except in cases of emergency, when the presence of all is required on deck.

The men then went forward and got their dinner, after which, all hands were ordered on deck to "tack ship;" they came aft in a body, and to a man refused to do duty, and then all went forward again. The captain having armed himself with a brace of revolvers, went forward with his third mate, the only one he could implicitly rely upon, and found the whole crew collected round the fore-castle (I should here say that, knowing the villainous character of his men, he had previously caused the points of their knives to be broken off). He observed that every man had his knife re-pointed, and with a knife in one hand and a marline-spike in the other, seemed resolved to offer an obstinate resistance. The captain confronted them, and asked, "What was the matter?" They brandished their weapons, and said, "We want our watch and watch." The captain replied, "You will not get it." They rejoined, "Well, what are you going to do about it?" at the same time baring their breasts, and daring him, with loud imprecations, to fire upon them.

Captain. No, men, I intend to make you return to your duty, but I do not mean to shoot you, because I regard you all as cowards. If I was afraid of you, I would kill ten of you with these pistols; but take notice, if one of you dares to advance but one step toward me, that instant he dies.

Not one, however, had the courage to face him, and finding that nothing could be done with them at that time, he went aft, and ordered that their food should be denied them until further orders, and posted a notice in the passengers' quarters, forbidding any one of them to supply food to the crew. The ship was now worked by the officers, boys, and such of the passengers as would volunteer.

After a few hours the captain again went forward and addressed the crew. They still demanded their "watch and watch." He insisted that they should not have it, and was "willing to swear that they should not have it."

Crew. Oh! you know an oath is nothing. We

can get you as many as you want in New York for a quarter, and we tell you what, captain, we came aboard the bloody old Dreadnaught to do as we pleased, and we mean to do so, too.

Capt. Now, men, have I not treated you like men? Have my officers abused you? Have you not had your hot coffee, a good hot breakfast, your sixty pounds of meat, your potatoes, etc., daily; and twice a week, your sixty-four pounds of pudding, with three quarts of molasses?

"Yes, captain (says one old grumbler), but the taters are all sprouted, and I can't get my share of puddin' at all."

Capt. Can I help the taters sprouting you beggars. If this is all you have to complain of, there will be no palliation for your conduct, and justice will give each of you your righteous desert.

He then went aft, and made an exact copy of what they had said and read it to them. They acknowledged its correctness, and several of the passengers signed the paper as witnesses.

Capt. Now, boys, I have determined, as I said before, that you shall have no more food in this ship until you return to your duty; and I can give you for this, each, five years in the State Prison and a fine of one thousand dollars. This paper, the truth of which you acknowledge, is sufficient to procure such punishment. Now, I call upon any of you to return to duty, and to come to me, and I will promise to protect all such; and if any man attempts to prevent such persons, I will positively blow out his brains.

Crew. No! captain; we have all put our foot in it; and we will hold together and have it out.

Capt. You will be hungry by-and-by, and will think differently.

Crew. No! captain, if there is provisions in the ship we will take them.

Capt. Men, I have hired you to work, I have paid you; I have fed you well and treated you kindly; you have refused duty; you rise in open mutiny, and I have stopped your food. Now, if any man dares touch anything on board this ship now under my command, I swear that I will shoot him.

Crew. Oh! but, captain, pistols sometimes miss fire, and our knives miss never. We would have your heart's blood.

Capt. I don't fear you. I might shoot you any time. If the ship were in peril, I would certainly do so.

That night, one man came aft, and asked the captain's forgiveness, saying that he would have come sooner had he dared to do so, stating that there was a constant watch of eight men kept on the fore-castle door, and that one of their number had been knocked down by a blow from a mallet for daring to propose a return to duty. The captain now thought it time to bring the affair to a conclusion. In four hours (at daylight) the men would have been forty-eight hours without food, and he well knew that a hungry man is dangerous. Accordingly, he informed such of his passengers that he could rely upon, that his safety was their safety; that if the mutineers succeeded in killing him, they would at once scuttle the ship, and take to the boats, leaving the passengers to their fate; for, among so large a number of passengers, they could not hope for secrecy in the event of their reaching land. Whereupon four Germans offered their services to him, saying, "they were soldiers (striking their breasts), and could fight, and would stand by him to the last." These men he armed with iron bolts (having no firearms), and having barricaded one side of the deck forward, he placed them behind it to prevent his being surrounded. He then went forward alone upon the other side, having his pistols concealed beneath his jacket. One of the men on guard (a stout Irishman), seeing him alone, and, as he supposed, defenseless, sprang forward with marline-spike in hand, exclaiming, "Come on, boys! we have got the bloody ——" But the captain was too quick for him; drawing his pistol, he presented it to the man's head, saying, "One foot farther, and you are a dead man!" The sailor was but too happy

to beat a retreat. The men then came rushing, with loud shouts, upon deck. The captain stood firmly, with upraised pistol. "Death to the first man who advances," said he. Then commenced a scene that beggars all description; the men uttering language the most obscene and profane—all swearing and shouting together—all urging each other forward, but each unwilling to be the first to meet the fatal pistol. The captain still stood unmoved, and quietly awaited the moment when he could be heard. He again demanded of them that they should return to their duty. This they refused with one consent to do. He then promised to defend and protect any one who would come over to him; but no one moved.

Capt. Now, men, what have you to expect? I shall raise my signal of "mutiny on board," and how long will it be, think you, before I shall have help, and how shall you escape the consequences?

Crew. We want our watch-and-watch.

Capt. You shall not have it. I will make no terms with you at all. I am master of this ship, and while I live, will be here obeyed. I demand of you, in the first place, that you all throw overboard those knives, and then go to your duty.

Crew. But what guaranty have we, captain, when we shall have done so, that you may not fire upon us?

Capt. This: that if I do not fear you with knives in your hands, I certainly should not dread you when unarmed. But to satisfy you, I will give my pistols into the hands of any one of the passengers, to be held by him until we arrive in New York. Many of you are such villains that you would not hesitate to stab me from behind, in the darkness of night; therefore, I demand that you throw your knives overboard. You know, men, that you are increasing your crime every time I come among you; that you never can escape punishment. Indeed, F—, and you, C— (pointing at two of them), your faces alone would condemn you. Why, there are ten of you that dare not look me square in the face.

"Well, shipmates," said one burly fellow, "there goes my knife;" and one after another the knives were all tossed overboard. "Now, captain, our knives are overboard, will you give us watch-and-watch?"

"No, men! there is where we started. You shall not dictate terms to me. I am here to order, and you to obey. I will be obeyed; you shall not have watch-and-watch again on board this ship."

The captain then walked aft and called out for all hands to "haul taut."

The men did not come creeping along, but they came on the run and pulled with a will, so that the captain had to call out, "Easy, my men, or you will carry away that rope." They had no watch-and-watch, but their answers were given promptly and broadly. After this the work went smoothly on, but it was evident that the men were very nervous, and fearful as to what the captain intended to do on his arrival; for he told them in the height of the mutiny, that they need not think that they would be able to run away when they were going up the bay, as he should telegraph his condition when the highlands hove in sight, etc., and should soon have the Harriet Lane alongside.

The men then might well feel uneasy; and as on one fine August morning they found themselves under the highlands, and heard the order to reef the signal halyards, all jumped to obey the order, signifying thereby their alacrity in thus performing this almost last duty.

The whole crew were then ordered to the fore-castle, and the captain, with the marine laws and the ship's articles in his hand, went forward. He told them he had come to talk with them, and then read the law and the articles they had signed, as many of them were ignorant of both, and they ought to know them. He talked to them for an hour, reviewed something of his own fore-castle life, told them how depraved they were, and how they might better their condition, and

become officers and masters themselves. All this was too much for poor Jack; and those men, who a short time since had sought his life, and were ripe for any crime, now wept like children. "Now (said the captain in conclusion), to prove to you that I believe that you repent of your misdeeds, and have resolved to do better. I will forgive and not proceed against you." He then left with them the laws and articles they had signed, that they might read them; and in a short time, F—, the ringleader, came aft with the articles, nicely wrapped in white letter-paper (begged from a passenger), and touching his hat in behalf of the men, thanked the captain for his forbearance and kindness. I will only add, that not a man left the ship until she was made fast in the dock.

The next day each man, on receiving his pay, had a kind word to say to the captain; and, on going on deck a little time after, he found the crew assembled, sitting upon the spars, together with a great crowd of their shore friends. They all immediately surrounded him, each urging the other to make a speech. "Here, you can say something to him, Jim." "Talking Jack, you can have something to say," etc. The captain learned from them that they considered that they had not said enough, and would only add, in parting, "that if any bloody — dared to say anything against the Dreadnaught or her captain, they would tear his heart out; and, moreover, that they would sail to the ends of the earth with the captain, or to — a hotter place."

Capt. No, my men, let all our voyages be toward a better world.

Crew. Now, captain, we want you to publish a full statement of this in some New York paper, and we will pay all the cost.

But this he declined to do, and the whole crowd left him after regaling him with three hearty cheers, which was duly embellished with a "tiger" from the landsmen in their company.

Now, one can not but admire the coolness, the prudence, the indomitable resolution of Capt. S. Here was one man, standing almost unsupported against a desperate and lawless mob; they with their brandished knives, he with his revolvers. The first and second mates were not to be relied upon at all. The third officer was small in person, though zealous in the support of his chief. He also was armed with a revolver, which he would have been prompt to use had it come to blows; but it was lucky there was no occasion for it, as, on trial, some five barrels out of six of the weapons failed to respond. It seems to us that but very few men could have confronted and quelled this revolt with such triumphant success and such bloodless result. It was the victory of moral daring over lawless violence and brute force.

Many other—most other—captains would, under such provocation, with arms in their hands, have made prompt and deadly use of them, and lives might have been sacrificed. Indeed, several old shipmasters, in speaking of this affair, while they admire the coolness and nerve of Capt. S., confess that they should have yielded to the impulse of human passion, and have shot down all who withstood their authority on their own deck.

This may be a lesson to commanders, teaching them that in many cases an instant resort to violence is not of imperative necessity; but that a resolute firmness, tempered by a merciful prudence, will in most cases carry them safely through the perils of the sea without sacrificing the lives of the impulsive men they command, and without also endangering their own lives and the lives of helpless passengers. Poor Jack has a hard enough life enough of it at the best, being a prey of evil plunders on the shore, the sport and plaything of the wild elements on the deep, and at the mercy of officers who are but too often the slaves of unbridled passion, and ready to exert, to a tyrannous extent, the authority they possess.

Poor Jack often has a warm and generous heart, which has been warped and buffeted by so many evil passions and influences that its healthy action is almost dead in his bosom; but let us



SAMUEL SAMUELS, CAPTAIN OF THE SHIP "DREADNAUGHT."

remember that a little kindness and consideration, joined with a firm justice on the part of his superiors, will oftentimes melt and rule that obdurate nature, and soften that flinty heart.

PHRENOLOGICAL CHARACTER.

You have a strongly marked vital temperament. You have a good body, which manufactures blood and nourishment for the brain and for labor rapidly. You need an occupation that will work off steam pretty fast, in order to preserve your health. If you were to undertake to live easily, and do but little either with the brain or with the hands, and yet live generously, you would become fat and liable to inflammatory diseases, apoplexy, and the like; but if you will be in the open air, and knock about in the strife of business, and work off your vitality, you may maintain your health to a good old age. You belong to a long-lived family on one side, or both, and, if you will live properly, you will be likely to endure to about seventy-five or eighty, and carry with you farther down the stream of life than most men do your youthfulness and vigor.

You are known for strong social impulses; you are fond of your friends, and live for them as much as for yourself. You almost deify woman, and if you had children, you would think they were almost angelic; still, you might not always exercise patience toward them, or even toward the woman you would love. You are not remarkably patient when you are in a hurry, if your course of action is crossed; still you are patient and loving, when not hurried or annoyed.

Your Combativeness is sharp and fully develop

ed, which indicates courage and promptness of action, a disposition to meet and master difficulty and to repel assaults and aggressions.

Your Destructiveness makes you thorough but not cruel. Your Secretiveness is not large—you are a frank, open-hearted man, disposed to speak your thoughts and act out your purposes without a great deal of concealment or deception. You are more apt to be blunt than you are to be too reserved.

You are known for your independence, for a disposition to make your mark in your own way. You dislike to be subjected to dictation and restraint from any quarter. You can be persuaded more easily than driven. Your pride of character, your firmness of purpose, independence, and energy qualify you to take a controlling place in society, and to lead off in business; to be master of your own affairs and to superintend the affairs of others. You would do well as a public officer, as a mayor, legislator, justice of the peace, register of deeds, or sheriff. You are not only able to look after the ordinary affairs of your own business and life, but you can understand and direct public affairs well.

Your mind is sharp, ready, prompt, and positive, and your feelings lead you to independence of action. You are respectful, almost reverential, especially toward that which is sacred; still, you are not inclined to submit unduly to anybody, but your veneration leads you to be polite and respectful rather than to be subordinate.

Your Hope is not large, still you have confidence in your own plans, and through these plans and

energetic effort you have confidence in your future success; but you never expect much where you do not put forth effort. You have but little confidence in luck and chance. You believe in Providence so far that you can trust to the weather, to the revolving seasons, and to natural law generally; beyond that, or inside of that, you think a man's calculations and efforts must do the rest.

You aim to do what is honest and fair, and especially that which is manly and honorable. You believe but little that can not be accounted for; are not inclined to accept all that many people believe in connection with spiritual subjects. You are more of a naturalist than a metaphysician, are governed more by philosophy than by faith.

You judge well of character, and rarely make a mistake in your first opinion of strangers. Your Benevolence is large, and leads you to sympathize readily with those who suffer. You are kind-hearted, and when a man is down, you aim to help him up; but as long as he has health and energy, you feel that it is his business to do what he can. You never give to a man that is idle, dissolute, and lazy, if you know it; but those who try and then fail, you help as far as you are able to; especially you would help widows and children and those who could not well help themselves.

You have business-talent in reference to merchandising, lands, operating in stocks and property of various kinds; in other words, you have strong practical common-sense, which may be turned in almost any direction to advantage.

You would appreciate whatever is mechanical; if you want to build a house you understand how you want everything done, and are able to superintend and criticise it. You have a faculty for managing men and controlling their dispositions, either in public bodies, or in a private capacity. You might preside over a stormy convention, or, as one of the speakers, govern your side, and palliate the other. In other words, you understand the motives and dispositions of men well, and rarely meet a stranger that you do not decide about how to manage him; then you are genial, friendly, warm-blooded, respectful and polite; and those who can be affected by politeness, by affability, by the friendly dispositions, by practical sense, you can meet them on their own ground, and it seems to turn out generally that people think very well of you, or at least so far as to allow you to lead them.

You have not a speculative intellect—it is much more practical. You seldom seek remote causes and consequences, or to refine and double refine an argument, but you strike for that which is palpable, probable, and easily understood and that which most naturally rises out of the subject and nine times in ten you are correct. You could conduct a large business which was full of details, and which required personal attention all about the establishment. You are quick to see when anything is going wrong, or being improperly managed. You would look after the waste, and and wear, and loss, and see that every person was working to advantage and had the right material to work with. You can bring "order out of chaos," and keep your business so that you can understand it, though to others it may seem mixed up.

You have talent for talking, and, had you been trained to a profession requiring public speaking, you would have succeeded well. As a lawyer, for example, you could carry all the facts in your mind and apply them to the case pertinently, and you would generally be able to carry your point where the chances were equal. You have the magnetism which would sway a jury and conciliate the court. You would do well as a superintendent of a railroad, or contractor for constructing roads, bridges, buildings, and the like. You can hardly content yourself to be narrowed down to a single channel of prescribed duty and effort. You want elbow room, and can make business for yourself. If you were thrown out of everything you had ever done, to-day, in three months you would have found out something you could prosecute with success and respectability.

You are known for social power, for bravery, and thoroughness, for independence and will-power, for respect, for power of criticism, for practical judgment, and for an independent frank cast of mind and character. You are distinguished for your courage and self-reliance, and had you been the commander of the ship *Drednaught*, which arrived at this port three days ago, you would have pursued much the same course with the mutineers as did Capt. Samuels.

Subject.—I am Capt. Samuels himself.

Examiner.—Ah! I am sorry you mentioned it just yet, but since you have done so, I will say no more.

GEORGE BUSH.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[We copy a phrenological character which we wrote for Prof. Bush several years since.]

He has a head of full size, rather narrow, and unusually high in the coronal region. He has a predominance of the mental and motive temperaments, giving a high degree of physical energy and mental strength. The vital or animal temperament is not sufficiently large to give a due proportion of interest in physical matters and animal wants. He has all the social organs large, with large Inhabitativeness, Concentrativeness, and Combativeness, and all the moral organs—particularly Benevolence—a large frontal lobe, giving strong intellectual powers, with a predominance of the reasoning faculties—particularly Comparison. His greatest deficiencies arise from inferior Acquisitiveness, Secretiveness, Self-Esteem, and the perceptive faculties.

We infer from the above developments that he is strongly attached to his friends, fond of domestic enjoyments, capable of strong connubial love, much interested in children, and very much attached to home and one place; with uncommon continuity of thought and feeling. His mind instinctively dwells for a long time upon subjects not fully understood, or on favorite topics. This is well-nigh a fault in his character. He has naturally strong powers of resistance, feels disposed to overcome all obstacles, and at times may be impulsive, yet his judgment and humanity generally prevail, and his Benevolence being larger than his Destructiveness, he would be disposed to forgive rather than punish his enemies.

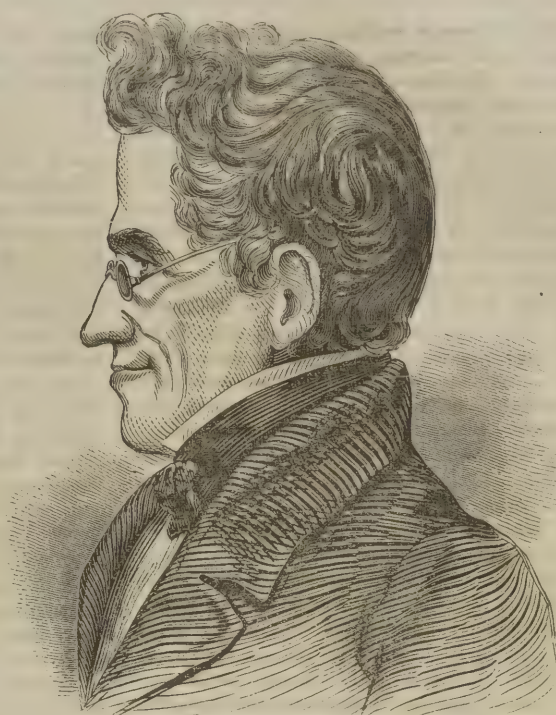
He is sensitive, mindful of reputation, ambitious,

polite, affable, and rather familiar and easy in his manners: but his moral powers are too strong to allow him to trifle with principle or moral truth for the sake of the opinion of others. His Firmness is not absolutely, but relatively, rather large. He requires the full action of other faculties to bring this one into prominent exercise. He is firm and decided, when any truth or principle is at stake which he considers valuable, but more modest and pliable in the maintaining of his own opinions. Although all the moral organs are prominent, and each one has its distinct influence, yet Benevolence is largest. His perceptive faculties and Acquisitiveness being smaller than his moral organs, he would be less conscious of the physical sufferings of others, but

more mindful of their spiritual wants; and would administer to their spiritual necessities rather than their physical.

His love of truth and justice is the paramount trait of his character. He has strong hopes and anticipations, and is quite sanguine as to future success and results. Marvelousness, or Spirituality, is large. He readily appreciates the spiritual, and can easily disengage his mind from material objects, and is naturally disposed to give a spiritual interpretation to subjects. Constructiveness is rather large, but it is manifested in conjunction with Ideality—the reasoning and moral organs, rather than the perceptive and selfish faculties, making him ingenious in argument and fruitfulness in theory. He manifests his Ideality and Sublimity more in a love for the sentimental than for the poetical and extravagant, or in a fondness for the arts.

He has quite an active sense of the ridiculous, but is not given to rudeness or boisterousness. His intellectual faculties, as a class, are large; giving him both the power to acquire knowledge and comprehend principles. Individuality is rather large, giving the power to identify and individualize. Form is large. This faculty is very necessary in the artist or scholar. It gives the ability to commit to memory, read and correct orthography, as well as to remember forms, faces, etc. His mathematical, arithmetical, and imitative talents appear to be only average. Memory of stories and the common events of life is ordinary—of thoughts and ideas, good. His Causality is large, giving the power and desire to inquire into the cause and tendency of things. His scope of intellect and range of thought are more than average, but his great intellectual forte arises from his Comparison, which is very large, giving strong powers of association, analysis, and criticism. He is naturally inclined to reason meta-



PORTRAIT OF PROF. GEORGE BUSH.

physically. He readily sees analogies and resemblances, and is very prone to compare and classify. His intuitive powers, or quick discernment of truth, motives, and character, are good. He has fair powers of Language, but is not copious or abundant in the use of words. His moral and social faculties, with Comparison and Concentrativeness, have the ascendancy in his character. He is very much disposed to plod and dwell upon one idea—to become too abstract, and not sufficiently practical in his talents. He is liable to be too far-fetched in his thoughts and suggestions. His mind would be better balanced if he had more of the ability to acquire, and take care of property—more worldly wisdom, tact, and management, dignity, self confidence, and desire to rely upon his own resources. He has intellectual caution and prudence, but not enough natural watchfulness and guardedness. He has not at all times sufficient command over his feelings. His spiritual and moral elements control his animal, his social govern his selfish, and his intellect guides his ambition and ingenuity.

We take the following from the "Prose Writers of America:—"

BIOGRAPHY.

GEORGE BUSH, one of the most profound and ingenious scholars of the present age, was born at Norwich, in the eastern part of Vermont, on the twelfth of June, 1796, and entered Dartmouth College in the eighteenth year of his age, far advanced in classical learning, and distinguished for graces of style in literary composition, at that time unusual even among the veterans of the pulpit and the press. Among his classmates of Dartmouth were the late Dr. Marsh, of the University of Vermont, so eminent as a scholar, a philosopher, and a Christian; Thomas C. Upham, who has won an enviable reputation by his metaphysical writings; and Rufus Choate, who at the bar

and in the Senate has been among the most conspicuous for learning, wisdom, and fervid eloquence. Mr. Choate was his "chum," and at this time their pursuits as well as their tastes were congenial; but religious influences changed the intentions of Mr. Bush, and after graduating, with the highest honors, in 1818, he entered the Theological Seminary, at Princeton, to prepare himself for the ministry. In due time he received ordination in the Presbyterian Church, and having passed a year as tutor in Princeton College, he in 1824, went to Indiana, under the auspices of the Home Missionary Society, and settled in Indianapolis. In the following year he was married to the daughter of the Hon. Lewis Condict, of Morristown, in New Jersey. He acquired considerable reputation as a preacher, professorships were offered him in several colleges, and prospects of the satisfaction of all his ambition seemed opening before him; but in 1827, when he had been four years in Indiana, his wife died, and he returned to the East.

He had already written occasionally for the literary and theological journals, but now he determined to consecrate his life to letters and learning; and in the various departments of dogmatical and ethical theology, general commentary, biblical antiquities, hermeneutics, and criticism, the fruits of his industrial pen have ever since engaged the attention of scholars and thinking men. His election to the professorship of Hebrew and Oriental Literature in the University of the city of New York, in 1831, may have had some influence on the direction of his studies, but the field on which he entered would, under any circumstances, have been preferred by him, and is the one in which he was fitted to acquire the greatest influence and reputation.

The first work of Professor Bush was his *Life of Mohammed*, published in 1832.* This was followed in the next year by his celebrated *Treatise on the Millennium*, in which he has assumed the position that the millennium, strictly so called, is past. But by the millennium he does not mean the golden age of the Church, which, in common with nearly all good men, he regards as a future era.

In 1835 he published his *Hebrew Grammar*, of which a second edition appeared in 1838. It has been highly approved wherever used. It is better adapted than any other to elementary instruction.

In 1840 he commenced the publication of his *Commentaries on the Old Testament*. His careful study, his scrupulous fidelity in eliciting the exact meaning of the original, and his peculiar tact in explaining it, have made his commentaries everywhere popular, so that before the completion of the series, some of the volumes have passed through many editions. In all of them will be found discussions on the most important points of biblical science, extending far beyond the ordinary dimensions of expository notes, and amounting, indeed, to elaborate dissertations of great value.

In 1844 he published the *Hierophant*, a monthly magazine, in which he enters elaborately into the nature of the prophetic symbols, and in one of the numbers brings out some grand results as to the physical destiny of the globe. He assumes

that a fair construction of the language of the prophets is far from countenancing the common opinions respecting the literal conflagration of the heavens and the earth, and does not even teach that such a catastrophe is ever to take place. He denies not that this may possibly be the finale which awaits our planet and the solar system, but contends that if so, it is to be gathered from astronomy rather than revelation—from the apocalypse of Newton, Laplace, and Herschel, than from that of John. The letters in the *Hierophant* to Professor Stuart on the Double Sense of Prophecy, have been regarded as among the finest specimens of critical discussion.

The next work of Professor Bush, and the one which has excited the most attention and controversy, was *Anastasis, or the Doctrine of the Resurrection of the Body Rationally and Spiritually Considered*, published in 1844.

In 1845 Professor Bush avowed a full belief and candid adoption of the doctrines and disclosures of Emanuel Swedenborg, and he has since devoted himself, almost exclusively, to their exposition and defense. He has translated Swedenborg's *Diary*, from the Latin; published most of his other works, with copious original notes; made a *Statement of Reasons for joining the "new church,"* and, in numerous addresses and tracts, maintained, with an eloquence and earnestness, with which they never were maintained before the principles of the "inspired philosopher" of Upsal.

Professor Bush wrote a work on the higher phenomena of Mesmerism,* which is designed to show that the laws of spiritual intercourse developed in the magnetic state, afford a striking confirmation of the truths of Swedenborg's revelations on the same subject; so much so, that if the asserted mental phenomena of Mesmerism be facts, Swedenborg's claim to communion with spirits is established. At the same time, he contends that the evidence of Swedenborg's truth is amply sufficient to command faith independently of this, and that the credit of his doctrines is in no way compromised by any position assumed in regard to Mesmerism.

"The inquiry after truth, which is the love-making, or wooing of it; the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it," Lord Bacon says, "is the sovereign good of human nature." There was never a more sincere lover of truth than George Bush; few have sought it with more earnestness and humbleness; and that he has discovered it he seems to have the evidence of a profound satisfaction. He looks for the grandest moral, political, and intellectual movements that man has ever seen; indeed, thinks they are now taking place; that the race is swinging loose from its ancient moorings, and is launching upon an unexplored sea, where are no charts for its guidance, where the azimuth must be often plied and the plummet often thrown into the wide ocean, on which floats the vessel freighted with the weal of the world; but the age, with all its voices, bids him hope: the wide-reprehension of wrong, the deep-seated feeling of right, the diffusion of learning and religion, the

giving way of barbarous usages to order and law, the extension of man's dominion over the elements, by which space and time are removed from between nations, all give promise to him of the last and most glorious act in the drama of the earth, and while he labors he sings, *Eureka!*

The extent and variety of his learning, his rare courage, the unpretending simplicity and kindness of his manners, his fervent and trustful piety, insure for him respect and affection, and render him the fittest instrument for the propagation of a new faith that has appeared, perhaps, in the nineteenth century.

He has, as a preacher, and as editor of the *New Church Repository*, labored for the last ten years to build up and extend the Swedenborgian faith.

For some years Professor Bush's health has been failing. Some months since he removed to Rochester, N. Y., to avoid the sea breeze, but his constitution was too much impaired to be restored, and he died in that city on the 19th of September last.

THE DICTIONARY AS A SCHOOL-BOOK.*

A DICTIONARY is a book designed to teach the pronunciation and definition of words; but the derivation of the word itself, as well as that of its synonym, lexicon, seems to intimate that its teachings have something to do with the speaking or expressing of our own thoughts by the voice or the pen. In order to do this intelligently, it is necessary not only to know the ordinary applications of words, but that we should be familiar with their organ and structure, their modifications and history.

A person who never consults a dictionary may employ language with comparative accuracy; but as he acquires it by imitation, he will be liable to fall into errors similar to that of a lady who said she heard there had been a "collusion" on the railroad! He may love to converse with the printed page, and possess much general information, but he will fail to perceive those nicer shades of meaning which, like the delicate pencilings in the corolla of a flower, are hidden from the view of him who contents himself with a cursory instead of a minute examination of what is before him. Nor can his soul thrill with the emotions of those who comprehend the richly beautiful and instructive suggestions growing out of, and the associations clustering around a word, when the age and clime in which it had its birth are known, and they can trace the record of its travels and changes of costume until it becomes a component part of our language. A word, in itself, is often a concentrated history, as well as the vehicle of undying thought.

As the knowledge of words thus tends to enrich the mind, and contributes to the higher mental pleasures, should it not be made a prominent object of pursuit? Should not our children and youth be early taught that the dictionary, if rightly studied, will help them to think connectively, to write with precision and grace, to speak with convincing clearness and power, and so judge intelligently the writings of others? Let

* The tenth volume of Harpers' Family Library.

* "Mesmer and Swedenborg, or the Relation of Mesmerism to the Doctrines and Disclosures of Swedenborg. By George Bush." For sale by Fowler & Wells. Price, by mail, 35 cts.

* From a Prize Essay, by Cynthia M. Bishop, *New York Teacher*.

them heed the advice of Daniel Webster, who, when asked by a young man what books the latter should purchase to render his leisure hours most profitable, replied "Buy dictionaries; *I read dictionaries.*"

But the work must commence in the school-room—the teacher must lay the corner-stone—therefore I shall attempt to unfold some of the methods that I have devised to accomplish at least a part of it. The child should, with his first reading lesson, be taught to interest himself in the meaning and use of every word the printed form of which he learns to recognize. The teacher must supply needed definitions for a time, but as soon as he can read with tolerable readiness, he should be taught the design and worth of a dictionary. It has been my custom to urge every child capable of its use, to own one, and keep it at his desk. I generally prefer the Academic, as the largest convenient size for pupils; but I always want a copy of the Unabridged on my table, which is accessible to them whenever they meet with a word which is defined unsatisfactorily, or not at all, in the smaller vocabularies. It is important to encourage them to approach that shrine of wisdom at the very time they feel the want of an oracle; otherwise the mind will grow indifferent, and gradually become satisfied with conjecturing the import of unknown words. Such a result will be highly injurious, for from no study can the fullest benefit be derived while the language in which any truth is clothed fails to be comprehended.

But I am expected to name some definite methods of employing the dictionary in school-room service. There are a few that I will mention without indorsing. One is, making it a spelling-book for classes who spell orally. It has been said that the long practice of this method makes good spellers. It may; but not every good oral speller can write orthographically, nor do many of them learn to *think* as a consequence of such training. True, some definitions may be learned accidentally while studying their spelling, or some strange word may excite their curiosity to see what it means; but they will not notice the explanation of those common words which they think they understand, but could not define if called upon to do so. Some teachers, however, require definitions and all to be "committed;" but to this I have two objections. First, pupils will have forgotten the first half of the book before they are twenty pages past the middle; and secondly, Poll Parrot-like, they will repeat words without fathoming the *thought* conveyed, or acquiring the ability to reproduce it, if wanted on a future occasion. It may be said that children are not expected to *retain* everything. Then do not cram their memories with everything, but let them receive only what can be digested and assimilated to the intellectual structure.

How and when, then, should a pupil be instructed to make use of his dictionary? I answer, just when he feels a desire to know something more concerning any word he meets, or wishes to use. To the child who has not been stuffed into mental dyspepsia, or stultified by improper teaching, nothing is more natural than the desire to know. This will be excited whenever he finds a word enveloped in any degree of ob-

scurity; for the mind, once taught to love the sunlight of certainty, will not rest satisfied under a cloud. If a pupil chuses to commit definitions to paper, I would not object; for the act of transcribing may tend to fix the meaning, and it certainly favors the formation of a habit of using the pen in connection with study. I would also approve of his expressing an honest doubt of the correctness of any pronunciation or definition given by a fellow-pupil, or even by the teacher, so that it may be brought to the "standard" for trial. The habit of close attention thus encouraged will more than compensate for the loss of time incurred.

But there is, with pupils, a difficulty connected with this subject. They often say, "It takes so long to find the words." This little though serious complaint is founded on fact. If, for example, they wished to find the word *cortical*, some of them would commence with the *cor's*, and look at *every word* in eight or ten columns, for fear they should miss it! This leads me to discuss what I will term the method of acquiring the mechanical skill necessary to the pleasurable use of a lexicon.

First, the pupil must know the order of the letters of the alphabet so perfectly (there are adults who do not) that he can tell, without effort, whether a given letter precedes or follows any other given letter. Secondly, how to apply this to the speedy finding of words when the spelling is known. To illustrate—suppose he is in pursuit of *construction*. He looks for the *con's*—not in the middle or back part of the book, however—and perhaps the first word he sees is *contain*. This is *con-t*, while *construction* has *con-s*; *s* precedes *t*, so he instantly knows that he must turn back for it; but as there are many words having as initial, *con-s*, he may turn too far. Perhaps *conscience* may catch his eye; yes, here is *con-s*, but it is *con-s-c*, while he wants *con-s-t*, therefore he must turn forward without stopping to read every word in several columns. As he turns, his glance falls on *consternation*—*con-s-t-e*, he wants *r* in place of that *e*, and still goes forward.

Another momentary observation reveals *constrict*—ay, almost there, six letters right; it only remains to find *u* where this has *i*. Now he sees it; and the whole process has not consumed one fifth of the time occupied in describing it. I have spun out this illustration to some length to show fully how children (not the already wise) may be taught to waste no time while determining the latitude and longitude of any point in this sea of words. The proper understanding of the above process will also enable the pupil to ascertain quickly whether a given word is in his dictionary or not. A strange and uncommon word is encountered; I will say *sorbic*, as this is the first I found when seeking an illustration. He opens his vocabulary at *sor*, and finds that the very first word in that list in the Academic, is *sorcery*. He may shut it at once; for if *sorbic* were there at all, it would precede any and all words beginning with *sor-c*. Suppose *disavouch* is the word, he would know better than to wade through a dozen columns headed by *dis*, when that word in *dis-v* must necessarily occur near the end of that long list.

LOVE OF APPROBATION.

[We copy the following from the *Christian Era*. The writer, who gives the signature "Friend," is, in the main, correct in his views on the passion in question, but, like most non-professional phrenologists, he sometimes confounds the action of several faculties. We suggest a few explanatory additions in brackets.—EDS. PHREN. JOUR.]

MOST persons have a desire for the approbation or approval of their fellow-men; and, in many, this desire is very strong. It doubtless arises from a natural faculty of the mind, in its legitimate exercise, and consequently is not in itself evil, but good. It has, indeed, with considerable justness, been said that one who is indifferent to praise and censure, gives but little promise of becoming great and good.

Love of approbation is commonly accompanied with the desire to *appear well*; and, sometimes, with the purpose to do well [when acting with Conscientiousness]. The necessity for appearing to advantage in the eyes of those whose approval is sought, is so evident as seldom to be overlooked or entirely neglected. But the attempt to *seem* [acting with Secretiveness] what one is not, is vain, wicked, and contemptible; liable to be discovered, and ruinous when once exposed. But the earnest wish and settled purpose to be something which is deserving of the approval of the wise and good [that is, indorsed by all the Moral Sentiments] are, in themselves, great blessings to the individual who cherishes them, and they are deserving of commendation, even should their possessor never succeed in accomplishing anything striking or famous. A person can never be too ambitious of achieving true excellence of character. And if to this ambition there be added a keen sensibility to the opinions of the intelligent and worthy, the prospect of success will be enhanced.

But what has been said in regard to sensitiveness to the esteem of the wise and good must not be taken without suitable qualification. Love of the approbation of those even whose good opinion is worth having, especially when the desire is strong, is not without its dangers. It may be beneficial or injurious, accordingly as it is *governed*, or as it *governs* us. [Or, as it acts in harmony with, or at war with, the higher faculties.]

We sometimes meet a person who possesses warmth of heart and strength and brilliancy of intellect sufficient to command a very large share of our affection and admiration, but who detracts not a little from the effects of these excellent qualities by manifesting too great a sensitiveness to our opinion. He can submit no work of his to our view without some useless apology.

When we have any work to perform, the better way is to do it as well as we are able, and leave others to form their opinions both of the work and its author; for, say what we will, men will think of us pretty much as they please. [This can be done if the person have large Self-Esteem and Combaticiveness.] While we are willing that this should be so, we ought certainly to reserve the similar privilege of speaking and writing in accordance with our own views. If we do this, and a man of virtue and intelligence freely approves of our sentiments, and the manner in which they find expression, we feel that his approval is of some worth. But, on the other hand, if we attempt to play a false part, and the wise and true

are deceived by our pretensions, and commend the part thus acted, that every commendation becomes the most undisguised censure of our *real selves*, and it ought to fill us with the deepest mortification. [Secretiveness leads to the deception, and afterward Self-Esteem and Conscientiousness condemn the transaction.] "To the truly sensitive, open rebuke can never be so painful as praise that is rendered for qualities which they are conscious of not possessing, or acts which they know they never performed.

Hence we would advise all, especially the young, not to become indifferent to praise or censure, but to bring your love of approbation perfectly under your control. If controlled, it will be of service to you, like the subdued and trained horse, that will carry you here and there at your will; but if uncontrolled, it will be a continual source of danger and vexation, like the fractious, ungoverned steed which bears you helplessly along at his own caprice. Labor and care must be brought into requisition if we will effectually govern our love of approbation. This will be perceived, if we reflect for a moment on the numerous ways in which an ungoverned desire for the approval of others manifests itself; and the various mortifications and sorrows into which it is always liable to lead its possessor. Sometimes it is manifested by the disparagement of an individual's own performance. At other times by his faltering, stammering, or hesitating, when about to read a production of his own, or speak of it in the hearing of those who are supposed to have the ability to criticise. In other instances it is still more vulgarly obtruded on the attention of people, when a person, after having performed a work to the best of his ability, asserts or intimates that, with proper pains, he could do much better; or, what is still worse, abuses his performance in the fond hope of hearing it praised by others. All of these methods, and many others, are employed, and they are readily understood by the discerning. When they are too gross, they are despised, together with the person who is vain enough to use them. When they evidently grow out of a laudable desire for approval, connected with a modest sense of one's ability to please, they cause a feeling of pain, accompanied with a desire to encourage the individual to trust more in his own powers, and to teach him to keep his love of approbation out of sight and under control.

By pursuing the course which has been suggested, you may not hear so many words of unmeaning praise, but you will be loved and respected the more by those whose affections and esteem are worth enjoying at a greater price, even, than they cost.

It is astonishing to observe from how great an intellect vanity will sometimes protrude itself, and how offensive it is, even then, to persons of discernment. [Vanity does not come from the intellect, but a great intellect may aid in controlling its action.] Grattan's name being mentioned in the presence of Erskine and Curran, it is said that Erskine casually asked, "What he said of himself?"

"Said of himself!" exclaimed Curran. "Nothing; Grattan speak of himself! why, sir, Grattan is a great man. Sir, the torture could not wring a syllable of self-praise from Grattan; a team of

six horses could not drag an opinion of himself out of him. Like all great men, he knows the strength of his reputation, and will never condescend to proclaim its march, like the trumpeter of a puppet show." [A truly great man is one with a good balance of organization. One may be great in talent but weak in character, or strong in character and not strong in intellect.]

Curran was less pleased with the poetry of Byron in consequence of his talking so much of himself. "Any subject," said he, "but that eternal one of self. I am weary of knowing once a month the state of any man's hopes or fears, rights or wrongs. * * * I feel skepticism all over me at the sight of agonies on paper; things that come as regular and notorious as the full of the moon. The truth is, his lordship weeps for the press, and wipes his eyes with the public."

Though we may not indorse all that Curran is represented here as saying, still enough of it is doubtless true to show the danger, even to a person of great intellect, of appearing too desirous of applause. Doing and saying too much for the purpose of securing fame is, perhaps, almost as great an error as is doing and saying nothing from fear of incurring censure.

DISEASED CAUTIOUSNESS.

EVERY faculty and propensity may become diseased. Insanity is more or less partial; sometimes the mania is in one faculty, and sometimes in another; perhaps it would be more correct to say that one organ of the brain was diseased rather than one faculty was diseased. Let it be remembered that we regard insanity as a disease of a mental *organ*, not as a disease of a mental *faculty*. The brain becomes inflamed or otherwise diseased, and the mind suffers in consequence. Thus insane persons may be found in the same institution who manifest their aberrations of mind in as many different ways as there are recognized faculties. One is insane in the matter of sexual love, and another from disappointed friendship; another from the loss of children; another from the loss of property; another is insane in Destructiveness; another in Approbateness; still another in Self-Esteem; and another becomes morbid in Conscientiousness; another in Veneration; another in the mathematical faculties. The same is true respecting Cautiousness, and the abnormal manifestations of it are exceedingly painful to the individual. We may remark here that the perverted, excessive, or diseased action of a faculty does not necessarily rise to the point which would be denominated insanity. In the case of Approbateness, a person may be excessively sensitive, painfully alive to every breath of slander, and exceedingly inflated by praise, but is never insane in the world's estimation; just as a person may have an inflammation of the physical system without having it amount to what is called a fever, although he is feverish.

A correspondent asks us to state the symptoms, and also the cure of diseased Cautiousness. The symptoms usually are, over-anxiety, apprehensiveness, brooding melancholy, forecast, timidity, trembling anxiety about everything which involves possibility of danger or difficulty, and this against the person's own judgment. People

sometimes say, "I am safe, but, still, I fear." It may not be so easy to suggest a cure; but rest and non-excitement of the organs of Cautiousness are about as essential to its cure as a dark room and cooling applications are essential to the cure of inflamed eyes. All excesses of excitement in the faculty should be removed or avoided, as we shield the lacerated flesh from the air and from contact with external objects by putting a plaster or bandage on it. Another way of restraining the undue action of this organ is by introducing to the subject pleasant, joyous, cheerful subjects and associations. An English gentleman having a great sense of safety, desired to employ a coachman who would be as careful as he desired, and having advertised for one—having numerous applications for the place—he decided which would best secure his required safety by carefully asking each one how near he thought he could drive to a square precipice without being in danger of going over. One thought he could drive within a few feet, another within half a yard, and, finally, an Irishman, on being questioned, replied, "Ah! your honor, I would drive as far from it as possible, and I would not go near it at all, at all." "You are the coachman for me," replied the gentleman, and he was right. So we say of the treatment of people with diseased Cautiousness; keep them as far from danger as you can, and when trouble comes, soothe them by calmness, and by the assurance that the danger is not imminent, and, in short, keep the faculty from excitement, and the organ will get well.

LADIES' GYMNASIUM.

WE are happy to announce, as a sign of progress and improvement, the opening on the 6th of October of a Ladies' Gymnasium, at 176 Atlantic Street, Brooklyn, opposite the Athenaeum. The building is new, the room lofty, handsome, and well-ventilated, and the apparatus for exercise built in the best manner, and according to the most approved patterns. A public reception was given by Miss Mary R. Hall, who has been conducting, at another place in Brooklyn, a gymnasium for ladies during the last year with eminent success, and has caused this room to be fitted up, and has, as we are informed, the lease for several years. Several hundred ladies and gentlemen were present, and, among them, many well-known and influential citizens, embracing members of the several professions, including the editorial. The assembly was called to order by Dr. Morrell, of Brooklyn, who made some pertinent remarks, when he introduced our friend Theodore Tilton, of the *Independent*, who spoke briefly, but very forcibly, in favor of educating women physically, and contrasted the present brain culture with the almost total neglect of physical culture, which causes so much depression of the health and vitality of the community, and so much mortality. He then introduced to the audience, as the chief speaker of the evening, Rev. Henry Ward Beecher, who commenced by saying, that whatever of success he had attained to was, humanly speaking, referable to the fact of a sound constitution and perfect health. This, he said, was partly hereditary, and partly, owing to a fortunate incident in his early education,

that placed him in a school in which were practiced military and gymnastic exercises. These gave him not only the healthful and vigorous development incident to exercise, but also a relish for manly sports, which had served to maintain his constitution and his vigor unimpaired. He then launched out into the subject of female physical development, and prophesied that this beautiful gymnasium was only the first of a series which were to be instituted, until there should be one not only in each ward in the city, but one at every three or four blocks; so that mothers and their daughters could have ample opportunity for physical culture and development, and that without going to some distant, central, solitary gymnasium. He urged all persons, not only to act upon the suggestion themselves, namely, to send their daughters as pupils to this new gymnasium, and, those who had no daughters, to seek out some girl or young lady who was not able to sustain the expense and make them welcome to a ticket, and influence their friends to go and do likewise. He remarked that as his daughter was in a distant place, at school, she could not then attend personally, but until her return, he would see that some young lady occupied the place, at his expense, which his own daughter would fill if she were here.

His address, which was given in his own peculiar style of clearness and practical heartiness, was received by the assemblage with great favor. On the whole, this was a most pleasant and interesting occasion, and we hope we shall have frequent opportunity to record similar openings of gymnasia in Brooklyn as well as in other cities.

We have advocated exercise for the last twenty years, in public and in private, in the lecture-room and through our journals, and we have heard of hundreds of instances in which individuals have endeavored to put in practice our suggestions, and it may well be inferred, therefore, that an occasion like the one in question was hailed by us with unmingled satisfaction. Every school, not Academy, Institute, and College merely, but every public school, especially in cities, should have a gymnasium for boys and girls and in the country there should be a gymnasium, at least, in all the public schools for girls. People can support doctors and undertakers and nurses and invalid children. Why not cut the work short by maintaining the means of exercise and health for our children, so as, in great part, to do away with invalidity and doctors and their collaterals? We simply wish to add that Miss Hall and her assistants are eminently qualified to give instruction and direction to pupils in their exercises; and not only so, but that parents may place their daughters under their tuition in all confidence in their integrity of character and refinement of manners. Success to the Brooklyn Ladies' Gymnasium.

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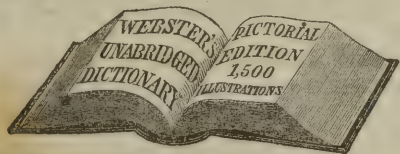
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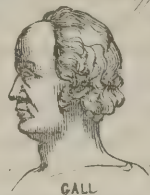
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Contents.

GENERAL ARTICLES:	PAGE	PAGE
A Closing Word.....	81	J. H. Whitney. Phrenologi- cal Character and Biography 88
Helps and Hindrances, No. 4 82		The Head of Oliver Cromwell.. 90
Art and Common Sense..... 83		What is Genius..... 91
The Well-Being of All, the In- terest of All..... 83		Things I Have Seen..... 91
The Art of Flying..... 84		Binding Journals and Papers. 91
Phrenological Analysis of Eloquence..... 85		The Twaddle of Business..... 92
Arthur Napoleon. Biography and Phrenological Charac- ter..... 87		Advertisements..... 93
		Written at My Mother's Grave 96
		Live Not for Self Alone..... 96
		The Dead Sea..... 96

A Closing Word.

This number completes the 30th volume of the AMERICAN PHRENOLOGICAL JOURNAL. The beginning of the year 1860 will open a new volume. It remains with our present readers and friends of the cause to decide with what efficiency future support shall be rendered. Since the commencement of the Journal, a new generation has arisen to occupy the country. Phrenology, when first introduced to the people of the United States, excited wonder in some, skepticism in others, and in yet others cordial sympathy and ardent support. Many of the first, fast friends—live-long friends—sleep with their fathers; but their children, taught by precept and example, and co-ordinate reading, have come to regard Phrenology in its application to the training, education, and management of children as a prime necessity. Through its light they study the character of customers, of associates, and of servants. Those who deserve confidence,

encouragement, and respect, they readily appreciate. Those who are treacherous, untruthful, malicious, and untrustworthy, are appreciated with equal readiness; and they are thus able on the one hand to avoid the effects of their evil dispositions, and on the other, to apply such means as shall be effective for good, for the reformation and improvement of such persons. This great and growing class of readers is endeavoring especially to train their children by the light of Phrenology, and they would no more think of consigning a boy to a profession or trade, according to fancy, fashion, or mere mercenary considerations, without consulting the teachings of Phrenology, in respect to his capacity, and the adaptation of the persons to the trade, or the trades to the persons, than they would think of coercing water to run up-hill contrary to its nature.

When these children, who are the grandsons of our first readers, shall be the active workers of the world, multiplied in numbers as they are from the original stock by about twelve to one, we anticipate that phrenological literature will be as popular and general as we know it to be desirable and useful; and by this measure it would equal, if not surpass, any class of secular reading matter. We do not wish to make any claims for Phrenology which the general reader will not be willing to accept, and we employ the word "secular," therefore, as contradistinguished from that which the world recognizes as purely religious.

Phrenology expounds the nature of man, his capabilities, moral, social, artistic, mechanical, intellectual, and scientific, as well as

his capacities for energy, executiveness, independence, and force of character. Why, then, does it not, in some just sense, lie at the basis of all culture, improvement, and knowledge? Certainly no theology is worth the ink that it costs to explain it, which does not meet the wants of the soul, by such an adaptation to man as shall take hold of all his sympathies, wants, propensities, aspirations, and moral powers. And that his wants may be met, how important is it for those who teach moral truth, to understand the nature of the being whom they teach! Such clergymen as are led to their profession by high and holy purposes, and having, consequently, a much better mental organization than falls to the lot of the great mass of mankind, are not able, through their own experiences of life, to enter into intimate sympathy with the less fortunate of their race, who have the most need of moral teaching, culture, elevation, and guidance. He who has not been tempted to steal, or lie, or break the other eight commandments, can have, by consulting his own consciousness, but an imperfect idea of the feelings, and weaknesses, and wants of such as break every part of the decalogue, almost as naturally as they breathe. Phrenology, however, opens up to the world a means of judging as to the real and relative dispositions of all classes and conditions of men; and we venture the assertion most confidently, that Phrenology has done more within the last fifty years to instruct the world, teach the true nature of mind, and the philosophy of its action, than all previous study of that great subject put together.

Before Phrenology was known, there was no means of determining, with any degree of certainty, what any stranger might be who should be presented. The child in its mother's arms was looked upon as a kind of angelic blank, and fond affection prophesied all that was hoped for in respect to such a human bud of promise. But real history and development often dashed all these fond hopes, and sent confiding parents to the grave with sorrow and gray hairs. Now Phrenology anticipates history, as it views the infant asleep on its mother's bosom. It sees the embryo selfishness, the passions, and the stubborn elements, and observes the weak points, and suggests the treatment necessary to subdue and rightly direct the unruly feelings, and to foster and cherish the weak points, and how to make the house of Saul, in the soul, weaker, and the house of David stronger. That all persons are qualified to make these nice distinctions and discriminations on the infantile condition, we do not claim; but that any person reading this Journal carefully for three years, shall be able to block out the character, and to understand the general drift of that which is to be the history of the infant, we do claim; and this capacity for fore-reading human doing and destiny thus brought to light by Phrenology, and that co-ordinate light thrown on the true method of teaching and training the young mind, may be said to be the great glory of the science. This lies at the foundation of morals, of refinement, of high civilization, and of religion, and on this basis can a higher and holier system of ethics, character, and civilization be reared than on any other.

Hitherto, religion has only served to make the best of individuals and nations barely tolerable. Children reared by parents, teachers, magistrates, and clergymen to active manhood, without any just knowledge and true philosophy of human character and action, have found their work marred in nine cases out of ten, and the tenth case but a meagre representation of what nature meant in the organization of the individual; and the result of legislation, education, and religion combined, though well meant, have resulted in merely patching up mankind, and in keeping it from becoming utterly brutalized.

Some may be surprised when we tell them that the best legislators, preachers, and teachers of to-day, those most widely sought after, most thorough in purpose,

most successful in effort, are those whose teachings and administrations are based on phrenological science. We say *based on* Phrenology, consciously in some cases, and unconsciously in others. The very literature of the day is permeated with the ideas that Phrenology has developed, and thousands are taught by it without being aware of the fact. Mind is understood in its various faculties now as it formerly was not. Persons are now understood as being morbid or insane in a single faculty, while they may be sound on others, and thus a just judgment is awarded. Once, to be insane, was to be possessed of the devil, and men were executed, or incarcerated beyond the hope of release, and were treated as beasts, or worse; and it is not an unimportant fact that every successful manager of insane persons in the United States, for the last quarter of a century, has been not only a phrenologist in belief, but has treated his patients on phrenological principles. The treatment of criminals is better understood from the same cause, and we would avoid nine tenths of the crimes and of the insanity of the times by a wiser and more thorough culture of the race. And this culture, we apprehend, is to be an outflow of the more extended and intimate knowledge of the science we teach.

Holding these views, our readers will readily perceive the basis of our zeal in this cause; and we would that millions—yea, all the world—could see as we do, the importance of the great subject. Those who have tested and experienced these desirable results to any considerable degree in themselves, in their families, and neighborhoods, will, we trust, see to it, not only that their own subscriptions are renewed, but that hundreds of others are secured in their part of the country.

And let this great work of scattering light and bettering the race be carried on to perfection. We would so plant this science in the experience and love of the rising generation, that when we are gathered to our fathers, thousands of others shall stand ready to roll the ball onward, until it shall fill the whole earth.

Will you not, reader, engage anew in the cause, and let your name, for the next year, be accompanied by as many as you can obtain among your neighbors, who have never yet been subscribers? You are constituted an *agent* in your own neighborhood, where you are known, and therefore need no certificate of agency. Please read our pros-

pectus in this number, and you will see the terms for single subscribers, for clubs of five, ten, or twenty.

In the forthcoming volume we intend to produce, not only the general variety of matter, but to make a special feature of bringing out through its columns an important work, very little known to the public, by one of the great deceased masters of the science; a work worth as much as the subscription price of the JOURNAL for one year. We trust this will induce an early filling up of our subscription books. Reader, have we your sympathy? May we count on your aid? Let the next sixty days bring us answer.

HELPS AND HINDRANCES—No. 4.

FIRMNESS is an organ, the office of which is to produce stability, perseverance, and permanency to the feelings and actions. Without it man vacillates and gives back under trial and hardship, and he fails to realize the proper results of his plans and purposes. Intellect may reason and plan, desire may urge to action, ambition prompt to effort, and courage act in vain. If a man be deficient in firmness, he will be like the steamer with her machinery working vigorously, with nobody at the helm. It is a great hindrance to success, therefore, to have this organ weak; and hence it should be cultivated whenever it is deficient, especially in children. If a child inclines to give up, because the work is difficult or the journey long, special pains should be taken to brace up and encourage him in the exercise of firmness and stability.

On the contrary, though large Firmness be often a help, it is sometimes a hindrance. Those who are always inclined to have their own way, to be stubborn and contrary, apparently for the sake of carrying their point, are apt to be opposed by everybody. Whoever has anything to do with such persons is apt to plan beforehand, in such a way as to compel the stubborn one to yield his point. There seems to be a delight on the part of everybody to get such people into close quarters; hence they lay plans purposely to head them off and circumvent them. Besides, a stubborn character is not only unpleasant to get along with, but is often positively offensive in their tone of mind and in the character of their manifestations, and thereby are rendered so unpopular, that people seem to take a pleasure in disobliging them. Again, the stubborn man, when he has committed himself to any course of action, has so strong a disinclination to modify, change, or retreat from his position, that he forces it through, often to his inconvenience, loss, and perhaps disgrace. And there is no greater tyrant over a man than his own inordinate firmness. It even tends to silence the kindest sympathies, and to shut in the most tender and generous emotions of the soul. We have seen some instances of perverted firmness almost as pitiable and ridiculous as the story of two brothers, who owned contiguous farms, parts of the old homestead, having quarreled about line fences and other trival matters for twenty years;

one being sick, and on his death-bed, invited the other to call on him before he died. Feeling that he was near his end, he desired to make up their quarrel and die in peace, which was accordingly agreed to. But the excitement of the conversation aroused the sick brother for the moment and made him feel comparatively strong; and as his visitor was about leaving him, he remarked: "Now, mind, if I die, the difficulty is settled, but if I get well, the old grudge holds good!"

ART AND COMMON SENSE.

ART, in this world of fancy and romance, is common, and is daily becoming more so. It is common in two senses. First, in the sense of frequency; secondly, in the sense of mediocrity. But common sense is almost the rarest commodity in the world. COMMON SENSE results from the harmonious, full development of all the intellectual organs, without a high degree of Mirthfulness, Imitation, Ideality, and Spirituality; in other words, common sense is the intellect well instructed by experience of common things without being warped by imagination, fancy, or fanaticism. ART is imagination, invention, and fancy developed by Constructiveness and guided by intellect. In order that that intellectual action should deserve the name of common sense, it should have practical instruction and experience in regard to the outer world. Hogarth has given many admirable illustrations of artistic effort in violation of all high artistic rules and of the laws of common sense; but we have seen a few things in art which showed a lack of practical experience in the world's affairs, and therefore of common sense, which we do not remember to have seen in Hogarth's ludicrous illustrations. Let us enumerate a few:

At the late Firemen's Parade in this city, we observed that the ladders of one of the hook and ladder companies were painted wood color and grained, and the artistic grainer must needs show how admirably he could represent wood, and therefore he had given the ridiculous representation of ladders half a hundred feet long with miserable *cross-grained wood* for the side pieces. We are not certain whether the rounds of the ladders were painted, for they were not in sight, but presume, if they were painted and grained by the same genius, that they too were made to show crooked, cross-grained wood. The next truck that passed in the procession with ladders had them *varnished* upon the raw wood, and we observed that the grain of the natural timber was very straight. Now everybody knows, who has ever used a ladder, or studied how they are made, or ought to be made, that the very straightest of timber is selected out of which to make them. The same is true of broom handles, hoe handles, rake handles, whip stocks, axe helms, and the like.

A year ago, an oil painting was for sale in Broadway, representing a horse hitched to a post pulling backward with all his might; his head and neck were straightened out, and his legs and body were in such a position as indicated the horse pulling with all his force and weight; but the halter, which the artist had painted, instead of being drawn particularly straight, appeared so slack as to sag nearly six inches. We think such

an artist should wear a halter long enough and be gently rapped over the head hard enough to learn that a horse, or *ass*, pulling at a halter would necessarily straighten it.

One of our principal express companies in New York have had a card, half a foot in length, printed in various colors, and have obtained an engraving representing a long team of horses, one forward of the other, with a baggage wagon loaded excessively, with boxes piled up higher than the wagon. Every horse appears to be pulling with all his might; but, strange to say, the draw-chains from the head of the team to the wagon, though elaborately represented, and all the links minutely defined, hang along in festoons the whole distance, when they should have been drawn straight. We think if the artist could be made to hold on to the end of that chain and have the suggestory, commonly called whip, applied to him for awhile, as it is to a draught horse, he would find out that hard pulling straightens the chain instead of leaving it slack. For such egregious blunders there is no excuse.

City artists sometimes make awkward and ridiculous blunders, for which we do not mean to pardon them, but for which we can see some excuse, namely, they draw and engrave a company of mowers, swinging their scythes from left to right; or they make a shop full of blacksmiths, every one of whom is hammering the iron with his left hand; or, as we saw, a day or two ago, the picture of a lady on horseback sitting on the wrong side of the horse. Now these three instances of left-handed pictures were drawn so that they looked right on the block, but, of course, when the printing was done, it reversed it, and made the right-handed drawing a left-handed picture in print. The common reader may not be aware that the faces of types and of engravings are made backward, but come right when impressed on the paper. In all the pictures we have seen, representing the woodman, we have never seen an axe properly drawn. It looks more like a butcher's meat-cleaver; sometimes it looks like broad faced hatchet without any head to it.

There is in market a large and elaborately made picture; we think it is an oil lithograph in colors. It is a plowing scene. The field of ground which is unplowed, and a part of it which is plowed, together with a plow in its furrow, are properly represented; but the "near" ox, which ought to be on the unplowed ground, and the "off" one in the last furrow, is in the furrow himself, and the off ox pushed away on to the plowed field, some two or three furrows from where he should be. In this case, the plow being drawn very directly between the oxen is cutting its furrow quite on the left side of the left-hand ox, and, if we mistake not (as we have not seen the picture recently, for it gave us such a back-ache that we have since studiously avoided it), the driver is walking in the plowed portion of the field, at the off side of the team, where we never saw an ox-driver yet walk. It is, however, a common error in pictures of oxen to put the driver on the "off" side of his team, and we presume such an instance in practice can not be found from one end of the country to the other, except, perhaps, with road-makers, who might sometimes find it convenient to have the team at their left hand. We have seen one or two engravings of milk-

maids on the proper side of the cow, but where we have seen one such, we have seen five representing the milker on the wrong side. Artists who undertake to represent horses pulling, or in harness, farmers mowing, blacksmiths hammering, horseback riding, or plowing scenes, would do well to observe these common facts of every-day life, and try to see them as they exist in practice; in other words, use common sense with their artistic talent. It certainly would look queer to put the head of an ox on the body of a horse, or the tail of a horse on the body of an ox, in art; but it would be no more untrue to nature and to reality than it is to put to an overloaded wagon a train of horses in the attitude of rapid progress, pulling with all their might, with their draw-chains hanging from one end of the team to the other in *easy festoons of slackness*.

We have heard the story of a painter who was employed to paint a ship, but do not vouch for its entire accuracy. It is as follows: When he came to the anchor, he inquired of the captain what color he should make it. The captain replied, "Paint it whatever color you please." Instead of painting it black, as iron in such form usually is, he painted it the color of pine wood; and so strongly impressed was the anchor with this exterior appearance, or perhaps we ought to say, so strongly was the water impressed with its color and appearance, that when the anchor was thrown overboard it floated on the top of the water. This is certainly not more inconsistent with common sense than the curved draw-chains and halter before described.

THE WELL-BEING OF ALL, THE INTEREST OF ALL.

It should seem superfluous to prove, that it is for the interest of all that all should be as wealthy as possible. For governments wishing to raise a revenue, can raise more from ten thousand millionaires than from a million of paupers. It were useless to attempt taxing a people so poor that they constantly lived from hand to mouth. The merchant, it is easily seen, would find a much better market for his wares, as would also the farmer, mechanic, and manufacturer, among a million of rich than among ten millions of beggars. In fact, it is only among those who have means that taxes can be raised or goods sold. A wealthy population makes rich merchants and a powerful government. Where all are rich, no funds have to be expended in charity, or on poor-houses or hospitals; but there is, instead, a mutual exchange of benefits. The fine arts may flourish, as well as learning and science, among a wealthy people; and among all the blessed possibilities of universally diffused wealth, religion might be universally diffused also, instead of the horrid superstitions which combine with every other form of evil and error to sink into lower depths a people of paupers. The safety of all, both from enemies within and enemies without, would be much greater where all were able to combine wealth, as well as individual exertion, for the common defense. Wealth is power; and power is a means of increasing wealth. There can be no tyrants and no vassals where wealth is equally diffused; but where one man is rich and all the rest are paupers, there will be tyranny and servility.

THE ART OF FLYING.

A POEM FOR THE TIMES.

BY IRA SMITH.

BALLOONING seems to be the rage of the hour. Professors John Wise, John LaMountain, and Carlincourt Lowe, appear to be striving for preeminence in the art, and we present, as appropriate to the times, the anticipated visions of an arial navigator. Our poet utters his yearnings to rise above the mundane, and having reached a serene altitude, proceeds to describe what he sees, and we think he draws a very fine picture of earth as seen from the upper regions.

Shall the chief work of God,
Shall man, chained to the clod,
Be ever doomed to plod
Through ways (barefoot or shod),
To dust or mortar trod,
As now we see?
Shall vilest reptiles rise
From dunghills, sewers, and styes,
And mount into the skies,
While genius groveling lies,
Viewing with envious eyes,
And art despairing, cries,
'Tis not for me?

The Owl, the Bat, and Kite
Flit o'er our heads by night,
And then elude our sight,
Scorning, as well they might,
Such worms as we.
Shall man thus groveling lie,
Thus ever live and die,
Companion of the stye,
Nor ask the question why
It must not be?

Let reason do her part,
Genius his strength exert,
And all the powers of art
Their succor lend.
We'll spread arial sails,
We'll dread no adverse gales,
But over hills and dales
With ease ascend.

We'll scale the vault of stars,
While Saturn, Jove, and Mars
Shall wheel their glowing cars
To join our train!
And Cynthia, Queen of Night,
Shall trim her silver light,
And, stooping from her height,
Forget to wane.

We'll range the wilds of space,
Reckless of time or place,
The laws of Nature trace,
And Nature scan.
On Eagle's wings we'll soar,
The great First Cause adore,
Nature's vast fields explore,
And paths untrod before
By mortal man!

On pinions fleet repair
To central regions, where,
From heights of middle air,
Outstretched in prospect fair,
Lies the Terrene!
All, all enchantment seems,
Fairer than fairy dreams,
Hills, vales, and winding streams,
A varied scene.

Here rolls the Hartford fair,
Majestic Hudson there,
And next the Delaware
Far distant gleams.
Many attention claim,
Some big with future fame,
Now glint without a name
The noontide beams.

But four of vast extent
Quarter a continent,
Rolling in long descent
Their giant streams.

Here a fair fountain wakes,
Gliding through Western lakes,
A broad, deep channel makes,
Meandering slow.
There, as if roused from sleep,
No more he seems to creep,
But with impetuous sweep
He seeks Niagara's steep,
From whence with headlong leap
He thunders to the deep
That boils below!

Ontario next expands,
Laving his silver strands,
Where erst two hostile bands,
From two sea-severed lands
Opposed their force.

There the grim Lion stands,
The Eagle here expands
His plume, to guard his bands,
And proudly soars.
Next, cold St. Lawrence glides,
Lashing his rocky sides,
Foaming with hasty strides,
To swell the Atlantic tides
On Eastern shores.

From Mississippi's source,
Deepening and gathering force,
He in his Southern course

A world divides.
As broader still he swells
A thousand fertile vales,
Fanned by delicious gales,
Adorn his sides.

Majestic, calm, and grave,
He rolls his turbid wave,
The ensanguined shores to lave
In torrid climes;
Where many a loyal knave,
And many a tyrant's slave
By Jackson, wise and brave,
Born to command and save,
Found undistinguished grave
In modern times.

And still the view is blest—
The river of the West
Expands his silver breast,
A lucid sheet.

Far, far extends the scene,
Mountains and hills between,
Prairies and forests green,
Nature's retreat.

Boundless the prospect seems;
Columbia's fountain-streams
Reflect Sol's risen beams,
And while his bosom gleams
With Orient light,
His foot is far depressed
In regions of the West,
And wrapped in sable vest
Of deepest night.

The prospect still pursue;
Northward we turn our view,
Where visions strange and new
The eye invite.

See cold McKenzie roll
Through scenes that freeze the soul,
To regions of the Pole,
And Arctic night.

The snowy ridges lie
Afar beneath the eye,
The Rocky Mountains high
With Hampshire's summits vie,
And seem to prop the sky,
Though distant, seeming nigh,
Seen from such height—
And stretching far between,
The fair Vermont is seen,
Clad in perennial green,
And dressed in light.

Here shines the Catskill fair,
The Alleghany there,
To realms of upper air,
Heave high their summits bare,
Proud as is meet;
For they might tell us when,
Unseen by mortal men,
Neptune has suppliant been,
And kissed their feet!

See towering cities rise:
There Boston greets our eyes,
New York of ampler size,
With Philadelphia vies;
And far in Southern skies,
New Orleans basking lies,
Scarce dimly seen.
The eye still wandering o'er
The landscape and the shore,
Where Ocean's billows roar,
See villas many a score,
Famed in historic lore,
With heaven-sprung Baltimore,
Fair Southern Queen!

Lo! beaming from afar,
On glory's flaming car,
Bright as the morning star,
Fair as the Sun—
Oh! how shall we proclaim
That infant child of fame,
Blest with the deathless name
Of Washington?

Majestic and sublime,
In more than youthful prime,
Scorning the rage of time,
Thy arches bend;
In awful grandeur bold,
Of rarest, noblest mold,
Astonished we behold
Thy domes ascend.
Till centuries have rolled,
When countless years are told,
And Nature's self grows old,
Thy beauties shall unfold
Till time shall end.

Remote from Freedom's Hall,
Embraced by forests tall,
There's northern York, the small,
Kingston and Montreal,
Fast bound in foreign thrall,
And sunk in smoke!
And (as our pride to check)
Our vision's on the wreck,
To catch a glimmering speck,
The ramparts of Quebec,
That bows her haughty neck
To Britain's yoke.

Familiar with these vales,
These mountains, streams, and dales,
And when such pastime fails
To instruct, we'll court fresh gales,
And spread our daring sails
On high resolve!

Northward we'll shape our way,
Where Boreal lightnings play,
To realms of Arctic day,
Symmes' Problem solve!
There view the empty place
Where, hung on vacant space,
Earth's center and its base
On naught revolve!

EVERY TEACHER should have

THE RIGHT WORD IN THE RIGHT

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PHRENOLOGICAL ANALYSIS OF
ELOQUENCE.*

BY JAMES SIMPSON.

THERE remains yet another eloquence, which appeals to a yet loftier combination of the human sentiments than the speaker at the bar or in the senate is almost ever called to address; an eloquence utterly unknown to the ancients, and beyond all questions paramount among the moderns—the eloquence of the Pulpits. There are tops in the human instrument upon which the pleader or the senator rarely lays his hand; but the preacher is familiar with the whole compass, and falls short of the spirit of his message if he fail to avail himself of the entire of its magnificent capacities. If he mellow not the firm touch of Justice with the full swell of Benevolence; if he temper not the note of Fear with all the melody of Hope; if he wake not the loud peal of Wonder, or give not their turn to the milder and richly-varied harmonies of Ideality; if, in fine, he dwell not on the solemn key of Veneration, to which all the other harmonies respond as the regulating diaphan of all their combinations, till the breathless listener thrills in every nerve, and sheds the pure tear of elevated humanity; if he fail in aught of these, the preacher does not command the whole range of that lofty vantage-ground, the pulpit.

When we attend to the misdirected and spurious Veneration which here and there deforms an oration of antiquity, it is once clear to us that the deep feeling of *genuine* Veneration is a grand addition to the structure of modern eloquence, and the chief corner-stone of that edifice of progression in excellence, which it is the purpose of this paper to develop. Veneration is the very fulcrum of that lever which the preacher wields; and it is a power all his own, which, added to his command of all that other orators employ, gives its ascendancy to his over all other discourse. From Veneration emanates the eloquent solemnity of his prayers, the power of his adjurations and appeals and all that stillness and awe which directs every eye heavenward, as if the Creator himself were speaking through his gifted servant. "When the Master speaks," said Massillon, as a thunder-storm almost drowned his voice, and he paused till one peal had passed, only to pause again as another rolled on; "When the Master speaks," said he, during an interval of death-like stillness, "it becomes the servant to be silent." No one endowed with an average portion of the faculty can hear this, and require to ask what is the eloquence of Veneration; that eloquence which at once lifts the soul to God's throne, and humbles it at his foot-stool; points to Omnipotence, and then marvels what is man that Omnipotence "is mindful of him, and deigns to visit him!"

This paper is already too long for either extended or numerous specimens of pulpit-eloquence, as varied by the sentiments or combinations of sentiments addressed. A very few from Chalmers shall suffice. As he avails himself of the *whole* powers of the pulpit, and to a pitch not exceeded by any speaker in any other field of eloquence on the principles on which the analysis is

built—notwithstanding settled notions and great names, both of which Phrenology is apt to weigh—I am led to estimate his composition more highly than that of any other orator of whom I have yet spoken.

There is an eloquence of Ideality, and of Ideality and Wonder, distinct from the eloquence of the other sentiments. Some speakers are, by their organization, determined to the one and not to the other; but Chalmers, although he sometimes appears to address Ideality alone, or with Wonder combined, without the other sentiments, is virtually combining all the sentiments, and producing the deepest moral and religious effect by the union. Of Veneration, as the key-note, he never loses sight. Although Ideality, for example, predominates, Benevolence, Hope, and Veneration beam forth in every thought of the following beautiful conclusion of a discourse on "the expulsive power of a new affection," in which the preacher shows the insufficiency of arguments drawn from the common topic of this world's worthlessness, and the necessity of offering another, distinct, and much higher attachment:

"Conceive a man standing on the margin of this green world; and that when he looked toward it, we saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family; and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society; and that on the other side, beyond the verge of that goodly planet, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu," etc. "But if, during the time of this contemplation, some happy island of the blest had floated by, and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw that there a clearer beauty rested upon every field, and a more heartfelt joy spread itself among all the families: and he could discern there a peace and a piety, and a benevolence, which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all: could he farther see that pain and mortality were there unknown, and, above all, that signals of welcome were hung out, and an avenue of communication was made for him; perceive you not that what was before the wilderness would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still, if another stood revealed to the prospect of man, either through the channel of faith or the channel of his senses, then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the holier that stands in the distance away from it."

Ideality and Wonder, seasoned with Caution, and finally sustained by Veneration, unite to shed a glory altogether peculiar around those exciting productions, the Astronomical Sermons, which, when delivered, wound up these engross-

ing feelings to rapture, in a crowded audience, in which mingled a large portion of the rank, the talent, and the taste of the land. After expatiating in terms of the sublimest eloquence on the *immensity* of creation as revealed by the telescope—eighty millions of fixed stars, and every star a sun with its retinue of planets: and what is discovered, baffling imagination as it does, being in all probability a relatively insignificant part of the suns and systems that roll in infinity; so insignificant, that it might be annihilated without being missed in creation—the orator changes the direction of his hearers' Wonder, and, by a magic word, unfolds the yet more bewildering theme of the *minute* creation, unfolded, and inferred to be infinite, by the discoveries of the microscope! It is said by those who heard him, that such was the delight excited by the prospective grasp, which every mind took in, of a creation yet to be displayed, when the microscope was announced, that the solemnity of the place alone restrained a shout of applause. The pin-fall silence was for an instant broken by the stir of a new and unexpected and most intense emotion, and all was again still and breathless attention. "About the time of the telescope's invention, another instrument was formed, which laid open a scene no less wonderful to reward the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and of its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread on; the other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eyes of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the curtain which shrouds it from our senses, we might there see a theater of as many *wonders* as astronomy has unfolded; a universe within the compass of a point so small as to elude all the powers of the microscope; but where the wonder-working God finds room for the exercise of all his attributes; where he can raise another mechanism of worlds, and fill and animate them all with the evidences of his glory."

The favorite sentiment of the lofty and generous mind of Chalmers is Benevolence; and he loves to accompany it with all the beatitudes and buoyancies of Hope. Infinitely varied by the endless illustrations and amplifications of his inexhaustible genius, surrounded and aided and exalted by the brilliancy of all the other sentiments, Benevolence is the most cherished inmate of his bosom, and out of its fullness his mouth speaketh

* From "The Edinburgh Phrenological Journal."

the most eloquently. Kindliness, gentleness, and mercy are held by him to be the only irresistible engines of man's power over man. A debate on a question where feeling ran high had been conducted and concluded in the General Assembly of the Church of Scotland with that mutual forbearance and courtesy which, of all men, most become divines. The feeling expanded in its most fitting receptacle, the heart of Chalmers; and, with a flight of Ideality too high for any wing but his own, he thus bursts forth in peroration of a splendid tribute to his favorite sentiment: "Were there, Moderator, between that side of the house and this a wall of brass, fifty cubits high and fifty cubits broad, give me the courtesy and the kindliness of benevolence, and I will overleap it or undermine it."

But the highest application of his principle of the power of gentleness that gifted preacher reserved for the contemplation of the votaries of religious zeal. Polemical controversy had run high in the North of Ireland, and the *odium theologicum* had, with its baleful influence, gone far to stifle all the charities of neighborhood, when Chalmers appeared at Belfast; and, at the opening of the Presbyterian chapel there, the disputants and their partisans flocked to listen to the most powerful preacher the world has yet seen, as he gave forth for his text the invaluable precept, "The wrath of man worketh not the righteousness of God."

To illustrate "the way in which the great message from heaven to earth may be darkened, and altogether transformed out of its native character by the conflict and controversy of its interpreters," he takes the analogy of a message of free and unqualified kindness from some earthly superior, handled by the bearers of it in the same way. The message of good-will is, moreover, put in writing for greater security; but this intended advantage raises up "a whole army of expounders," who, "in the pride and heat and bitterness of argument, fall out among themselves," to the utter destruction of the mild and merciful embassy of peace by which the contentions are stirred, and who pervert it, each to a message of vengeance on all who do not interpret it precisely as he does. "It is thus," he continues, "that, by the angry and lowering passions of these middle-men, an obscuration might be shed on all the goodness and the grace which sit on the brow of their superior; and when stunned, in the uproar of their sore controversy, with the challenge and the recrimination and the boisterous assertion of victory, and all the other clamors of heated partisanship, that these may altogether drown the soft utterance of that clemency whereof they are the interpreters, and cause the gentler sounds that issue from some high seat of munificence and mercy to be altogether unheard."

After showing the undoubted character of benevolence, of mercy, and of love to man, with no limitation of men, with which the Christian message is fraught, all which is "asserted" in its very terms, the preacher continues after his manner of rich amplification, to contrast this serene and kindly and inviting aspect with the cloudy turbulence and forbidding frown of sectarianism.

"It is thus that the native character of Heaven's message may be shrouded, at length, in

subtle, but most effective disguise, from the souls of men; and the whole spirit and design of its munificent Sovereign be wholly misconceived by his sinful, yet much-loved children. We interpret the Deity by the hard and imperious scowl which sits on the countenance of angry theologians; and in the strife and the clamor of their fierce animosities we forget the aspect of Him who is on the throne, the bland and benignant aspect of that God who waiteth to be gracious." Dr. Chalmers expresses his regret, "that men of highest respect in the Christian world have done grievous injury to the cause;" that Calvin himself incalculably weakened his own power, by declaring the message of mercy, "not in the spirit of gentleness, but in the spirit of an incensed polemic, and with that aspect which sits on his pages, of severe and relentless dogmatism." That violence and "vituperation by which his institutes are so frequently deformed, never occur, we venture to affirm, but with an adverse influence on the minds of his readers, in reference to that truth which he espouses. In other words, the truth which, when couched in the language and accompanied with the calls of affection, finds such welcome in the hearts of men, hath brought upon its expounders the reaction of a stout, indignant hostility, just because of the intolerance wherewith it has been proposed by them."

"Let us lift ourselves," he proceeds, "above these turbid elements of earth, and be firmly and erectly confident of benevolence in heaven. Yonder is the region of light, and of undoubted love; and whatever the mist or the darkness may be of this lower world, there is free, generous, unbounded welcome to one and all in the courts of the Eternal. The sun of our firmament is still gorgeously seated in fields of ethereal beauty and radiance, when veiled from the sight of mortals by the lowering sky that is underneath. And so of the shrouded character of the Godhead, who, all placid and serene in the midst of elevation, is often mantled from human eye by the turbulence and terror of those clouds which gather on the face of our spiritual hemisphere." There may be naught to gladden in the wrathful and the warring controversies of the men who stand betwixt us and heaven, but in heaven itself are notes of sweeter and kindlier melody; and well may we assure ourselves of the gratulation that is awakened there over every sinner who turns to God." "In a word, it is when the bearer of this message from God to man urges it upon his fellow-sinners in the very spirit which first prompted that message from the upper sanctuary, it is when he truly represents, not alone the contents of Heaven's overtures, but also that heavenly kindness by which they were suggested, it is when he entreats rather than when he denounces, and when that compassion which is in the heart of the Godhead actuates his own—it is when, standing in the character of an ambassador from him who so loved the world, he accompanies the delivery of his message with the looks and the language of his own manifest tenderness—it is then that the preacher of salvation is upon his best vantage-ground of command over the hearts of a willing people; and when he finds that charity, and prayer, and moral earnestness have done what neither lordly intolerance nor even lordly argu-

ments could have done, it is then that he rejoices in the beautiful experience, that it is something else than the wrath of man which is the instrument of working the righteousness of God." "It was in love to man that this wondrous dispensation was framed. It was kindness, honest, heartfelt, compassionate kindness, that formed the moving principle of the embassy from heaven to our world. We protest by the meekness and the gentleness of Christ, by the tears of Him who wept at Lazarus' tomb, and over the approaching ruins of Jerusalem; by every word of blessing that he uttered, and by every footstep of this wondrous visitor over the surface of a land, on which he went about doing good continually—we protest in the name of all these unequivocal demonstrations, that they do Him injustice who propound his message in any other way than as a message of friendship to our species. He came not to condemn, but to save; not to destroy, but to keep alive. And he is the fittest bearer, he the best interpreter, of these overtures from above, who urges them upon men, not with wrath and clamor, and controversial bitterness, but in the spirit of that wisdom which is gentle and easy to be entreated, and full of MERCY."

It were to weaken the effect of such glorious manifestations of the highest sentiments of humanity, such truly Christian exclusion of the propensities from the holy ground of religion, to make a single comment upon them. Set them but in contrast to the harangues of the Tonga islanders, nay, of the Greeks and the Romans, and the theory of eloquence attempted in this paper is complete.

It was soon discovered that the views now submitted were far indeed beyond the limits of an essay. Selection and exclusion, in the mass of matter that offered, were the chief difficulties. The compass of the subject is immense, and involves, I would say, a revolution in the whole kingdom of literature; for it presents an instrument of criticism which will work with the precision of the mathematics, and bid away from its presence all the vague and inconsistent verbiage which has hitherto passed by that name. Nay, more, it may and will indirectly produce the most important moral effects on society, by adding to the practical efficacy of that chief glory of Phrenology, the doctrine of the Supremacy of the Moral Sentiments.

RELIGION AND BEAUTY.—The author of "Hints toward Physical Perfection" makes the following truthful and important remark, showing the influence of the emotions of the soul in modifying the features and the expressions of the countenance. Excessive passion brutalizes, and why should not religious affections beautify, the face?

The religious sentiments, which, when proportionately developed and active, form the grand unitary and harmonizing passion of the soul, have undoubtedly a powerful influence in modifying physical configuration. Veneration, while it gives a sublime altitude to the coronal arch of the cranium, has a similar elevating influence upon the features. Wherever the spiritual nature of man has been harmoniously developed, there will be found a higher tone of organization and a purer type of face, together with a sweet radiation of life—a subtle, penetrating, and indescribable charm which attracts all hearts.

ARTHUR NAPOLEON.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

ARTHUR NAPOLEON is but sixteen years old, and was born in Oporto, Portugal, in March, 1843. He was only four years old when his father, himself a good musician, discovering in the child a decided aptitude for musical studies, resolved to develop that aptitude to the utmost. With less trouble than is spent by most children in learning to speak, he rapidly acquired the rudiments of musical knowledge and performance and at six years of age was so far advanced as to play with distinguished success before the King and Queen of Portugal, and also before a crowded assembly in the Theatre de S. Carlos, and de D. Maria, in Lisbon.

In 1853 he visited Paris, where his reception was extremely brilliant. He was introduced to her Imperial Highness the Princess Mathilde, and to the Emperor. H. Herz was so delighted with the little Napoleon's performance of the exceedingly difficult Herz bravura, that he presented him on the spot with a copy of his *Carnival de Venise*, a piece which has ever since been among the most attractive in the young pianist's repertoire, and which, to the astonishment of the composer, he executed in public only seven days after it had been presented.

Arthur Napoleon next came to London. After playing at one of the *Matinées* of the Musical Union, at his own concert, and at some other concerts for which he received engagements, he proceeded to the provinces. At Leeds, at Liverpool, and at Manchester, he repeatedly played to crowded and admiring audiences; and in the latter town gained the even greater advantage of securing the friendship and protection of the eminent pianist, Mr. Charles Halle, of whose family, during his stay there, he came to be regarded as almost one. All this, however, was but a prelude to the enthusiasm created by his performances in Ireland, and over the Channel his progress was a continued ovation. Audiences flocked to hear him; concert-givers competed for his services; journalists and even amateurs, stepping out of their accustomed privacy, wrote columns in his praise; and, to crown all, his Dublin admirers subscribed for a piece of plate, value one hundred guineas, which was presented, at a public concert, by the Lord Mayor of that city. In 1854 Arthur returned to London, where he played with brilliant success at two *Matinées* of the Musical Union, and at several of the more select morning and evening concerts. In the autumn of that year he performed in Brussels, and then proceeded to Berlin, having received an engagement for thirteen performances in that city. On his journey back to England, in the early part of the next year, he also played at Hanover, Dusseldorf, Bonn, Cologne, in the latter city performing no less than thirteen times in public, although he had only contemplated staying a single day. It was here that he received the distinguished honor of being elected honorary member of the celebrated Cologne Choral Union, and of being presented with the medal of that association. After his return to London, Arthur played at Drury Lane, and at the Crystal Palace, at the grand festival of the first horticultural fête, June

2, 1855. He now attracted the attention of Cramer & Beale, the well-known musical firm, and by them was engaged for an extended provincial tour, together with Clara Novello, Sivori, Piatti, and other artists. In the two months that these gifted musicians traveled together, they appeared at thirty-seven towns, including the chief cities of Ireland, Scotland, and England. The tour concluded in December, 1855; and in January, 1856, Arthur Napoleon returned to Paris, giving concerts there; thence proceeding to the provincial cities of France and to Germany. In May he was again in London; and three months after he went to Weimar, the residence of Liszt, who received the young pianist most cordially, inviting him to his house, where Arthur played, before the composer, Liszt's "Galop Chromatique." The elder pianist returned the compliment by playing for Arthur his variations of the "Prophet," at the same time highly complimenting his young rival. In Baden, Arthur met with Rossini, who testified his regards by writing in young Napoleon's album his name and a few staves of music. At Berlin, he was presented by Meyerbeer to the King and Queen of Prussia, and he played twice before the court. He then took an extended tour through Poland and the German Principalities, meeting at Leipzig with Moscheles, at whose house he staid. In July of 1857 Arthur and his father sailed for Brazil; here his success was enough to turn his head. In Rio Janeiro he gave his concerts every night at an opera-house before the court, and to immense audiences, the orchestra escorting him home on the occasion of his benefit, while flowers were cast in the streets before him. Then he visited Pernambuco, Bahia, Rio Grande, Monte Video, Buenos Ayres, and other large South American cities, and in May, 1858, returned to Portugal, where he met his family again, after an absence of six years. In a few months he started off again, visited Lisbon, sailed for Liverpool, and after a farewell concert at St. George's Hall, embarked for America, in one of the Galway line steamers. He landed at New York, and gave his first concert at Dodworth's Hall. Since then his career is well known.

The extraordinary interest in chess which was awakened by the first American Chess Congress, and by the wonderful triumphs of Paul Morphy in Europe, brought the young pianist into the ranks of Caissas' followers, and within the short period of one year he has made such rapid progress, that he has become quite a proficient over the chess-board as well as in the compositions of chess problems.

PHRENOLOGICAL CHARACTER.

Your temperament indicates a good degree of hardihood and endurance as well as activity. Your brain is very large for a person of your size, measuring twenty-two and a half inches, which is full size for a person weighing a hundred and seventy-five pounds, which is seventy pounds more than your weight. Your tendency is to think, to exercise the mind. You should take an abundance of exercise of body, so as to secure stoutness and vigor as well as health to the body after you attain to the age of manhood; and having so large a brain in proportion to your body, there will be a tendency to nervous excitability, unless you build up the body. As a youth, this

excess of brain development will not seem so much to prey upon your health and constitution, because that which with a small brain would go to build up the body, is now employed to feed and nourish the brain in its various activities; therefore, while you are finishing your growth, you should secure to yourself a great amount of vigorous exercise daily, as in a gymnasium. You should make free use of fruits, so as to keep your liver active. There is a little tendency in your organization to a torpid state of the liver, which an avoidance of oleaginous articles as food, and the adoption of fruit as food in large measure will tend to obviate.

Phrenologically, you have many marked peculiarities. In the first place, your head is not only large as a whole, but it is very long from the ears forward, indicating unusual intellectual development, especially in those parts of the organization that relate to science, art, things physical and practical. You have excellent mechanical judgment. You understand arrangements and combinations with great facility, and are able to evince uncommon manual dexterity. You would make a first-class mechanic, and anything you might attempt to do you can make your hands realize your ideal.

You have the organ of Form large, which gives you a comprehension of the laws of form and proportion, hence you would succeed well in sketching, outlining, patterning and working by the eye. You remember faces remarkably well. You have large Size, which gives you an idea of distance, magnitude, and bulk. Your Order is large, which enables you to arrange and methodize everything according to system, and to do everything by rule, so that you can do the same thing twice alike. You are neat and systematic.

You have a remarkable memory of places, of directions and distances. Your Locality is very large—you are never turned around, or lost. You can go all over the house in which you are acquainted, and find any place or thing in the dark. This organ aids you in performing music, in finding readily the keys. The organ of Size enables you to measure the requisite distance from one key to another, or to any class of keys however near or distant to you, without looking at them. This would greatly aid you in various games, such as draughts or chess, in remembering the relative position of the pieces. It would aid you in the study of geography, and you are able to close your eyes and see the whole face of the country over which you have traveled, and all the roads, windings, and places.

You are naturally good in figures and numeration, and would succeed well in geometry and trigonometry. Your Time and Tune are large—the latter very large. You are rarely troubled in mind to keep the time, because the faculty which measures time is so strong in you, that the time keeps itself in performing; and the sense of melody and harmony is such, that your mind is buoyed up by the musical discourse, as you perform, almost as much as it is in common speaking by the sense of the subject on which you may be discoursing; but that which gives you capacity and facility as a manipulator in musical performance is your large Constructiveness, which enables you to carry combinations in your mind; with large Order, which renders everything methodical that you



ARTHUR NAPOLEON, THE YOUTHFUL PIANIST.

do, combined with Size, Form, and Locality, which enable you to find the keys with great rapidity and ease without much effort of the will.

You have talent for understanding philosophy, especially natural philosophy. You have good talent, also, for learning languages, and a sufficient amount of the faculty of Language to enable you to express yourself with ease and precision. You have a large development of the organs which inquire for causes, which seeks to know the reason and the philosophy of subjects. Your Comparison is not as large; you are not so much disposed to see defect and to criticise the actions of others as many, nor are you as much inclined to form ready judgments of the disposition and character of strangers, as many persons. Those who appear well and kindly, you accept them at first as being all right. It would be well for you to be more guarded; try to cultivate an intuitive judgment of the character of strangers.

You are agreeable in your manners; anxious to make everybody happy, or to make your conduct and character acceptable to others, whether you are a friend to them or not. You feel it is your duty and privilege to make everything smooth for everybody. You often sacrifice your convenience and ease in order to minister to the pleasure of others.

Your Veneration is not large—you have not a great degree of deference and reverence for distinguished persons, or for things sacred. You may have this organ less in size than you would have done had you been differently situated; but being precocious in music, you have been reckoned as an equal by people much your seniors in age, and have been made a companion of older people, and, therefore, you have had less cultivation of the faculty of Veneration. Had you been unnoticed and unknown, like many others in youth, those who were older would have expected reverence and re-

spect from you, and they would have had it, and you would thereby have cultivated this feeling.

You have very large Firmness; are set, decided, determined, efficient, and persevering. You have self-respect, independence of feeling, desire to be your own master, and a disinclination to be dictated to and controlled. You feel as if you could conduct your own affairs, and think and act for yourself. You are ambitious to be appreciated, but you are more proud than vain; most persons who excel are more vain than proud, and their vanity spoils them.

You are naturally just in your feelings and motives—you want to do what is right and just and honorable; are truthful and generally straightforward and frank in your intercourse with the world;

are not inclined to be deceptive and sly, or to take underhand measures to accomplish your purposes, but you are cautious, watchful, mindful of consequences, careful what and how you do that which you have in hand, and are anxious to secure for yourself personal safety, and safety for your interests. In this respect you are known for your great cautiousness.

You have a sense of friendship and affection, which leads you to become strongly attached to those who are agreeable to you. You are interested in children, and fond of pets; have a disposition to select some one beloved object of the opposite sex, and center your affection upon her connubially.

You are known for your courage; your executive force; for your disposition to carry through what you begin. You are not timid, not inclined to cringe or retreat when difficulties are presented, but rather like to meet and master them. You would readily become interested in yachting, managing a boat in rough water, or driving a spirited team, or in ascending mountains, or going to great heights, or going down into mines, or performing mentally that which requires manliness, and steadiness of nerve, and perseverance.

You have a great deal of character, and whether it be directed toward sports or pastimes, toward heroic enterprises, business operations, or achievements in business or science, you have strength of purpose, energy of character, power to overcome obstacles and become master of your position; but in the little home circle, when there are no persons present but intimate friends, you are best known and best appreciated for your character and disposition.

You are not overstocked with Hope; it would be well to encourage the development of it and also Veneration, and the power to study and understand character. If you take good care of

your health, as you are growing up, and manage so as to develop your body and give it strength and largeness, as well as health, it will be of great service to your future career. You are, naturally, staunch, and strong, and substantial.

You only need plain, nutritious diet to build you up; and to avoid stimulants, such as tobacco, alcoholic liquors, and strong coffee. You should take at least nine hours of sleep for the next seven years, and the exercise, to which I have alluded, and you will make a healthy, substantial, and efficient man.

You would succeed well in business. You have a sense of property, a desire for gain, an interest in business affairs, or judgment and talent to become interested in business, and successful in managing it. You could learn any of the sciences, and, probably, any one of the arts. You are interested in poetry, eloquence, and art-beauty, as well as in language, literature, and music.

J. H. WHITNEY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a well-proportioned body, which indicates health, and ease, and harmony of action. Your head is of rather large size, measuring twenty-two and a half inches, and being amply sustained by an active and vigorous body, you are enabled to evince more than an average amount of mental clearness and force.

Your phrenology indicates great positiveness of character. You are naturally energetic, thorough, forcible, and positive in feeling and in action. You have a great degree of Firmness, which renders your mind determined, steadfast, and persevering. You have a sufficient amount of Self-Esteem to give you confidence in your own powers and to lead you to desire a position of respectability. It also gives a tendency to the mind to lead off and act itself out with comparative independence of exterior control. You have never felt willing to lean on others—to be lifted into the light or to a commanding influence by their strength and reputation. You want to be something on your own account—in name, faith, business, position, etc.

You have decided individuality of character, and too much courage, enterprise, and independence to be willing to occupy the position of a parasite. You would rather be the owner and master of a hundred acres, and at the same time master of your own time and energies, than to be a subordinate in a much larger and more profitable sphere of action. You have watchfulness without timidity. You are careful about your plans, but not very timid in the prosecution of what you have to do. When your plan is laid you go forward as if there were dangers to be overcome, but not to be feared. You are frank and open-hearted—disposed to speak and act as you feel. You prefer a business in which straightforward uprightness and openness shall be the best means of success. You are known for your ambition, desire to have a good name and reputation, and dread ridicule and censure. Even though you may be pursuing a right course, you find that unfavorable public sentiment makes you unhappy. You have Hope strongly developed,

which leads you to anticipate good and to struggle against evil, and error, and difficulty with a confidence that success shall be yours. You have a mind that is adapted to the new and the untried. You incline to entertain hospitably new ideas, new inventions, and the great facts of progress which are being developed daily. You are not one of the kind that makes a dead weight against progress. You are more like the sail than you are like the ballast of the ship. Your influence is exercised to help on the progress rather than to act as a conservative and retarding influence.

You have large Ideality joined with Spirituality. These two qualities give a kind of prophetic enthusiasm which anticipates the good to be, and leads you to live for the future: not merely to wind up the wisdom of the past and treasure it, but to work out new problems and processes. If you were a farmer you would aim to keep up with the spirit of the age in under-draining old land and subjugating the new to the art and science of progressive agriculture. As a mechanic, you would incline to invent, to take the lead, not so much in elaborating old processes as in encouraging the development of new. You would succeed quite well as a practical mechanic and as an artist.

Your intellect is decidedly practical. You are well qualified to render available the ideas of others, and to reduce to practice the thoughts and speculations which, in the hands of many wise men, would be only latent. You have large Order. You incline to systematize everything that you do. You recognize the qualities, conditions, uses, and value of things readily—would succeed well as a buyer or as a salesman, because of this power to judge of the value of things intrinsically and nominally. Very little escapes your attention, and you are able to make rapid mental combinations as connected with business. You readily see what ought to be done and how to reach the end sought; and you can organize and arrange your forces and facilities with more readiness than most men, and in a way that induces smoothness and facility of action. If you had a hundred men to superintend, you would keep them all busy, and neither would be in the other's way, and each would play in the other's hands. You have an excellent memory of what you see, do, and experience—are a natural critic of things and thoughts, and an excellent judge of motives and dispositions. You understand a stranger at the first interview, and if you will learn to treasure up this first impression and make it the rule of your future action, unmodified by subsequent information or impressions, you will rarely have occasion to change your course or regret your action. This quality of knowing character intuitively qualifies you to exert influence upon others—to guide, control, and manage people. It gives the first element of good government, while your courage, firmness, and general good judgment enables you to exert a decisive influence over others. You have a strong desire to do what is right—to be just, and punctual, and truthful. You sympathize readily with those who suffer—have respect for age, authority, and things sacred. You have, also, rather strong social impulses, are fond of society, are interested in wom-

an—would make a devoted husband, if properly mated; are fond of home and children; are interested in friends, and disposed to have few choice, select ones in whom you confide. You are less inclined to cultivate intimacy with the great mass. You are more special than general in your friendship. You are well qualified for scholarship, and for business; would succeed as an inventor, as a manufacturer; would do well in carrying out any new and important enterprise which requires fortitude, practical judgment, confidence in yourself and in truth. You are rather disposed to make new tracks than to walk in old ones—hence you belong to the progressive side or phase of society and business. You are reliable in your energies and efforts, in your morals, and generally so in your judgment.

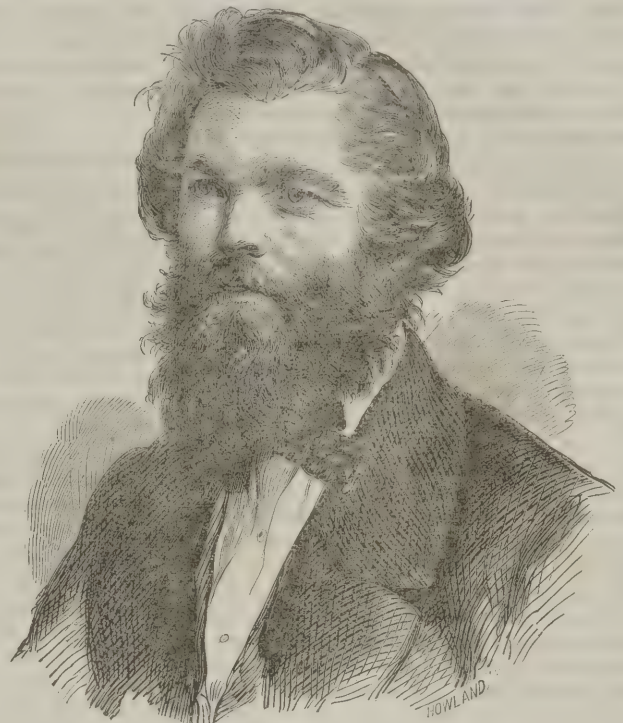
Few persons have a better balanced intellect, and your feelings and forces of mind are sufficient to aid you in carrying out the purposes of the intellect. You ought therefore to be an influential, useful, and successful man in whatever department of business you engage. You might succeed well as a lawyer, teacher, a speaker, as a merchant, as a manufacturer, or as a negotiator of business affairs.

BIOGRAPHY.

[The friends of Mr. Whitney have thought it due to his struggles and success, that this sketch should appear, and having previously written out his character, we cheerfully comply with their urgent wishes.—EDS. PHREN. JOUR.]

JAMES H. WHITNEY was born in Bowdoinham, Lincoln Co., Maine. His grandfather was one of the earliest settlers of the then Massachusetts province of Maine. He did his country good service in the Revolutionary War. In those days, in such pioneer life, all the courageous and energetic elements of the hardy and enterprising settlers were necessarily intensified. The father of our subject, Jonathan Whitney, inherited these elements, and signalized it by his own enterprise in connection with mechanical business, taking a foremost rank in the improvements of that new and growing country. He was known for his ability to master difficulties and achieve success, when nearly all his friends predicted failure. The grandfather of our subject was uncle to the celebrated Eli Whitney, the inventor of the cotton-gin. The name of the descendants of this family has become intimately associated with valuable and successful machinery, so that, to this day, the name of Whitney, in connection with any piece of machinery, is considered a sufficient guarantee of the mechanical value of whatever is produced by them.

James H. Whitney has devoted his energies and



PORTRAIT OF JAMES H. WHITNEY.

become known chiefly in connection with the development of the Weed Patent Sewing Machine, which has now taken rank among the best of that most useful labor-saving class of machines. The achievement of this result has been attended with discouragements, opposition, conflicts of interest, and nearly everything which could discourage a person of ordinary fortitude; but against all these forces the energy, enterprise, perseverance, and will, and practical efficiency of our subject have been victorious. This struggle has lasted for years, and now some of the most respectable and wealthy merchants of New York have recently united themselves with Mr. Whitney, for the purpose of further extending the business, and the machine now promises not only to be of great service to the public, but also to furnish an ample pecuniary reward to the young man who has watched and nursed it day and night, from year to year, trying to give it development and perfection; while, at the same time, he was struggling against rivalries, discouragements, and everything calculated to break down the heart and hope of anybody less buoyant, resolute, and clear-headed than he. We remark, in passing, that this struggle, with its attendant success, may be cited as an encouragement to all young men who are laboring under difficulties and embarrassments, particularly when they are conscious that they have true and valuable ideas, yet developed, in their keeping.

It may not be known to many that the introduction of the sewing machine has been attended with great opposition, such, indeed, as is common to the introduction of nearly all labor-saving machines. In England the power-loom was mobbed, and factories which dared to use it were burned. The shearing machine, for shearing woollen cloth, produced similar riots and oppo-

sition. This, indeed, is a specimen of the history of nearly all reforms in mechanism. The sewing-machine has not had a better fortune, though the opposition has been more quiet and organic. Tailors' societies have imposed fines on their members for putting together work which had been in part made by sewing-machines, and have threatened to destroy the machines and their makers. Elsewhere dealers in clothing hesitated to use machines, possibly fearing that unemployed tailors would make disturbance. But truth in this, as in other departments, generally triumphs; and perhaps that truth was urged home by sentiments of economy on the part of manufacturers. Though machine work has been decried and opposed, it is a fixed fact, that the major part of needle-work is now, and must continue to be, done by them; and we may take occasion here to rejoice that hundreds of men-tailors in every city may hereafter be dispensed with to follow some more manly occupation, and that the drudgery of the needle has been removed from its health-shattered female victims. It is a source of amusement to those who are in the secret of these experiences of opposition to the sewing-machines, to see the same parties doing business in the same establishment, now employing from dozens to hundreds of sewing-machines, and not a few tailors prosperous and happy in putting together work done by the machine. To witness this change of public sentiment from ridicule and opposition to cordial support and adoption, is only a verification of the history of all past improvements.

To speak here of no other manufactory of sewing-machines, of which there are several large ones, the establishment with which Mr. Whitney is connected employs in the manufactory of sewing-machines over three hundred men. The public know little of how great advantage to thousands of families the sewing-machine has been. It is not uncommon for a wife to do her household duties and to earn as much, on her sewing machine, as the husband can acquire by his trade, as a machinist, carpenter, or mason.

The Weed Sewing Machine, first invented in a crude form by T. E. Weed, has since his death been perfected, introduced, and applied to the wants of the various trades which can use sewing-machines by James H. Whitney, and by him generously named "The Weed Sewing Machine," though, as all conversant with the facts are aware, to Mr. Whitney belongs the credit of its present state of perfection and enviable popularity. The business is carried on under the firm of Whitney & Lyon, their sales-room in New York being 477 Broadway, their agencies, of course, extending to all parts of the Union.

Mr. Whitney's earliest years were spent on a farm, where he obtained such education as the common schools and academies of that new country could give. At about fifteen he was apprenticed to the now obsolete trade of "wool-carding and cloth dressing." In this he acquired a taste for machinery and a practical knowledge of its operations, and here, doubtless, he laid the foundation for his future success, in conjunction with that great labor-saver, the sewing-machine. He afterwards engaged in the manufactory of clothing, which qualified him to know what was wanted in the sewing-machine for

the clothing maker. He became a builder of sewing-machines, and here he will doubtless find sufficient scope for his activity and a field broad enough to occupy the rest of his active career.

THE HEAD OF OLIVER CROMWELL.

STILL PRESERVED, AND SEEN BY THE WRITER.

NEARLY two centuries have elapsed since the death of this renowned champion of ecclesiastical right and religious liberty in Great Britain. In reference to this fact, the English journals have recently contained some elaborate articles in his defense, exhibiting an enlightened spirit, and striving to rid the nation of an unjust and undeserved prejudice against Cromwell. This shows the growth of a tolerant spirit, and not unlikely, when it becomes fully known in England that the "Pretender's" head is actually preserved, it will become a relic almost of adoration.

That the veritable head of Oliver Cromwell now exists, and is in a good state of preservation near London, in the custody of a lady, there is no doubt. Having been seen, and actually handled, and its written and printed history carefully noted down, there can hardly be the possibility of a mistake. Rumors of the existence of the head were in circulation in London half a century since, and periodicals now in the British Museum suggested such a fact. Various correspondents alluded to its concealment, and as having been seen privately; but it is only recently that an American gentleman was permitted to see the relic and handle it in person.

Cromwell's body was embalmed and buried with great pomp in Westminster Abbey. After the restoration of the Stuarts the body was disinterred, the head cut off, and a pike-staff thrust through the neck. It was then placed on Westminster Hall. It remained there a considerable number of years, until either blown down by the wind or carried off by stealth. It was secreted for a long series of years, and handed down from generation to generation among the descendants of Cromwell, until it now rests in the custody of the accomplished daughter of Hon. Mr. Wilkinson, an ex-member of Parliament, residing at Bromley, Kent, near London.

While on a recent visit to England, the writer passed the Sabbath with Rev. Mr. Verrell, pastor of the Dissenting Chapel at Bromley, Kent. During the evening of that day an allusion was made to his having seen Cromwell's head in that vicinity. It was agreed that the next morning an effort should be made to procure a sight of it, the possessors of it not being desirous that it should be too often exhibited. Near noon we called at the residence of the Hon. Mr. Wilkinson, at Beckenham, not a long distance from the home of the estimable Miss Marsh. Rev. Mr. Verrell sent in his card to Miss W., and we were soon shown into the drawing-room. Like most of the residences of the English gentry, the windows looked out upon a landscape of faultless loveliness and beauty. Lawns, velvet-like in appearance, with the sweetest beds of flowers, lay before the eye. In the distance, clusters of aristocratic oaks threw their deep shadows over the lawn, shielding from the rays of the summer sun groups of beautiful English cattle.

Very soon a lady of mature years and of handsome person entered the room, with an air that indicated position and the manners of a true lady. An introduction followed, and the purpose of our visit being made known it was cheerfully granted, especially when it was stated that the stranger was an American. Very soon a wooden box was brought into the room and opened. Inclosed in it was a smaller one of oak, with dark brass hinges. Two or three coverings of cloth and silk were successively removed, and then was lifted out the veritable head of Oliver Cromwell.

The thoughts were strange when that renowned face was first seen! Stranger still were the emotions when the head of Cromwell, so mighty in intellect and stupendous in power, was grasped by the hand. Yet what a commentary on greatness! The head having been embalmed, retains the flesh in a shriveled, dried state, but the features are distinct, and the hair almost as perfect as at its burial. The huge wart over one of the eyes, so historically true, is clearly distinct, and the resemblance to a bust copied from real life, which is near by, carries conviction to the identity of the head beyond a misgiving. The iron pike which was thrust through the throat and came out at the top of the head, is rusted in. Its age and exposure has consumed the upper part, and only a couple of inches of iron remain above the head. The wooden part of the pike was broken off just below the throat, and the fracture shows that it was severed by violence and not cut asunder by an instrument.

Altogether, this singular memorial of another age is in a better state of preservation than any of the embalmed Egyptians, and so well preserved are the features, and the shriveled skin so entire, that it has little that is hideous or repulsive. Flaxman, the eminent sculptor, who has examined it with care, in connection with cotemporaneous busts and portraits, unhesitatingly expresses entire confidence that it is the head of Oliver Cromwell. In addition, the family who possess this strange relic of an illustrious man, have both printed documents and written details of its history, so minute and circumstantial, that they know, beyond a doubt, its authenticity. Yet in London, little or nothing is known of the existence of this head, even among men of position and influence. Until recently it has been kept secreted, and now it is not easily accessible. The following letter, from Rev. Mr. Verrell, who is an intimate friend of the family of Hon. Mr. Wilkinson, prepared at the request of the writer of this paragraph, is of historical interest, and confirms the above statement.

W. A.

BROMLEY, KENT, July 6, 1850.

Dear Sir—The head we saw at W. A. Wilkinson's, of Shortlands, Beckenham, I believe to be that of Oliver Cromwell. The history of his death, interment after being embalmed, and the sentence passed for his exhumation, hanging at Tyburn, and placing the heads of Ireton, Bradshaw, and Cromwell on Westminster Hall, are all patent. The head having rolled into the parapet of the hall by the breaking of the spear, or halbert, on which it was fixed, after twenty years; the sentinel taking it under his cloak, and hiding it till his death; his widow then conveying it to the Cambridgeshire Russell family; its being possessed by them until it was sold for £100 by one of the family, who from his dissipated habits had squandered his property; the purchase of it by the grandfather of the present proprietor for the sum mentioned;

its present appearance being the skull of one who had been embalmed; the wart on the right eyebrow, the beard, the shape of the chin, its similarity to the bust, with the exception of its smallness from the shrinking and drying up of the flesh, leaving little else than the skin covering the bone; the opinion of the family, founded upon printed and manuscript documents, and oral testimony of its being the identical head, as well as that of many who have seen it, are among the principal things to be noted. The proprietor, W. A. Wilkinson, Esq., was member for Lambeth, but lost his election because of his vote for opening the Crystal Palace on Sundays. In other respects he was a good liberal member.—*N. Y. Observer.*

"WHAT IS GENIUS?"

MR. EDITOR.—In your October number of the PHRENOLOGICAL JOURNAL appears an article entitled "What is Genius?" The writer, after enumerating some of the effects of genius, proceeds to define the cause by saying, "Genius is the result of an exalted organization, and this exaltation arises either from an extra-favorable organization, or from hereditary inspiration, which elevates the quality of the manifestation." Now the first definition, "extra-favorable organism," we comprehend; but what is hereditary inspiration? The word *inspiration* was originally applied to the reception of Divine messages, as in the prophets of old; and as they always figure off their oracles with poetic language, the word has shifted relationships, and come to be applied to poetic genius; hence hereditary inspiration is hereditary poetic genius; and in defining poetic genius (all genius is the result of a poetic organization), to call it hereditary is simply to indicate its descent into individuals, and not its nature, hence it is no definition.

To say genius is the result of an extra-favorable formation, is to say that something we are about to define is the result of something we can not tell what, which favors it we do not how. Genius is not the result of "favorable" temperaments, for we have men with temperaments more favorable for the production of genius than those possessed by some geniuses, but yet who are not geniuses, and never can be.

Now, if that which produces genius were to be pointed out, also the manner in which it acts, more solid claims might be made for its definition. Genius is the result of the action of the organ of Ideality when it is a leading organ of the brain, and Ideality acts by *intensifying*. Recollect that we make a distinction between genius and talent, the latter being merely the result of large organs and corresponding temperaments. Ideality acts by intensifying the action of all the other organs, just as Sublimity acts by giving breadth and scope to their action. Perhaps the sole use of this organ is to intensify and take delight in the view of *intense objects*. To illustrate, it takes delight in the view of bright objects, which are nothing more than intense pictures produced by a superfluous abundance of light being reflected from them. The result of intensity is completeness, as an intense picture, or that which is intensely individualized upon the view, is complete; we say of one who loves home intensely, that he is a complete lover of home; hence it takes delight in complete objects and in perfection generally, and beauty is perfection. Again, we say it acts by intensifying; as, in recalling scenes of the past, it intensifies the pic-

ture which memory has received, but which is blurred with the decay of time, placing it before the mind sometimes almost with the distinctness of actual vision.

Then Ideality produces genius by giving a keenness, vividness, intensity to the action of the other organs; and individuals with inferior organs otherwise, but with large Ideality, possess a surprising power of thought; Byron and Shelley are good illustrations of this, both of whose heads were notably inferior in size to most heads borne on the shoulders of the so-called Great.

W. B. E.
GREENWICH, N. J.

THINGS I HAVE SEEN.

I HAVE seen a lady on Broadway dressed in finery, with lace edgings to her skirts, a highly ornamented bonnet, rich silk robe, and an elegant parasol, most daintily carried, with a black streak of dirt under each nail.

I have seen a family, consisting of a mother and two daughters, who were seamstresses, and who dressed better, that is to say, more dashing and expensively, than anybody else in the town, yet this expense so exhausted their income that they were obliged to economize fuel and food to such an extent that they had nothing for three months to eat but potatoes and salt, and really suffered from the cold.

I have seen a rustic country girl after a stay of two months in a city return home, and looking at daisies and dandelions, which had been as familiar to her as her ten fingers, open her eyes in feigned wonder and exclaim, "Oh, my! Do such things grow in the country?"

I have seen a great broad-shouldered boy of twenty, who was reared a farmer, after a residence of three months in the city, who remarked to his friend, on going home for a visit, that he was "going into the country to *rusticate* for a week."

I have seen people who were poor, or only in comfortable circumstances, take great pains to appear better off than they really were, and thus act a lie in the face of the community, who knew their real standing quite as well as themselves.

I have seen many who took such special care of their respectability and social standing, that they nursed it into a ridiculous deformity.

MORAL.—"Honesty is the best policy."

BINDING JOURNALS AND PAPERS.

THOSE who are far from cities, in a newly or sparsely settled portion of the far West or South, and who have but little reading matter, necessarily prize it more than those who have an abundance, and therefore feel more anxious to have their papers and magazines bound, so as to preserve them, while persons who are surfeited with reading matter allow their weeklies and monthlies to be read and thrown aside.

A correspondent from Iowa writes: "Will you please give some plain instruction, either in LIFE ILLUSTRATED, or the PHRENOLOGICAL JOURNAL, so as to enable me, and persons similarly situated on the borders of civilization, to bind our papers, books, journals, etc. Such pasteboard as we get in the stores is too thin, and it is difficult to paste or glue two or more thicknesses together without

its warping and drawing out of shape. But I need not particularize, as you will know our wants better than I can tell them."

In reply to our correspondent, we will give a few hints, which may be serviceable. To bind the PHRENOLOGICAL JOURNAL, WATER-CURE JOURNAL, or LIFE ILLUSTRATED, take as many as you wish to put into a volume or book, and lay them according to their consecutive order one upon another, and jog them up evenly, at the back and top; then put the volume between clamps, or hold them firmly as in a vice, between two strips of boards, and take a saw and make several grooves right across the back of the book, say the eighth or sixteenth of an inch in depth. This will have the effect to make a hole through the folded back of the paper, so that any leaf of it opened would show round holes through the back; these grooves must be made while the volume is firmly fastened, say four or six in the back of a PHRENOLOGICAL JOURNAL. The first one within two inches of the top, the second, say, an inch and a quarter below, and the other two about the same distance apart, and about the same distance from the bottom of the printed matter. That will make four grooves; then stretch four cords of strong twine up and down, say from the edge of a table upward to something firm above, and have these strings or cords so adjusted that they will lie in the four grooves. Then take a single copy of the Journal and push it back against the cords; then open the number of the Journal in the center, and take a strong linen thread with a darning-needle, and fastening the thread to one of the upright cords, pass it through the hole made by the saw, around each of the two cords, then out at the back; pass it up on the back until you get to the nearest of the two cords of the other end and pass it around this and out at the back; then lay on the next number, and pass your thread through the hole and around the two cords and down and around the other two; then lay on another number of the paper, and so keep doing until the whole are thus fastened; then fasten the thread firmly to the cord, and cut off these up-and-down cords so as to leave them about two or three inches long on each side of the book.

After the book is stitched and the back glued and dry, before the cover is put on, the leaves may be trimmed, by laying a rule on and cutting the paper with a sharp knife like a shoe-knife, by drawing it from side to side against the rule, which must be held firmly, in a manner similar to that of the shoemaker when he cuts out upper leather on a table by a pattern, only the knife must be drawn in the same place perhaps twenty times to cut through the entire thickness of the book.

Then get thick pasteboard, or glue thin pasteboards together and dry them under pressure, and cut them out of the right shape and size to constitute a proper cover of the book; then pierce some holes near the edge of the pasteboard, corresponding to the cords now stitched into the grooves before mentioned; pass the cords through these holes in the pasteboard, and, by making other holes through the pasteboard with an awl, and putting glue or paste on the string, it may be drawn through partly like a seam, and thus

make a fastening for those cords; this being completed, hot glue should be put on the backs of the book, and a linen or cotton cloth also with it; the glue should be rubbed firmly. To finish the back, colored muslin may be glued on outside the first cloth and lapped over on the edge of the pastebard, say an inch, and this constitutes the back of the book; or thin leather might be put on the back in the room of the colored muslin; the whole sides might then be covered with marble paper. This will make a rude cover, but much better than none, and this is similar to the manner in which books are bound, only the finishing is neglected. Newspapers may be bound in a similar way.

THE TWADDLE OF BUSINESS.

THERE is, to our ears, no twaddle so insufferable as that which has begun to be so rife in large cities like New York, where money is the chief end of man, and where, therefore, only so-called business (or those peculiar and distinct Wall Street operations by which money is, more or less honestly, made) is considered the legitimate sphere of occupation. Why, these people have come to consider everybody who occupies himself with anything else than merchandise, or shaving notes, or speculating in stocks, as a sort of fancy people, who live by their wits in a hand-to-mouth, shiftless kind of way! At least is this true as to literary and art persons, who are nothing short of an equivocal, dreamy, useless kind of folk, that live and die in a garret, and who, being of no money account in Wall Street, are of no account anywhere.

And yet this very merchant or capitalist, who struts Wall Street, what would he do without his daily paper, and how would his up-town house look without a book, a picture, or an engraving in it?—albeit, the book he never opened—the picture, directly before his eyes on the wall, never seen!

Even regarded from a money point of view, one would think that an artist who paints in a year a picture like Church's "Heart of the Andes," for which he promptly refuses ten thousand dollars, expecting, justly, to realize twenty before he parts with it; or an author like Dickens or Thackeray, to whom twenty thousand dollars a year is no very extraordinary pay for scribbling; or a composer like Meyerbeer or Verdi, whose earnings are similarly grandiose; or even a poor devil of a singer, who makes his thousand dollars or more a month, clear money—that such people would command the respect of old Firkin. But no; his eyes are blinded to such results. He thinks there must be some *hocus pocus* in the matter, and that it can never be clear money in hand; at all events, the method in which it was made was not *legitimate*.

Legitimacy of occupation, in the Wall Street sense, includes in its signification (with much that is noble, and elevated, and admirable) not a little that is mean, and sordid, and avaricious, and contemptible—not to say dishonest and positively criminal.

We often look at these so-called hard-working "business" folk, too, and contrast their ideas of hard work with those of a writer, a painter, a composer, or any of the so-considered fancy tribe.

Your writer, who sits in one spot three, or four, or five, or even six hours on a stretch, not exercising a merely inferior mechanical power of calculation, but that far higher power of actual invention which so wrings and exhausts the brain—your artist, who stands before his canvas till he is ready to drop there—your composer, whose musical score, with its myriads of notes, blinds the eyes and wears out the life—even your poor technical student of music, who is training his fingers into those miracles of rapidity and combination by the eight hours (as we have known them to do) consecutively; these are mere idlers—according to Firkin's ideas.

But now look at Firkin himself, and his salesmen and clerks. Bounding our vision to the New York horizon, see them sailing down the cool side of Broadway on a fine summer's morning (the cool side of an omnibus containing a large proportion of them), snuffing the breeze that sweeps up from the bay, over the Battery, and throwing open their light summer coats to catch it, perhaps smoking their aromatic Havana weed, and altogether in a state of great delectability. See them arrive at their spacious and cool warehouses, or at their comfortably-furnished and luxurious counting-rooms, seat themselves in leather-cushioned arm-chairs put their feet up, peruse the morning papers, the while their clerks outside, behind or beside the dry-goods boxes, absorb themselves in, "What will he do with it?" or "Love me little, love me long," or Lord Dufferin's "Yacht Voyage." This, or the like of it, we protest we have time and again seen them do—aye, within these few weeks, during a chance perambulation through the "business" quarters of New York. Perhaps customers come in; perhaps (particularly during the summer solstice) they don't. Twelve o'clock brings the saunter to Downing's, or Delmonico's, and thereupon the claret cobbler, or the mint-julep, with Delmonico's newly-contrived beef or lobster salad—perhaps the pastry, with which half Young America is ruining its stomach. From lunch to dinner-time is a pleasant and luxurious amalgam of a saunter on 'Change, cigars, chat, a stroke or two of business, and et ceteras. Then flow the diet of these hard-worked and over-worked business men up-town again to luxurious dinners, drives, and evening entertainments.

Business? twaddle! Let many a representative of the so-called fancy people give them the first idea of the true significance of that word—if the sense of it have any affinity with industry!—*Willis's Musical World*.

MEN AND OAKS.—All men might be rich, and live in abundant ease and leisure, if they would observe the simple rule which they themselves subscribe as a necessary condition of a thriving plant. A young tree, in order, to insure its growth to perfection, is secured against the intrusion of other plants, and the soil around it carefully cleared of everything which would abstract from it the necessary fluids and other alimentary matter. There is a certain limit beyond which there can be no profitable crowding of plants or men. It is possible to plant a thousand acorns under the shadow of one full-grown oak; but, inevitably, nine hundred and ninety-nine of them must perish before one of them can come to perfection.

TEA-TASTING.—Few of our readers are aware that tea-tasting is reduced to a regular profession, and which is as certain death to a man as the continued practice of opium eating. The success of the tea-broker or taster depends upon the trained accuracy of his nose and palate, his experience in the wants of the American market, and a keen business tact. If he has these qualities in high cultivation, he may make from \$20,000 to \$40,000 per annum while he lives, and die of ulceration of the lungs. He overhauls a cargo of tea, classifies it, and determines the value of each sort. In doing this, he first looks at the color of the leaf and the general cleanliness of it. He next takes a quantity of the herb in his hand, and breathing his warm breath on it, he snuffs up the fragrance. In doing this, he draws into his lungs a quantity of irritating dust, which is by no means wholesome. Then sitting down at the table in his office, on which is a long row of little porcelain cups and a pot of hot water, he "draws" the tea and tastes the infusion. In this way he classifies the different sorts to the minutest shade, marks the different prices, and is then ready to compare his work with the invoice. The skill of these tasters is fairly marvelous but the effect of the business on their health is, as I have said, ruinous. They grow lean, nervous, and consumptive. At the end of a hard day's work they feel and act as fidgety and cross as if they had the hysterics.

HOW BEAUTY IS DESTROYED.—The expression which any passion or emotion temporarily gives to the features, tends, by constant repetition, to become permanent. A scowl or a frown recurring frequently, and for a considerable length of time, fixes its distinctive lines upon the face, perpetually overshadowing its beauty like a cloud. So care, sorrow, and remorse stamp their respective impresses upon the countenance and become permanent traits, which can be eradicated only by the action of opposite influences.—*Hints Toward Physical Perfection*.

COMPENSATION.—There is a tendency in all trades and professions to afford an equal compensation. If that of the farmer, for instance, should be found everywhere to afford, without labor, a comfortable subsistence, rapidly increasing wealth, health, leisure, social enjoyment, and everything that could make life blessed, while on the other hand every other profession was found to be utterly unproductive, destructive of health, of property, and entirely useless in producing the means of subsistence, all men would seek to go into farming, and none would be left to follow the other professions. This is, of course, supposing a case so extreme, that it is impossible it should ever occur in fact; but it illustrates the principle, which may be constantly seen in less obvious operation. When a new art makes its appearance among us, it is at first very profitable to the few engaged in it, because being few they experience little competition; but the very fact of the success of the few induces many others to adopt it; and frequently this happens to such an extent, that the excess of competition makes the new art in a short time less profitable than a long-established one—when, after a few oscillations, an equilibrium is arrived at, and the new art becomes neither more nor less profitable than the others.

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retain Bodily Symmetry, Health, and Vigor, secure Long Life, and avoid the Infirmities and Deformities of Age. It deals—thoughtfully and earnestly, too—with subjects of

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velop the Minds and Bodies of his pupils in harmony together; every Young Woman who wishes to be prepared for all the duties of Womanhood; and every Young Man

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Literary Notices.

THE MINISTER'S WOOLING. By Harriet Beecher Stowe. New York: Derby & Jackson. 580 pages.

It may be difficult in a monthly publication to anticipate the great majority of readers in so popular a work as the one before us. Nearly all the reading world will have heard of it not perused "The Minister's Wooling" before they read this notice. It has already been variously criticised; some admiring it in every page and line, others point out what they call defects, while they extol its numerous excellences. It is probably impossible for any one mind to write that which shall please all minds. It is sufficient for us to say that the authoress evinces her talent at character-painting quite as distinctly and strongly in this work as any other she has produced. The subject has less of engrossing interest to stir the passions and inflame the imagination than the one which gave her such wide celebrity; but we think she has never written finer passages, or painted character more truthfully than she has done in the work before us. It may be that this judgment is formed on our own familiar acquaintance with the subjects, scenes, and circumstances portrayed in the work. New England feeling and New England life are here drawn in boldest outline and filled up with the most sharply-defined detail.

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THE trembling dew-drops fall
Upon the shutting flowers; like souls at rest
The stars shine gloriously; and all,
Save me, are blest.

Mother! I love thy grave!
The violet, with its blossoms blue and mild,
Waves o'er thy head; when shall it wave
Above thy child?

'Tis a sweet flower, yet must
Its bright leaves to the coming tempest bow;
Dear mother, 'tis thine emblem, dust
Is on thy brow.

And I could love to die;
To leave untasted life's dark, bitter streams—
By thee, as erst in childhood, lie,
And share thy dreams.

And I must linger here,
To stain the plumage of my sinless years,
And mourn the hope to childhood dear
With bitter tears.

Ay, I must linger here,
A lonely branch upon a wither'd tree,
Whose last frail leaf, untimely sere,
Went down with thee!

Oft, from life's wither'd bower,
In still communion with the past, I turn,
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows like a mourner, on the dim, blue wave
I stray to hear the night-winds wail
Around thy grave.

Where is thy spirit flown?
I gaze above—thy look is imaged there;
I listen—and thy gentle tone
Is on the air.

O, come, while here I press
My brow upon thy grave; and in those mild
And thrilling tones of tenderness,
Bless, bless thy child!

Yes, bless your weeping child;
And o'er thine urn—religion's holiest shrine—
O, give his spirit, undefiled,
To blend with thine.

LIVE NOT FOR SELF ALONE.

LIVE not for self alone, should be the language
of every thinking, reflecting mind. Let us go to
the flowers, the streams, the trees, and the birds,
and learn wisdom.

Do the little flowers that sparkle so beautifully
through the dew and sunshine, live alone for
themselves? No, no! Do they not cheer our lonely
walks, do we not gaze on them, inhale their frag-
rance, and pass on better than we came, feeling
that they have ministered to our perceptions of
the beautiful? and, too, they give to the bees
their honey, to the insects their food. And they
help to clothe the earth in loveliness and beauty.

Does the wide-spreading tree under whose
grateful shade we recline, when the noon-day sun
is oppressive, live for itself alone? We answer,
no, for it gives a happy home to many a tiny in-
sect; there, too, the little bird finds a resting-
place when his little wings are tired of soaring up
so high, and a secure asylum wherein to build
their tiny nests and to rear their defenseless and
unfledged broods. And, too, it gives support to
many a tender vine. It also absorbs the poison-
ous vapors in the atmosphere that would otherwise
scatter disease and death broadcast over our land,
And it helps to clothe the earth in majesty and
beauty.

Does the mighty river or the laughing little
brook that ripples so merrily along, live alone for
themselves? Not so, for on the broad and mighty
bosom of yon tranquil river are borne the fortunes,
the hopes, and the fears of many. And who can
tell to how many millions of the finny tribes it
gives a happy home? And the little laughing
rippling brook, too, gives forth its measure of
happiness and joy. Although it may be but a drop
in the mighty ocean, yet still it is hastening on to
pay its tribute there. And does it not scatter joy
as it passes on? for the trees and the flowers love
its banks, to them it gives life and nourishment,
and how beautifully their images are mirrored in
its tiny waves! and even the grass which feels its
influence has a brighter hue. The minnows find
life and happiness in its placid waters, and men
and animals seek its brink to assuage their thirst
and enjoy the shadow of the trees which it
nourishes.

Does the bright-hued bird as he soars upward in
the air live alone for himself? No, his songs are
a blessing to earth's weary, care-worn travelers.
I have seen the poor man sad and despondent as
he went home from his daily work, for he knew
not how to obtain food for his little ones. Then
I tuned one of my sweetest songs for his ear, and
he looked upward, saying: "Behold the fowls of
the air, for they sow not, neither do they reap, nor
gather into barns, yet my heavenly Father feedeth
them. Am I not better than they?" And the
look of gloom changed to one of cheerfulness and
hope.

Then, reader, do you think that the man or the
woman who lives alone for him or herself knows
what true happiness is, or can be as happy as
those who scatter sunshine and joy around them?
Experience teaches us that no pleasure is half
enjoyed until shared with others. Who, then, will
not try to live up to the precept? Live not for
self alone. It is the language of duty, guiding to
the only paths of happiness on earth, and prepar-
ing the soul for unalloyed bliss throughout the
measureless endurings of eternity. "'Tis more
blessed to give than to receive," and while we are
promoting the happiness of those around us, we
are securing our own; and though we may feel
that our power is only that of the little brook, let
us not feel discouraged, but hasten onward to pay
our tribute wherever duty may require it. Let us
"cast our bread upon the waters," with a firm
faith and reliance upon God, not doubting that
what he has promised he will surely perform.

M. A. S.

PALMYRA, Mo., 1859.

A REMARKABLE CIRCUMSTANCE. — About
twenty years ago, Mr. James Fannan, of this city,
the well-known land agent, was one of the United
States forces then engaged in the Florida war.
In an engagement, Mr. Fannan received a rifle
ball in his left leg, just above the knee-pan, and
in the fleshy part. The attending physician,
deeming it imprudent to extract the ball, allowed
the wound to heal; and ever since Mr. Fannan
has carried the bullet about the wound. At times
he has had evidence that it was still within his
corporeity in numerous shooting pains, swellings,
etc. And while Mr. Fannan has suffered severely
from its presence in his anatomy, he would not
submit to any operation to remove it, until neces-
sity compelled him to. The inducement bringing
about this result was one of the most remarkable
circumstances ever coming under our knowledge.
The ball, as we have said, entered the flesh above
the knee, and was supposed by Mr. Fannan to be
securely lodged in flesh. But while walking to
the post-office on Sunday, the 14th instant, he
made a misstep, and, as he supposed, violently
wrenched his knee. He suffered the most ex-
cruciating pain, and a physician was called, who,
examining the limb, supposed the knee to be badly
out of joint; but, upon further examination, it
was ascertained that the rifle ball *was lodged
between the knee joints!* In making the false
step the ball was forced between the joints, and
was imbedded in the socket of the knee! It re-
quired a protracted and very painful exertion by
the physicians to expel the ball. That accom-
plished, remedial means were taken to get the ball
out of Mr. F.'s body, which were successful on
Friday evening, much to the gratification of the
suffering party — *Albany Times.*

THE DEAD SEA.—Though in breadth not ex-
ceeding ten miles, the Dead Sea seems boundless
to the eye when looking from north to south, and
the murmur of waves, as they break on its flint-
strewn shore, together with the lines of drift-
wood and fragments of bitumen on the beach,
give to its waters a resemblance to the ocean.
Curious to experience the sensations of swimming
in so strange a sea, I put to the test the accounts
of the extreme buoyancy felt in it, and I was
quickly convinced that there was no exaggeration
in what I had heard. I found the water almost
tepid, and so strong that the chief difficulty was
to keep sufficiently submerged, the feet starting
up in the air at every vigorous stroke. When
floating, half the body rose above the surface,
and, with a pillow, one might have slept upon the
water.

After a time the strangeness of the sensation
in some sense disappeared, and on approaching
the shore I carelessly dropped my feet to walk
out, when lo! as if a bladder had been attached
to each heel, they flew upward, the struggle to
recover myself sent my head down, the vilely
bitter and briny water, from which I had hither-
to guarded my head, now rushed into my mouth,
eyes, ears, and nose, and for one horrible moment
the only doubt I had was whether I was to be
drowned or poisoned. Coming to the surface,
however, I swam to land, making no further at-
tempt to walk in deep water, which I am inclined
to believe is almost impossible. — *Eastern Travel.*



